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THE
BRITISH CRITIC,

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

M DCCCI.

Ἡ ἀλήθεια εἰς φῶς ἐνίοτε ἔστι ζήτημα. Εἰς ἄλγεα. COM. GRÆC.
Truth is not always pleasing when she comes.



VOLUME XVII.

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P R E F A C E.

IT is seldom that we can satisfy an author with praise. Readers are more easily contented. They are rather apt to think us faulty on the other side; especially when they happen to have purchased an indifferent book. Our Prefaces ought to please both parties. Authors, because they contain only commendation; readers, because, if they fulfil their plan, they do not even mention a production unworthy to be purchased. We write no *Index Expurgatorius*. Silence is here our heaviest censure; and departed authors must not haunt us, if we speak no evil of them after their decease.

Οὐχ ὅσιν, κλιμένοισιν ἐπ' ἀνδράσιν εὐχέλιασθαι.

DIVINITY.

When we open this article with the two works of Mr. Jese, which we commended together, his *Dissertation on the Apostles*, and his book on the *Study of the Scriptures**, we have an eye to the amends we promised then for accidental delay. The works, however, deserve distinction. They are acute as well as pious, and cannot fail, particularly the latter, to increase the love of sacred study. In treating of the *Prophe-*

* No. III. p. 289.

cies, *Mr. Zouch** has united caution with sagacity. More we hardly venture to pronounce on subjects of this nature; but his book we recommend without hesitation, to those whose studies are directed to that point. *Mr. Reeves*, whom formerly the studious world had known, only as a writer on law and politics, excellent in both, and evidently qualified to write on any subject he had once considered or examined, has come forward lately to demand attention on subjects of theological enquiry. To us this was not surprising, who knew him to be εὐμαθής as well as πολυμαθής; but to those who have not seen him in his study, it must seem a very sudden change. What? *John Reeves*, the leader of the first Associations, the defender of the Constitution, against republican and even whiggish innovations, writing on *the Psalms*†, and commenting on the *Liturgy*‡? Even so, most astonished enquirer; and doing both with piety, with learning, with success. The Church and State are not more firmly allied by the various cautions of our Legislature, than by their own specific attractions, in the mind of this author. Have patience, and you will behold him commenting on the Scriptures at large. The enemy of levellers, is the friend of true religion; and a learned, and a powerful friend. Hate him, Jacobin, if possible, more than ever; but beware of affecting to despise him. The Church of England, let us hope, will never be ill-furnished with defenders. Among those who lately wielded the pen in her behalf, let us not omit to mention *Mr. Graham*§, whose work, though aimed against the Baptists in particular, is such as will support our cause against all sects, by the only true defence, the bulwark of the Scriptures. Against all that can be urged by the acutest adversary in favour of separating from us, we have one, in *Mr. Harte*||, who

* No. I. p. 74. † No. IV. p. 341; VI. p. 624. ‡ No. IV. p. 412. § No. II. p. 182. || No. VI. p. 603.

pleads with learning, liveliness, and judgment. It would, perhaps, have been more prudent to leave good Dr. Gill, and his pretended reasons, to their repose, than to call them up to meet with such an answer as we here allude to. The general cause of establishments, which are often generally attacked, is pleaded with great skill by *Mr. Ranken** of Glasgow. The author indeed reasons well, but his chiefly, experience, brings documents of such force as are not easily repelled:

In behalf of Christianity, a writer of great eminence, in almost every line, has lately volunteered his aid. *Mr. Cumberland*, whose *Reasons* are plain† in sense, but enlivened by the ornaments of wit, has urged the friends of infidelity by such weapons, as must make presumption feel, through all its buckram coats. A poet thus employed, and, after all his dalliance with fancy, returning to the love of truth, exemplifies most strongly what another able writer has supported in a different way; the benefit of *Religious Education*‡. *Mr. de Luc*, pursuing his useful labours on the Continent, has written, among other works, some letters on that subject, worthy of his name and character. Connected as he is with Britain, in various honourable ways, we cannot but regard him as a writer of our own; and therefore think it right to trace his steps, wherever he may bend his course. An *Essay on Christianity as producing Happiness*§, though anonymous, must not be passed in silence. It is written with sagacity and judgment, and with a well-conducted reference to immediate use. The republished volume of *the Bishop of Lincoln's Elements*, entitled *an Introduction to the Study of the Bible*||, seems to be as eagerly received by the public, as it has been ably prepared by the excellent author; and its repeated editions speak more strongly

* No. III. p. 318.

† No. IV. p. 436.

‡ No. IV. p. 359.

§ No. IV. p. 466.

|| No. V. p. 546.

for it than any words that we can employ. The volume on the *Oriental Trinities*, by *Mr. Maurice**, is aimed against a large class of objectors, and, being now more fitted for circulation, may be expected to produce a more extensive benefit.

We turn now to Sermons, whether in volumes, or in a separate state; and first to those collected into volumes. Of *Mr. Gilpin's*† first volume, we should speak with more satisfaction, were we not, in some degree, conscious of default, in not having yet delivered our opinion on the second. Such an author, however, has little to apprehend from critics, and the public little to learn on the subject of his merits. The works of *Mr. Gilpin* will be bought, without particular recommendation. The name of *Dr. Grant* is less known; but his *Sermons*‡, on various subjects and occasions, will tend to give it celebrity. On the subject of *Mr. Sydney Smith's*§ discourses, we regretted that his second volume obliged us greatly to lower our tone; by a very reprehensible Preface, and the increase, instead of amendment, of the faults observable in his former volume. Still, however, we will not deprive him of a place in this recapitulation; which, if due to a certain rank of merit, must not be denied because the author thinks he has still higher claims.

Among theological discourses separately printed, we cannot refuse the first place to the excellent *Charge* of the *Bishop of Rochester*||. The picture of the times, drawn by this prelate, is so lively, and his suggestions on the subject of duty so forcible, that attention to them ought by no means to be confined, as in fact it certainly will not, to the diocese for which they were produced. Sermons of distinguished merit, brought forward by particular occasions, are those of *Dr. Jackson*¶, and *Dr. Booker***, on the Fast; *Mr. Blackstone* on the consecration of Lord George

* No. VI. p. 608.

† No. I. p. 21.

‡ No. V. p. 546.

§ No. VI. p. 617.

|| No. V. p. 543.

¶ No. VI. p. 652.

** No. V. p. 545.

Murray, *Bishop of St. David's**, and *Dr. Lawrence* at a *Visitation*†. Of all these, the distinctive merits will be seen expressed in the several articles to which we have referred. Generally and collectively it may be said of them, that they are honourable to the writers and to the church, and of the best tendency with respect to the public. *Mr. Crowther*, in his *Farewel Sermon*‡, at Barking, converted a private topic into a matter of public instruction. We praised the discourse with justice, and we again recommend it to notice. The two discourses of *Dr. Dwight*, on the *Danger of the Infidel Philosophy*§, have with propriety been naturalized among us, by reprinting. Though they were written for America, and published there, the subject they discuss is one to which the dark distemperature of the times has given a general interest. Any wise man who examines the infidel philosophy, will perceive its futility and its danger. But few have examined with such care as *Dr. Dwight*, and no one can be better qualified to publish the result.

LAW.

The internal support of Law is Divinity, the temporal coadjutor of Divinity is Law. The former has most efficacy when all is right, the latter is the human remedy when any thing is wrong. The *Law of Tithes*, a most venerable branch of our common Law, seems particularly calculated to point out the connection. It has been supported with great vigour by *Mr. Covell*, in an able and learned tract; to which, without implicit assent, we gave deservedly abundant praise. Various other works, on the subject of Law, deserve more or less notice. The treatise on the *Law of Legacies*, by *Mr. Roper*¶, though not furnished with all the aids that such a work re-

* No. III. p. 317.
§ No. II. p. 194.

† No. VI. p. 656.
‡ No. IV. p. 423.

‡ No. IV. p. 438.
¶ No. I. p. 40.
quires,

quires, is creditable to the author, as a man of sense and study. A perspicuous and methodical treatise on the office and duty of *Executors*, by *Mr. Toler**, demands peculiar commendation. The writer has evinced most clearly his ability to render it a complete and masterly work, if in a future edition he should introduce the improvements which mature consideration shows at present to be wanted. It is, however, even in its first state, a book of singular merit. *The Principles of Conveyancing* may be studied with advantage, in the work of *Mr. Watkins*†, who, after instructing private pupils, has come forward to instruct the world. A few more tracts, belonging to this class, are connected also with the topic of Scarcity. On the subject of forestalling, a very complete and well-digested collection has been made by *Mr. Illingworth*‡. *Mr. Morris* has indeed discussed the subject with more science§; but either work may be consulted with advantage, and particularly as connected with the nature of our present circumstances. Experienced in the application of the statutes relating to the assize of bread, *Dr. Nasmith* has entered into an *Examination*|| of them, which may at once assist the magistrate, and afford suggestions of importance to the legislator. On the subject of the poor-laws, abundant information may be drawn from the example of the town of Hull, in a tract entitled *Considerations on the Increase, &c.*¶ In this production it is clearly shown that care and management may, in some cases, reduce the poor-rates more than half, and yet provide more amply and effectually for the real objects who require assistance.

SCARCITY.

Some of the topics in the preceding class have led us almost insensibly to the present, of which we have

* No. II. p. 178.
§ No. II. p. 208.

† No. V. p. 500.
|| No. II. p. 199.

‡ No. I. p. 87.
¶ No. VI. p. 663.
usually

usually made a distinct head in our monthly Catalogues, since the subject forced itself upon our attention; in hopes that we might thus concentrate the knowledge which various minds distribute, for the use and benefit of the country. Of those various tracts, however, we shall at present notice only three, as more important than the rest. The first of these bears the name of *Mr. Burke**, being originally drawn up by that great man, and presented to Mr. Pitt, on occasion of the pressure in 1795.—*Lord Sheffield†* is another able enquirer, whose diligent investigation has brought forward many useful facts, and suggestions of a valuable kind. Experimental tracts like this are more satisfactory than any others, and in such discussions the noble writer has few rivals.—A report of a tremendous experiment made in France, on the operation of a law of *maximum*, rigorously enforced, is given in another pamphlet‡, anonymous indeed, but known to proceed from a lady, who beheld and felt the consequences: the result is, that she strenuously urges her countrymen to avoid a similar danger.

POLITICS.

We shall open this division with a name which we have often had occasion to mention with the highest commendation, and never more so than in the present instance. It is that of *Mr. Bowles*, who, in his *Reflections on the Political and Moral State of Society, at the Close of the 18th Century§*, has brought to view a statement of facts, and a course of reasonings, momentous in the highest degree to this and every European nation, to wish for its circulation is, in fact, to wish well to Great Britain, to virtue, and to religion. The overtures of Bonaparte, on the subject

* No. I. p. 36. † No. III. p. 322. ‡ No. II. p. 174.
§ No. II. p. 144; III. p. 329.

of peace, at the commencement of 1800, form a material part of the discussion in this tract; and they are made a distinct and separate subject of enquiry, by *Mr. Brand*, in a very able *Letter**, addressed to an anonymous friend. *Sir F. D'Ivernois*, often employed with great acuteness on the subject of French finance, has attributed to their deficiency the rise of Bonaparte†, and from the operation of the same cause undertakes to calculate his fall. What is future partakes, of course, of the general nature of contingent events; but those that actually have happened appear to have been noted, and recorded with peculiar exactness by this assiduous writer. The history of the French Finances, since the Revolution, is no where so completely given, from their own authorities and documents, as in the publications of *Sir F. D'Ivernois*.

If we turn to matters more immediately domestic, we shall view with pleasure *Sir Frederick Eden's* tract upon *Population‡*. To contemplate our internal strength is then particularly satisfactory when external war compels us to exert it to the utmost: and the patriotic sentiments of this author make his calculations still more acceptable. More limited in their objects are the tract of *Mr. Reeves, on the Coronation Oaths*, and one that is anonymous, but attributed to *Mr. Cumberland*, on the late *Change of Ministers*§. Both these are connected with one topic, the trust and power desired by the Roman Catholics, under the utterly false title of emancipation: the anxiety on this point having, for the present, a little subsided, we shall not here add any new reflections on it. On the subject of the Union, now so happily effected, and consolidated by the experience of one meeting of Parliament, nothing remains at present to be noticed, but a discussion of *Lord Sheffield*¶, on

* No. III. p. 261.

† No. IV. p. 350.

‡ No. II. p. 200.

§ No. III. p. 284.

|| No. IV. p. 441.

¶ No. V. p. 502.

a commercial question rising out of it. The reflections of this well-informed nobleman tend to quiet all apprehensions respecting the export of British wool to Ireland; and to show that circumstances will by no means admit a rivalry in that branch of commerce, which could be formidable to the manufactures of Britain. Before we quit this head, we must not fail to mention an anonymous tract, entitled *Political Essays on popular Subjects**. So much of useful and instructive matter, so much of original and sound speculation is contained in this pamphlet, that we hope, ere long, to see it sanctioned by the author's name.

HISTORY.

Though the dignity of History is thought to be enhanced by pomp and artifice of style, there is nothing that so wins the reader's heart as natural and honest simplicity; especially when the narrative proceeds from an eye-witness of the facts. Most singularly is this reflection exemplified in the *True History*† of *Bernal Diaz*, which, with innumerable faults of style, according to the common rules of writing, charms like the verbal narrative of a sensible old soldier over a winter's fire. The translator, *Colonel Keating*, has removed a few of its asperities, with so much judgment as to leave its natural character unimpaired. We therefore dwelt upon the work with more than usual attention, and here again recommend it. The work of *Mr. Tooke*, on the *History of the Russian Empire*‡, presents to the English reader what he could not otherwise obtain, but through the medium of several foreign works. On the subject of Russia, the advantage of much local knowledge, and long-continued enquiry, is conspicuous in whatever *Mr. Tooke* has published. The *History of Mauritius*§,

* No. II. p. 160.

† No. I. p. 27; II. p. 151; III. p. 252.

‡ No. V. p. 491.

§ No. V. p. 460.

though

though very limited in its object, and desultory in execution, may be to some readers an object of curiosity. We have nothing further to detain us in the department of History.

ANTIQUITIES.

The close of the most splendid antiquarian work that England has produced, is announced in the first pages of our present volume. After this description, the name of *Mr. Gough's Sepulchral Monuments** will recur to every reader versed in such pursuits: a work of careful and judicious research, and published with a splendour which zeal could not have given without the aid of opulence. The thirteenth volume of the *Archæologia*†, employed our diligent attention through various numbers of our work. It is obvious that this care would not have been bestowed, if we had not thought the matter generally valuable or curious. We should be sorry to think otherwise of a work originating from a body so respectable. Of the complete termination of *Mr. Maurice's Indian Antiquities*‡, by the publication of a seventh volume, after many years labour, we gave our readers notice; and finished, on our part, an analysis of the work, pursued through many of our volumes. A different object now employs him, which we shall rejoice hereafter to examine, with much confidence of finding it of equal merit in its kind. This is, the History of Modern India; in which, we understand, considerable progress is already made. Of the translation of *Domesday*, by *Messrs. Henshall and Wilkinson*§, which we wished to see continued, we have heard no progress mentioned. Without the patronage of the public such a work must languish; but that this patronage can long be sought in vain, to a work espe-

* No. I. p. 1.
p. 110; III. p. 264.

† No. I. p. 61; IV. p. 383.
§ No. V. p. 506.

‡ No. II.

cially of national concern, we are not willing to suppose.

TOPOGRAPHY.

Of all parts of this kingdom, the immediate vicinity of London might be expected to have claimed the earliest notice of topographers. It has however happened otherwise; and, at this late period, the ground was almost left untouched to *Mr. Lysons*. His *Supplement*, noticed in our present volume*, completes the history of those bordering counties, which he had before described, but partially, and concludes a very pleasing work. To a very small part of the metropolis are confined the *Picturesque Views* of the late *Mr. Ireland*†, which represent the Inns of Court. The views are executed with fidelity and spirit, and the history annexed is adequate to its purpose. Much more copious and exact, however, is *Mr. Housman's* description of the remote Counties of Cumberland, Lancashire, Westmorland, and part of Yorkshire‡. The quantity of matter there compressed, leaves little for the occasional enquirer to wish; and the traveller who shall visit the lakes with this companion, may return informed as well as gratified.

The researches of *Professor White* relate to a far more distant country, but one to which attention is attracted very strongly, by the course of public events. His *Ægyptiaca*§ tend to prove that we can beat the French in literary, as well as military discussion; and tend to clear up several points which their enquirers have less illustrated than perplexed. What they have lately done to investigate various facts, may be seen in their own *Memoirs concerning Egypt*||. The *Savans* annexed to the Egyptian army must have found themselves grievously misplaced; but being there, they resolved to make some effort, and have done, though

* No. III. p. 246.
§ No. VI. p. 566.

† No. VI. p. 668.
|| No. V. p. 475.

‡ No. VI. p. 578.

little, as much perhaps as could have been expected in their circumstances.

GEOGRAPHY.

We have nothing here to notice but the work of *Major Rennel*, on the ancient *Geography of Herodotus**. What modern knowledge, accuracy, and acuteness can effect in such a research, may here be fully expected. More we must forbear to say, till our examination of the book shall be completed.

VOYAGES AND TRAVELS.

The voyage of the able, but unfortunate *La Pérouse*, has occasioned another voyage, for the purpose of discovering, if possible, what was ultimately the fate of that navigator. The search proved fruitless, as to its primary object; but a work of some merit and curiosity was produced in consequence, entitled "*a Voyage in search of La Pérouse*," drawn up by *M. Labillardiere*†. Little more, that deserves particular notice, occurs at present under this head. *A Tour through the Batavian Republic*, by *Mr. Fell*‡, and the *Letters of M. Starke from Italy*§, may be consulted, for want of other recent documents, respecting those different countries; but as elaborate or important works they could not properly be mentioned. *Dr. Mavor's British Tourist*||, is a compilation from our various domestic travellers; conveniently arranged for use.

POETRY.

The poetical class, in our present half-yearly register, is one of the largest that we have, and contains

* No. VI. p. 592. † No. II. p. 101. Of the Voyage of *La Pérouse*, so far as his narrative ever reached Europe, an account is given in our 15th volume, p. 109, and 250. ‡ No. V. p. 555.
§ Ibid. || No. III. p. 332.

some articles of importance. In estimating these, the chief, beyond all competition, is the Poem of *Richard I.* by *Sir James Burges**; a work for variety of matter, elegance of language, liveliness of illustration, interest in the principal character, and many other epic requisites, not easily to be surpassed or equalled. Its fame will certainly be permanent. Though not an original performance, we must give the next place to *Mr. Sotheby's* translation of *Virgil's Georgics*†. The peculiar difficulties of the task, we explained in our review of the work. Such difficulties completely overcome, give a most decided title to applause. The works of *Robert Burns*‡, the pupil of nature, detained our willing attention for a considerable time. We closed our account in the present volume, by paying him the tribute of praise which he so eminently merits. Other poetical works, of various talent, still claim our attention. Among these, we must by no means omit to notice the *Lyrical Ballads*§, now avowed to be the work of *Mr. Wordsworth*; assisted by a very few contributions from his friends. Though the style of simplicity, professedly adopted in these poems, may sometimes disappoint the reader, yet the principle of preferring the value of ideas to the sound of words, and the truth of nature and passion to the splendour of ornament, is so very salutary in the present state of public taste, that we cannot feel a critical duty more strong, than that of recommending it by every favourable example; and many such will certainly be found in *Mr. W.'s* volumes. The collected Poems of *Mr. Boscarwen*||, form a pleasing assemblage of classical specimens, in many styles of composition, and demonstrate that the school of Horace teaches always what is terse, and sensible, and elegant. Of *Mr. Dyer's* three projected volumes, the first¶ alone

* No. III. p. 221; V. p. 483. † No. II. p. 164; see also vol. xv, p. 655.
 ‡ No. IV. p. 416; see also vol. xv, p. 366.
 § No. II. p. 125. || No. V. p. 515. ¶ No. VI. p. 591.
 has

has yet appeared; which we suspect will prove the best adapted to our taste. *His* Goddess, Liberty, to whom the other two are promised, has a strong suspicion of imposture resting on her character. Should she prove the very nymph whom Britannia honours with her confidence, our zeal will surely equal his, in paying homage to her. In the Poems of *Mr. Fitzgerald**, we wanted only a more strict selection. The spirit of some parts will always be approved, in the closet, as well as in recital. *Mr. Dermody*, the author of *Poems, moral and descriptive†*, has talents of a lively nature, with taste and ear for poetry; but the title of a moral poet might be claimed, by *Mr. Sanderson‡*, at least with equal justice. The Poem of the *Abbé De Lille*, entitled *L'Homme des Champs§*, having been almost made our own, by the circumstances of its publication, and of the author's fortunes, received a notice from us which we can seldom give to works of foreign origin. Very soon we shall have occasion to speak also of a translation, which has offered the elegancies of the Gallic author's genius to the knowledge of the English reader.

We shall notice a few smaller Poems, and conclude. Sanctioned by an academic prize, the Poem, entitled *The Holy Land||*, by *Mr. Wrangham*, demands our first attention. We have met the author before upon poetic ground¶; and from these specimens shall be always happy there to meet him. *The Sovereign*, by *Mr. Pybus***, though unfortunate in its period of appearance, encountered by many wits, and followed by the humorous *Mince-Pye††*, will retain a place in splendid libraries; and from critics; unbiassed by temporary circumstances, more mercy than it hitherto has found. As a descriptive Poem, the *Favourite Village*, by *Dr. Hurdis‡‡*, will

* No. VI. p. 647.

† No. I. p. 79.

‡ No. I. p. 78.

§ No. I. p. 9.

|| No. II. p. 186.

¶ See vol. v, p. 537.

** No. II. p. 149.

†† No. II. p. 188.

‡‡ No. III. p. 274.

hold a respectable rank ; while in the mournful class, the monody of *Dr. Trotter*, entitled *Suspiria Oceani**, and employed in the celebration of Lord Howe, will be no less distinguished. The whimsical collection, denominated *Tales of Terror†*, will close our present division ; and if it would close also, by its ridicule, the reign of ghosts and goblins, we should heartily rejoice in the effect.

D R A M A.

We have seen no drama lately of so much poetic spirit, as the tragedy entitled *the Conspiracy of Gowrie‡*, its faults arise not from the want, but the partial misemployment of good talents. Having said this of one tragedy, we hesitate whether we should give it even a single companion, in the present division of our Preface. The *Point of Honour§*, which was acted with applause, and the *Lakers||*, which was never acted, nor could be without much alteration, have the best pretensions to be named. One general hint we could wish to give, to writers of dramatic pieces, whether merry, sad, or moral : which is, that, according to the best authority, the plot should be the soul of every drama. The want of this perhaps it is which leads them to defy the dreadful word applied, irreverently enough, to dramatic failure ; but these authors should remember, that, though it may remove some terrors, there is nothing very cheering in the prospect of *eternal sleep*.

P H I L O S O P H Y.

Under this very comprehensive title, we shall at present include all that is subsidiary, or in any way related to it. The first place in it, *pro meritis*, is due

* No. III. p. 309.
§ No. II. p. 191.

† No. VI. p. 649.
|| No. VI. p. 650.

‡ No. VI. p. 614.

undoubtedly to *Professor Vince's System of Astronomy**, a work in which profundity of knowledge, and clearness of instruction are happily and uncommonly united; while the *Trigonometry* of the same author† is formed to lead the student to that and other sciences. The *Philosophical Transactions*‡ of the Royal Society of London have seldom been more rich than in the volume we have last noticed. They are full of great discoveries, which seem to lead to many more. The *Transactions* of the Royal Society of Edinburgh§, contained also, in half a volume, and under a very few articles, much of interesting matter; some part of which was of particular importance to the manufacturers of the nation. In a new and very curious branch of enquiry, *Mr. Davy's Researches concerning Nitrous Oxide*||, demand attention from all those who wish to know the progress of the new discoveries. They form a considerable step in that which has been called the aerial chemistry. To the history of Insects, well sketched by the original author, and still more illustrated by his commentator, *Lyonnet*, in the *Insecto-Theology* of *Lesser*¶, a tendency is given, which also ranks it with the first class in our Preface. It presents to the reader, in a partial view, what our admirable countryman, *Derham*, traced throughout the works of creation. As books for practical use, we may mention here together, though widely separated in their subjects, *Bent's Meteorological Journal*** , and *Dr. Hull's Elements of Botany*††. The account may be at present closed with the new edition of *Euclid's Elements*, by *Mr. Ingram*‡‡, who has thus offered to the students of pure mathematics, a work well published, and in some few points improved.

* No. I. p. 46; II. p. 239; see also vol xvi, p. 627. † No. IV. p. 377. ‡ No. II. p. 132. § No. IV. p. 406; V. p. 471. || No. V. p. 530. ¶ No. VI. p. 664. ** No. III. p. 325. †† No. VI. p. 665. ‡‡ No. V. p. 498.

M E D I C I N E.

In glancing our eye over this usually fertile district, we find it rather barren. We have mentioned, indeed, various medical books, but few of eminence enough to claim a station here. Will it not seem strange to readers of this class, if we mention only two or three? *Dr. Aikin's* collection of the facts ascertained on the subject of the *Cow-Pox**; *Mr. Hill's Practical Observations*† on the medical use of Oxygen, or Vital Air; and the work of *Dr Saunders*‡, on the nature and use of *Mineral Waters*. Of these, the first is a very useful register, the second a curious book of cases, and the third a well-arranged compilation, with the addition of some original observations. Two other works which found a place in our account, are of merit so far dubious, that they might be passed without much injury. *Dr. Chisholm's Essay on the Pesteñtial Fever*§, augmented greatly since its first appearance, seems to urge with disproportionate zeal, a mode of practice not so sanctioned by experience, as the author evidently thinks; and the German, *Dr. Struve*, who is to us the Kotzebue of Medicine, from the number of his works now thrust upon us in translations, has given very little that is of real value in his book, on the *Education of Children*||.

The *Harveian Oration* is, in its nature, rather a classical exercise than a medical work; but *Dr. Vaughan*¶ has given it all the weight it can derive, from the excellence of arrangement and elegance of composition.

E D U C A T I O N.

Books of this description are always numerous. We shall notice but a few, of more importance than

* No. II. p. 192.
§ No. IV. p. 371.

† No. II. p. 117.
|| No. V. p. 479.

‡ No. VI. p. 599.
¶ No. III. p. 282.

the rest. To the students in Hebrew, who never are so numerous as we could wish, we must not omit to recommend *Dr. Fitzgerald's Hebrew Grammar**; which teaches the language according to the Masoretic system, now the most approved, and possesses every requisite for such a work of instruction. The *Art of making Abridgments*, as taught by the *Abbé Gaultier†*, is one of the most useful exercises that can be presented to the attention of young minds. The book is now complete, and will, no doubt, obtain extensive patronage. On the sounds of the French language, a specific treatise has been published by *M. Levisac‡*, while the peculiarities of the *idiom* may be successfully apprehended from the work of *M. Bellenden§*. We pass on to another branch of education, to which however we shall assign a separate head.

MUSIC.

The study of musical composition has lately been promoted greatly, by the efforts of some of its most learned professors. A second Essay of *Mr. Kollmann*, in which the practical part of that science was treated with great skill, demanded our particular attention||. Though not in every point agreed with this author, we gave him commendations which we feel no inclination to retract; and then proceeded to one who is, in some respects, an antagonist of the former. *Mr. King¶*, in his treatise, is particularly excellent in the work of arrangement; an advantage of no little value in any scientific work. Another musical writer** still detains our attention, of whom we shall have occasion to speak highly in a future Preface.

* No. III. p. 325.

§ No. V. p. 559.

** *Mr. Shield.*

† No. VI. p. 666.

|| No. IV. p. 399.

‡ No. IV. p. 447.

¶ No. V. p. 517.

MISCELLANIES.

We hasten now to conclude: and, having subdivided the former part of our account as much as possible, have little to include within this general head. Having nothing of a biographical nature to mention, except *Mr. Murphy's Life of Garrick**, we have postponed it to this place: nor can we here say of it quite so much as we could wish. We regret that it was not written at least ten years ago. The works of *Mrs. H. More*†, in their collected state, place the author in a most respectable rank: and the principles delivered in them seem to us completely sound, as well as happily expressed. *Dr. Cogan's* ingenious work on the *Passions*‡, is the first of much importance that the public has received, since the admirable *Essay of Hutcheson*. A comparison, diligently made, might throw great light on both. The variety of useful matter in the *Letters of Orton* and *Stonhouse*§, gives them a title to be honourably mentioned, in the class of miscellaneous works. Their reference however is, very principally, to subjects of divinity; and the piety which pervades the whole conveys continually a most valuable species of instruction. Thus do we end, nearly where we began,

Atque in se sua per vestigia volvitur *index*.

* No. VI. p. 637.
 § No. I. p. 42.

† No. V. p. 527.

‡ No. VI. p. 640.

T A B L E

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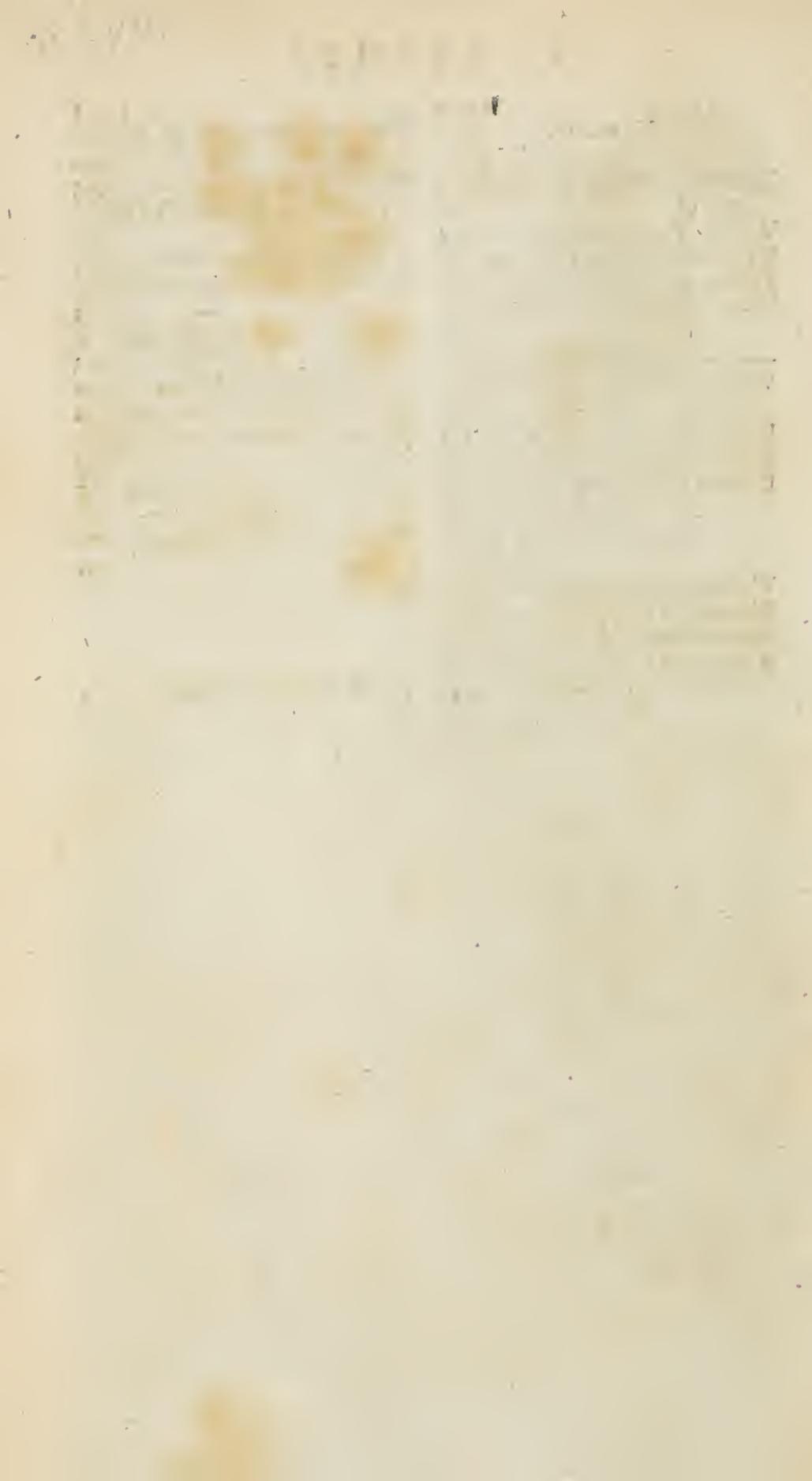
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THE
BRITISH CRITIC,

For JANUARY, 1801.

Labitur occultè fallitque volatilis ætas
Et nihil est annis velocius—— OVID.

Insidious time with rapid pace moves on,
And ere we mark his flight an Age is gone.

ART. I. *The Sepulchral Monuments of Great Britain, the Introduction to the Second Volume, which completes the Work. With Plates. By Richard Gough, Esq. Folio. 6l. 6s. Payne, and Longman.*

THE first volume of this valuable work made its appearance previous to the commencement of our literary labours. In our Review for July, 1798, we were happy to record its progress in a second volume; and we now, with increased pleasure, congratulate Mr. Gough on its completion. Various considerations unite to distinguish this work, as peculiarly serviceable to the cause of Literature: and posterity, we think, will readily acknowledge that, in this splendid repository, Mr. G. has, at a vast expence, erected to himself a Monument, far more honourable, and doubtless far more durable, than the most costly pile of marble.

The present volume is, in fact, but the first part of its predecessor; whose Preface, Introduction, &c. it contains.

“The period of our history which it comprehends, is one of the most interesting to minds who delight in contemplating the progress and

A

revo-

revolutions of art. We behold sepulchral STATUARY advanced to sepulchral ARCHITECTURE; and, from tombs in the public chapels and other parts of churches, we proceed to tombs in their own appropriate chapels.

“ Thus monuments suggest an history of GOTHIC ARCHITECTURE.” Pref. p. 1.

Having briefly recited, in the Preface, the gradual improvements of Sepulchral Statuary, Painting, and Sculpture, and congratulated himself in having thus preserved the memory of so many beautiful remains, Mr. G. with a true spirit of antiquarianism, makes war on the present practice of beautifying, which he calls new-modelling our cathedrals. Under this idea, the alterations at Salisbury, admired by many competent judges as an admirable monument of taste, meet with his unqualified reprobation. We cannot, however, hesitate to prefer the genius and knowledge of a Wyatt to all the prejudices of the antiquary.

Here, as at the close of the former volume, Mr. Gough is fated to deplore the loss of a valuable associate, and congenial friend in these pursuits, in that able artist and antiquary, Mr. Jacob Schnebbelie. A literary monument is here erected to him, which Mr. G. thus closes:

“ I had planned a concluding view of monuments in England and Scotland, to have compared those of our own country, and even with those in France; but,

Ostendunt terris hunc tantum fata.

I hesitate not to say, that in my favourite pursuit of antiquarian research, I have sustained an irreparable loss. I take the warning, and retire from the pleasing task of immortalizing former generations, those who have gone before me for centuries—to meditate on my own mortality, and with the good Abbot of St. Alban's, “ recordans melius et memorans quomodo diei mei vitalis tam mane transierat quam meridies, sicque pene finitæ sunt vesperæ, quod multum de prope instat completorii, juberem sterni mihi lectum in quo pausando quiescerem quousque sol vitæ secundæ iterum assurgeret, reducetque ad ortum*.”

“ I have witnessed in my own country that Antiquity is losing her votaries. “ Old things are passing away, behold all things will become new.” The pervading principle of equality is a greater leveller than Time itself. We are to forget old *principles*, and no wonder if old practices are to be forgotten also. Theoretically mad, we are to do away all our forefathers transmitted to us as system, and every prejudice. We must throw away the ecclesiastical history of England, as the nursery of bigotry, superstition, and idolatry; and the civil history, as the picture of tyranny, ambition, and despotism. “ I have

* Gesta Johis Whetamstede Bibl. Cotton. Nero D. vii. f. 27.”

seen," to quote once more the old neglected book, "servants upon horses, and princes walking as servants upon earth." I may live to see order restored, or "confusion worse confounded." I have seen, and I rejoice in the reflection, the Father of his People, and the Patron of Arts and Sciences, restored to his health, and his subjects restored to their loyalty and duty, rallying round them in the important crisis. And may they have disinterested firmness to persevere through the longest contest, and to the latest posterity." Pref. p. 10.

Thus far have we considered the Preface only, which contains many judicious remarks, and much useful information. It lays before the reader a clear and concise account of the general state of sepulchral science, its progress, its most remarkable defects, and chief improvements.

"The Introduction to this volume, so much larger than that to the former, embraces a large field—the modes and rites of sepulture in general from the earliest periods of history, more particularly among the Greeks and Romans, to the primitive Christians, deducing the several conformities. Somewhat of the old ground has been gone over again; with additions and corrections. There is much new matter, and some light it is hoped has been thrown on our orthography and numerals, as connected with this subject. If hints capable of farther improvement have been suggested, the purpose will have been answered, and no apology may be thought necessary." P. 10.

Having traced Sepulture, with its peculiar rites and ceremonies, from the darkest periods of history, including all the inferior honours paid to the deceased previous to interment, Mr. G. proceeds (p. xxiv.) to the simplest and rudest existing monuments, when an artless hillock was all that marked the burial of a favourite chieftain. The first barrow he refers to is that of Alyattes, king of Lydia, "father of Croesus, raised 2358 years ago in Lydia, and seen by Dr. Chandler in 1764, five miles from Sart, the antient Sardis." He then notes their frequent occurrence in every quarter of the world (not omitting America, where barrows are the inseparable appendage to great settlements) and concludes p. xiv. with these remarks.

"I agree with Mr. Douglas, that barrows are not necessary proofs of a battle: for our ancestors may be presumed to have had cemeteries as well as ourselves. These collective modes of burying the dead are not peculiar to Christians, but have been annexed to temples in every age by every nation, except the Jews, among whom it would have been an act of the highest pollution. On the same principle, the Chinese bury in mountains distant from towns, and the monuments of the ancient inhabitants of Persia are found in such remote places."

From Barrows he passes to *Tumuli of Stones*, and then to the *burning of the dead*, a practice introduced among the "Danes by Odin, not long before the Christian æra." Hence his

enquiries advance to sepulchral cairns, or chests of various construction under barrows, and regular coffins of stone.

“ Dr. Pegge* deduced stone coffins, after the introduction of Christianity, from the Saxons, continued to the reign of Henry III. and in some instances to that of Henry VIII. as in the instance of bishop Smith at Lincoln, who died 1513.”

After an accurate enumeration of the different materials in which the dead were clothed for the grave, and other smaller articles of preparation, we are conducted (p. lxxxix.) to instances where human skeletons have been found deposited in clay, and to the various positions in which the body was preserved. Mr. G. then proceeds to grave-stones with crosses, and all the peculiarities of position or ornament which distinguished our early monuments.

P. cxxxvii. furnishes us with several curious anecdotes of the frequent use of cenotaphs.

“ Simon Sudbury, Archbishop of Canterbury, had one at Canterbury; but was really buried at St. Gregory's church at Sudbury, his native town†. The same is observable of Sir John Hawkwood at Sible Hedingham and Florence‡. Peter, first Abbot of St. Augustine's, at Bologne and Canterbury§. Richard Wendover, Bishop of Rochester, in Bromley church and at Westminster||.”—“ Archbishop Courtney, who has a monument in his cathedral, was really buried in his collegiate church of Maidstone¶; where his remains, only a few bones, were seen lately.”

The account of this discovery was communicated to Mr. Gough by his worthy, and much-lamented friend, the Rev. Samuel Denne, F. A. S. in a letter which is preserved p. cxxxvi. to whose acuteness of research it bears honourable testimony.

In several succeeding pages, many interesting formularies of interment, and funeral processions, are detailed with great precision. Whence (p. clxxii.) Mr. G. recurs to the use of cemeteries and other burial places. He next passes to SHRINES, or monuments of rich stone-work, wherein the reliques of some holy person were repositied. With Dr. Stukeley, he has “ accurately distinguished two kinds of shrines, both equally made for receiving the reliques of saints: but with this difference, that one sort was portable, and used in processions, and the other fixed, as being built of stone, marble, and other heavy

* Gent. Mag. xxix. 66.

† Weever, pp. 225, 743.

‡ Sep Mon. I. 154.

§ Weever, p. 250.

|| Sep Mon. I. 44.

¶ Ib. 1. 155. Weever, 285.”

materials." P. clxxxii. On this subject a variety of curious particulars are thrown together, which are the fruits of much personal investigation.

From Sepulture and its accompaniments, we are naturally led to view the HABITS and extravagancies of dress, as portrayed on ancient monuments: which, though subjects of satire and invective in almost every age, were so in none more justly than the 15th century. Here, as throughout the work, Mr. Gough has not only selected and explained the dresses and fashions of the time, from MSS. and printed documents, but compared them with coeval existing monuments in other countries. To point out the utility of such comparisons were surely needless. They enable us to ascertain our comparative progress as a nation in the arts of elegance; at the same time displaying the general advancement of those arts.

Another, and an important portion of these introductory pages, is devoted to the EPITAPH. In treating of this inseparable appendage to Sepulchral Monuments, Mr. Gough, in a few lines of general reference, traces it to the same period to which he carried the tombs themselves; and goes back for the first inscribed funeral monuments in Great Britain, to those bearing names of Romanized Britons in Cornwall or Wales. In copies of a correspondence between Mr. Lethieullier with Bishop Lyttelton, Mr. G. recommends a collection of inscriptions, on a plan like that pursued by Gruter and others for Roman antiquities. (p. ccxxxiii.) From Epitaphs he derives to us many valuable informations on our knowledge of letters, in the Saxon, Norman, and Lombardic characters. The latter of these became general on tomb-stones in the 13th century; though instances of a mixed nature occur so late as the sixteenth.

From Orthography he proceeds to NUMERALS; and throws considerable light on the early use of our vulgar figures.

"A MS. de Algorismo in verse, Brit. Mus. 8 C. iv. 16. ascribed to Groffeste, expressly brings them from India, probably by Spain, from the Moors and Arabs:

"Hec Algorismus ars presens dicitur, in qua
Talibus Indorum fruimur bis quinque figuris." P. cclix.

Fronting p. cclxi. is a plate of the Greek, Roman, Indian, and Arabian numerals, according to the variations time imposed upon them, from a MS. of Maurice Johnson, Esq. of Spalding.

"The first date in Arabic numerals that has occurred to me on a tomb is on a brass of Elen Cook, at Ware, 1852, 1454.

"The

“ The second is 1488, painted on the plaster of the partition of the Poulet chapel in Basing church, Hants.”

The variety of instances not only adduced, but delivered to us in *fac simile*, are but so many proofs of the author's care and activity in his favourite walk of science.

Nor, when considering the Epitaph, is he inattentive to the efforts of Literature in its composition.

“ The composition of epitaphs must be referred to the depositaries of every species of learning, the religious. The names of our early epitaph makers are as difficult to ascertain as those of our architects or painters. In the 15th century we are sure of John Wheramstead, abbot of St. Alban's, whose verses, recorded by Weever*, do honour to his monastery, already distinguished by producing so many learned men. We trace his munificence and poetry in all the churches of its dependance; and in his period, for at least fifty years, from 1392 to 1464, we trace also the revival of classical literature among us. The maker of Peter Arderne's epitaph at Latton † had set his name to his composition; but time has deprived us of it, notwithstanding all his efforts at immortality.” P. cclix.

“ The epitaphs made for our princes in the 12th and 13th centuries, favour of the gratitude of monks in after ages; for in general the inscription on the ledge was merely composed of names, titles, and dates, in Latin or French. They were *lachrymæ in obitum*, shed now only by universities, or an occasional mourner in the newspapers or magazines. Such were also the duplicates on founders or prelates, of which Chichely, in Camden‡, is one instance. The epitaphs of prelates and ecclesiastics speak the language of Scripture; *Credo quod redemptor meus vivit, et in novissimo die surrexurus sum, et rursus circumdabor pelle mea, et in carne mea videbo deum salvatorem meum*; on Bishop Gravesend, at Lincoln§; on others *Credo in deum, Credo videre deum, &c.* and on Bishop Brownscumb, at Exeter, three texts from the New Testament||.

“ In Fleetwood's Sylloge of Inscriptions, Part II. Monum. Christian. p. 520, in Lombardic letters, not given in *fac simile*, is this. B. is put for V.

“ *Credo quia redemptor meus bibit et in nobilissimo
Die de terra suscitabit me et in carne mea videbo
Deum meum, &c.*

“ The Creed in Latin was curiously inlaid round the tombstone of John Paycock, 1533, at Coggeshall :

“ *Credo in Deum patrem, &c.*

“ About the verge of the stone in brass a Pater Noster inlaid, *Pater Noster qui es in celis sanctificetur nomen tuum*, and so to the end of

* P. 574—577.
§ I. p. 60.

† See p. 217.

‡ Remains, p. 506.
§ II. p. 61.”

the prayer. Upon the middest of the marble this, *Ave Maria gratia plena: Dominus tecum: Benedicta tu: in mulieribus et benedictus sit fructus ventris tui Jesus. Amen.* I have not seen such rich monuments for so mean persons," says Weever*." P. cclxxv.

" On the slab over Robert Tendring, at Great Baddow, was inlaid this prayer :

" *+ Omnipotens et misericors Deus in cujus potestate humana conditio consistit animam famuli tui Roberti queso ab omnibus absolve peccatis ut penitentie fructum quem voluntas ejus optabit preventus morte non perdat: per dominum nostrum Jesum Christum. Amen.*"

" On a brass, in Sibbesdon church, Leicestershire†, a fine figure of a priest, in his furred gown, extending his hands, from the palms of which proceed these scrolls addressed to the Saviour seated on a rainbow :

*Intret postulatio mea in conspectu tuo d'ne
Fiat manus tua ut salvet me,*

" Under him :

*Orate pro aia Johis Goore sacerdotis facultatis artium magistri
Et prebendarii de Osmonderley rectorisq' p'chialis ecclesie de
Sybbystone in comitatu lecestrie qui obiit xxxvii die mensis Martii
A° d'ni millesimo CCCCXXXII. cujus a'ie propticietur deus. Amen."*
P. cclxxvi.

" A specimen of our language in the close of the 15th century, may be seen in an epitaph from Weever's, in St. Benet's church, Gracechurch-street, 1491.

" At Aldenham in the County of Hertford :

Here lyeth John Pen, who in his lusty age
Our Lord list call to his mercy and grafe
Benign and curtys free withoutyn rage
And Sqwire with the Duc of Clarence he was.
The eyghtenth day of Jun deth him did embras,
The yer from Christ's incarnacioon
A thousand four hundred seventy and oon||.

" Another sample of the English of the time may be seen in this epitaph, in the square passage to the Chapter-House at York, cut in stone :

*Merciful Jesu, son of heven, for thi holi name and thi bitter passion
do thi grete mercy to the soule of Annes Huet, the which decesid the vii
day of November, in the yere of our Lord, MCCCCLXXI.¶*

" * Weever, p. 618. † Ibid. p. 641.

" † Engraved for the fourth volume of Mr. Nichols's History of that County, under Sibbesdon. § P. 416.

" || Weever, p. 592. Chauncy, p. 494. This is not now to be found. ¶ Drake's York, p. 478."

" Among

“ Among singular epitaphs take this at Colneye, Norfolk, on Thomas Bettys, rector there from 1455 to 1481 :

Qwan the Belle ys solemplye rownge
And the messe with devosyon songe
Ande the mete meryly hete

Sone shall Sere Thomas Bettys be forgete.

On whose fowle God have mercy. Amen.

Qvi obiit v^o die Aprilis A^o. Dⁿⁱ MCCCCLXXXI*.”

P. cclxxxvii.

“ *Pray for the soule* occurs in an epitaph, in 1558, the last year of Mary's reign, and of expiring popery.” P. ccc.

But we are very much mistaken, if two instances of that expression do not occur on brasses in the church of Stanton Harcourt, in Oxfordshire, after 1570.

Of many subjects contained in the present Introduction, the great mass of information was anticipated by that to the former volume. Particularly where barrows, coffins, instances of extraordinary preservation, and habits are concerned. But to many of these articles we are introduced in a new form; and fresh lights are thrown on the funeral ceremonies of our forefathers.

Such is this publication. Our extracts from it, considering its size and importance, we confess, are short and few; but to display its various contents with minuteness, or to point out every mark of assiduity and taste which it discovers, would far exceed our limits: enough has been already extracted, to show that praise is almost superfluous. It is a work, the aim of which is well-directed to fill up the great plan of National History.

The plates, including vignettes, are fifty-one in number, besides a rose (p. cccxxxv.) which is given from the original brass, in St. Peter's Church, at St. Alban's. They are well executed by Mr. James Basire; several of them from drawings by the artist, whose death has been already mentioned as unpropitious to Mr. Gough's pursuits; and one has the signature of R. G.

The whole is closed with accurate Indexes to each volume,

“ * Blomefield, III. p. 2.”

ART. II. *L'Homme des Champs, ou les Georgiques Françaises.*
Par M. L'Abbé Delille. 12mo., 274 pp. Dekker, Basle;
L'Homme, London. 1800.

WE are perfectly sensible that it would be presumptuous in English critics to deliver their opinion with much confidence on the delicacies and elegancies of French verse. The French language imposes so many restraints on the poet, and supplies him with so few aids, that there is perhaps no speech in which it is so difficult to form a poetical style. He is excluded from the use of inversion, and of words appropriated to verse, which, in other languages, men of genius so happily employ to express their grand conceptions, and rhyming scribblers too often abuse, to give a false colour of poetry to their tame and common-place ideas. Deprived of these aids, he is obliged to exert much more art and vigilance to raise his style above prose, than the poet of any other country. The hidden but constant labour with which the structure of the style must be raised, the secret art by which elegance is diffused over the whole, the curious selection and combination of words, are subjects which require too intimate a knowledge of the niceties of a language to be judged by the taste of a foreigner. In science, in narrative, in the grandeur or beauty of ideas and images, we can estimate, in some degree, the merit of foreign writers. But in the art of style, we must in a great measure leave them to the jurisdiction of their natural judges, the scholars and critics of their own country. Yet the laws of literary hospitality seem to require, that we should not pass unnoticed the work of the most illustrious poet in Europe, who has taken refuge in England from the iron tyranny under which his country groans; who, equally superior to interest and danger, has never tarnished his fame, or prostituted his genius, by singing the praise of tyrants, and who still prefers conscientious poverty and honourable exile, to all the disgraceful distinctions and ignominious rewards of those who "*dwell in the tents of iniquity.*" Under such circumstances, we should have thought it unpardonable, not to have gratified our readers by some specimens of the beautiful Poem before us, though we shall not presume to indulge in the same liberty of criticism that would be allowed and expected in reviewing an English poem.

The general object of the French Georgics, is to describe the enjoyments of a country life. On a subject so extensive, selection

selection and method are difficult. The plan of M. l'Abbé Delille is simple, and seems to be as exact as the miscellaneous nature of the subject will admit. The first Canto contains a general picture of the amusements and enjoyments which rural life is capable of furnishing, to a rational and well-ordered mind. The second describes the labours of agriculture, not in its usual state, but in its more extraordinary exertions, when it prevails over the difficulties of situation, soil, and climate; conquers those obstacles which nature seemed to have made insurmountable by human effort, and accomplishes works which, in times of ignorance, might have been deemed prodigies and miracles. The third Canto paints the pleasures which the science of the naturalist adds to the mere observation of the surface of nature; and the fourth delivers the rules of rural and descriptive poetry. To the Poem there is prefixed a Preface, in which the author vindicates his former works against criticism, which seems to us undeserved, with great elegance and spirit; with a modest confidence in his own genius, but with perfect urbanity towards his critics. He concludes his Preface, by adverting to the gloomy period when the greater part of the Poem was composed; for it ought never to be forgotten by any reader of the French Georgics, that they were chiefly written in France during the years 1793 and 1794.

“The indulgence of the reader,” says M. l'Abbé Delille, “will judge less severely of a work composed in such unfortunate times; it would have been more carefully laboured, and less imperfect, if it had been composed with a mind at ease, and a heart more tranquil; if in this terrible Revolution the author had lost only his fortune!” P. xxxii.

The first Canto, and indeed the whole Poem, contains many lines of sententious brevity, in which sense is so happily concentrated in a single verse, and in which so much poignancy is displayed, without the sacrifice of ease, that they are likely to have the fortune of those verses of Boileau, which, as he tells us himself, were allowed, “*Devenir quelquefois proverbes en naissant.*”

Such, among many others, are the following:

“Qui fait aimer les champs fait aimer la vertu.”

“L'étalage se montre et la gaieté s'enfuit.”

Speaking of private theatricals:

“Tél negligé ses fils pour mieux jouer les pères,
Je vois une Mérope, et ne vois point de mères.”

“On relit tout Racine, on choisit dans Voltaire.”

But the following verses are peculiarly admirable:

“ Mais ne l'oublions pas, a la ville, au village
Le bonheur le plus doux est celui qu'on partage.
Heureux ou malheureux l'homme a besoin d'autrui;
Il ne vit qu'à moitié s'il ne vit que pour lui.
Vous donc à qui des champs la joie est étrangere,
Ah! faites y le bien et les champs vont vous plaire,
Le bonheur dans les champs a besoin de bonté!”

After a description of the pleasures of beneficence, he thus addresses those unenlightened epicureans, who prefer empty and wearisome dissipation, to the exquisite delight of communicating happiness.

“ Cœurs durs, qui payez cher de fastueux dégoûts
Ah voyez ces plaisirs et foyez-en jaloux !”

At a period when the unfortunate nobility of France are libelled by every base scribbler in Europe, it is consolatory to learn from this great poet, that those passages of this Poem, which most strongly reprobate the insensibility of the rich to the miseries of their indigent brethren, were the most warmly applauded by the most distinguished persons in France, when they were read at the sittings of the French Academy. The Abbé Delille has peculiar claims upon the gratitude of the English nation. He was one of the first French writers who naturalized our English poets in France, by elegant imitations of some of the best passages of our poetry. In these imitations he did not copy the ungenerous and dishonest conduct of Voltaire, who borrowed largely, without acknowledgment, from English writers; and who is almost as liberal in his invectives against them, as he is in his plagiarisms from them. The Abbé Delille, in the notes to this Canto, confesses his obligations to several of our poets, particularly to Denham, Pope, and Thomson; and he quotes Goldsmith's beautiful verses on the village preacher, from which he has borrowed (but borrowed like a poet) several strokes in his delightful picture of a virtuous clergyman.

In the beginning of the second Canto, he compares his own fortune with that of Virgil, who, in the midst of the civil wars and proscriptions of Rome, exerted his genius to inspire his countrymen with a relish for the useful pleasures, and pacific occupations of agriculture.

“ Comme lui je n'eus point un champ de mes ayeux
Et le peu que j'avois je l'abandonne aux Dieux,
Mais comme lui fuyant les discordes civiles,
J'échappe dans les bois au tumulte des villes,

Et content de former quelques rustiques sons
 A nos cultivateurs je dicte des leçons,
 Vous donc qui prétendiez, profanant ma retraite,
 En intrigant de'etat transformer un poete,
 Epargnez à ma muse un regard indiscret ;
 De son heureux loisir respectez le secret,
 Auguste triomphant pour Virgile fut juste,
 J'imitai le poëte, imitez donc Auguste,
 Et laissez moi sans nom, sans fortune, et sans fers,
 Rêver au bruit des eaux, de la lyre et des vers."

These allusions to the misfortunes of the poet, and of his oppressed country, will be read with great interest by posterity, long after the names of the obscure ruffians, who were then the tyrants of France, are forgotten ; when no impression of the events of our age shall remain on mens' minds, but horror at their atrocity, and wonder that there should exist beings in human shape so depraved as to admire, or so impudent as to applaud them. Another beautiful passage follows, on the same subject, from which we shall only extract a few lines.

" Trop courte illusion ! délices chimériques !
 De mon triste pays les troubles politiques,
 M'ont laissé pour tout bien mes agrestes pipeaux,
 Adieu mes fleurs ! adieu mes fruits et mes troupeaux !"

The third Canto exhibits one of the greatest victories of the genius of the poet, over the difficulty of his subject, that Poetry has to boast. Mineralogy and Botany are sciences that seem to us to have no kindred with Poetry ; and the greater part of modern attempts to clothe them with the ornaments of Poetry, have only served to confirm our opinion. The authors of such attempts have generally been compelled to hide the natural dryness of their subject under extravagant fictions and inflated style. As an example of the power of taste to surmount these obstacles, this Canto of the French Georgics will always be an object of admiration. But we must be excused if we confess our doubts, whether the pleasure conveyed be at all proportioned to the difficulties conquered, or the skill exerted. The majority of readers to whom poetry must be addressed, will always derive pleasure from descriptions which recal to their fancy Nature, as they themselves have observed it. But they will never receive the same delight from the most ingenious description of Nature, as it is analyzed and dissected by the naturalist. Such a description may indeed be admired for its skill, but it will generally excite more wonder than pleasure. It awakens no recollections, it retraces no images

images formerly impressed, it is connected with no feelings, it rouses no powerful sympathies, it appears only to the comparatively cold and languid passion of curiosity, it touches none of those springs of the human heart by which warm interest is excited, or exquisite pleasure is conveyed. The nature of the unlearned (if we may so speak) is connected with the scenes of youth, with the sports of fancy, with all our most delightful feelings and recollections. But the nature of the learned, an inhabitant of the colder world of science, has no alliance with the feelings or pursuits of ordinary men. She borrows no gaiety from the remembrance of youth; she does not present to us the theatre on which our powers and affections were first unfolded. No tender recollection makes her interesting, no terrific images render her grand. Nature, as she is viewed by the chemist and the mineralogist, is too minute for sublimity, and too regular for beauty. She imposes on the observer an investigation too toilsome for the indolent pleasures of imagination. Whoever doubts the justness of these observations, has only to compare those passages of the French Georgics, which paint the common scenery of nature, with those perhaps still more highly finished passages, which describe the appearances discovered to us by physical science. We shall be much deceived, if that comparison alone be not sufficient to satisfy him, that the passion for scientific poetry is one of the symptoms of that peculiar species of corrupted taste which characterizes a speculative age. Many passages of this third Canto are of the highest beauty. The discovery of Herculaneum, and the invocation to the sea, are admirable. The panegyric on Buffon is magnificent, though we are convinced that geologists will not agree with the author, in the commendation which he lavishes on the sublime chimeras of that eloquent writer.

The great revolutions of which our globe bears the marks, suggest grand ideas of antiquity to the mind, which are most happily expressed in the following couplet:

“ Vers l'antique chaos notre ame est repoussée,
Et des siècles sans fin pesent sur la pensée.”

Whoever does not immediately feel the power of the second line, is incapable and unworthy of having its excellence shown to him by criticism. The Abbé Delille is not one of those observers of nature, who admire every thing in the universe but the Eternal Wisdom which formed it.

“ Et vous, vous y venez d'un œil observateur,
Admirer dans ses plans l'éternel createur !”

In this Canto, he again pathetically alludes to the sad fate of his country.

“ Ainsi quand des excès, suivis d'excès nouveaux,
D'un état par degrés ont préparés les maux,
De malheur en malheur sa chute se consume ;
Tyr n'est plus, Thèbes meurt, et les yeux cherchent Rome !
O France ! O ma patrie ! O séjour de douleurs !
Mes yeux à ces pensers se sont mouillés de pleurs !”

The fourth Canto, which, in our opinion, is the most perfect part of this admirable poem, contains the rules of rural poetry. It is so full of excellence, that we are embarrassed in our selection by the variety of beauties. Every where the precepts are delivered, not with the coldness of a critic, but with the spirit and splendour of a poet. Every where the author proves his right to “teach others”, by the excellence of his own composition. The description of the magnificent scenery of the tropical climates, rivals the majesty of those scenes which it paints.

The descriptions of Arabian and African deserts, and of an Arctic winter, which follow, are equally distinguished by animation and grandeur. In his pictures of these sublime scenes, the Abbé Delille frequently rises to a happy boldness of expression, which we could scarcely suppose either to be attainable by the feebleness of the French language, or to be tolerated by the timid correctness of French criticism. The following passage discloses to us the secret by which the great masters of descriptive poetry have imparted to their pictures of nature, a higher interest than the description of mere inanimate objects can ever possess.

“ Mais n'allez pas non plus toujours peindre et décrire,
Dans l'art d'intéresser consiste l'art d'écrire,
Souvent dans vos tableaux placez des spectateurs ;
Sur la scène des champs amenez des acteurs ;
Cet art de l'intérêt est la source féconde.
Oui l'homme aux yeux de l'homme est l'ornement du monde,
Les lieux les plus rians sans lui nous touchent peu,
C'est un temple désert qui demande son dieu.
Avec lui mouvement, plaisir, gaieté, culture,
Tout renaît, tout revit ; ainsi qu'à la nature
La présence de l'homme est nécessaire aux arts.
C'est lui dans vos tableaux que cherchent nos regards.
Peuplez donc ces coteaux le jeunes vendangeuses,
Ces vallons de bergers, et ces eaux de baigneuses,
Qui timides a peine osant aux flots discrets
Confier le trésor de leur charmes secrets,

Semblent

Semblent en tressaillant dans leurs frayeurs extrêmes ;
Craindre leurs propres yeux et rougir d'elles-mêmes ;
Tandis que les suivant sous le cristal de l'eau
Un faune du feuillage entr'ouvre le rideau."

* Vain all the labours of descriptive art,
Unless your glowing pictures warm the heart ;
As figures animate your landscape green,
Let men, let women fill your country scene.
Yes, it is man that interests man, the most,
Chief ornament of earth! creation's boast!
Where man is not, the poet only makes
A splendid temple, which its God forsakes.
But with him motion, joy, and pleasure live,
Without him languish, and with him revive.
Upon the mountain's brow, and on the plain,
We seek the shepherd, or the harvest train,
And in the valley's close sequester'd scene,
Where runs the stream along its margin green,
Let gentle nymphs their naked charms confide,
Timid and blushing, to th' embracing tide ;
Curtain'd by pendant foliage, as they lave,
But half conceal'd beneath the crystal wave.

Our limits will not allow us to indulge our taste in printing such large extracts from this admirable Poem as we should be inclined to make ; nor indeed are large extracts very necessary from a work that must soon be in the hands of every man of taste. But there are two passages towards the conclusion, of such exquisite elegance, that, notwithstanding their length, we cannot refrain from quoting them.

" Il est d'autres secrets ; quelquefois à nos yeux
D'aimable souvenirs embellissent les lieux.
J'ai aimé en vos vers ce riche et brillant paysage
Mais si vous ajoutez ;—" la de mon premier age
Coulerent les momens ; la je sentis s'ouvrir
Mes yeux à la lumière et mon cœur a plaisir."
Alors vous reveillez un souvenir que j'ai aimé
Alors mon cœur révole au moment ou moi-même,
J'ai revu les beaux lieux qui m'ont donné le jour,
O Champs de la Limagne ! O fortuné séjour !

* A friend of the writer of this article has attempted a translation of the above passage, as well as of the others which we have selected for insertion. These translations are now published, with no hope more ambitious than that of giving some faint idea of the beauty of the original, to those who are not familiarly conversant with the French language.

Hélas,

Hélas, j'y révois après vingt ans d'absence :
 A peine le Mont-d'or, levant son front immense,
 Dans un lointain obscur apparut a mes yeux
 Tout mon cœur tressaillit ; et la beauté des lieux
 Et les riches côteaux, et la plaine riante,
 Mes yeux ne voyoient rien ; mon ame impatiente
 Des rapides coursiers accusant la lenteur
 Appeloit, imploroit ce lieu cher à mon cœur.
 Je le vis ; je sentis une joie inconnue
 J'allois, J'errois, partout ou je portois la vue
 En toule s'élevoient des souvenirs charmans.
 Voici l'arbre témoin de mes amusemens :
 C'est ici que Zéphir de sa jalouse haleine
 Effacoit mes palais dessinés sur l'arène :
 C'est la que le caillou lancé dans le ruisseau
 Glissoit, sautoit, glissoit, et sautoit de nouveau.
 Un rien m'intéressoit. Mais avec quelle ivresse
 J'embrassois, je baignois de larmes de tendresse,
 Le vicillard qui jadis guida mes pas tremblans
 La femme dont le lait nourrit mes premiers aus,
 Et le sage pasteur qui forma mon enfance !
 Souvent je m'écriois : témoins de ma naissance
 Témoins de mes beaux jours, de mes premiers desirs,
 Beaux lieux ! qu'avez vous fait de mes premiers plaisirs ?
 Mais loin de mon sujet ce doux sujet m'entraîne.
 Vous donc peintres des champs animez chaque scene
 Présentez nous au lieu d'un site inanimé,
 Les lieux que l'on aime, ceux ou l'on fut aimé.
 D'autres fois du contraste essayant la puissance
 Des asiles du vice a ceux de l'innocence
 Opposez les tableaux terribles ou touchans,
 Et des maux de la ville embellissez les champs.
 Du haut de ces côteaux d'ou Paris nous découvre
 Ses temples, ses palais, ses domes, et son Louvre,
 Sur ces grands monumens arretant vos regards,
 Là regnent dites vous l'opulence et les arts !
 Là le ciseau divin, la céleste harmonie,
 Les écrits immortels ou s'empreint le génie
 Amusent noblement la reine des cités.
 Mais bientôt oubliant ses trompeuses beautés
 Là regnent, direz vous, l'orgueil et la bassesse,
 Les maux de la misère et ceux de la richesse :
 Là sans cesse attirés des bouts de l'univers
 Fermentent à la fois tous les vices divers ;
 Là sombre et dédaignant les plaisirs légitimes,
 Là degout mene au vice, et l'ennui veut des crimes ;
 Là le noir suicide égarant sa raison
 Aiguise le poignard et verse le poison :
 Là regne des Laïs la cohorte effrenée,
 Honte du célibat, fléau de l'hymenée.

La dans les murs infects, afiles dévorans
 La charité cruelle entasse les mourans :
 La des fripons gagés surveillent leurs complices,
 Et le repôs public est fondé sur des vices :
 La le pâle joueur, dans son antre infernal
 D'un bras désespéré lance le dé fatal.
 Que d'enfans au berceau delaisés par leur mère !
 Combien n'ont jamais vu le fourire d'un père !
 Que de crimes cachés ! Que d'obscures douleurs !
 Combien coule de sang ! Combien coulent de pleurs !”

But well the pencil paints, when to our eyes
 It bids fair scenes of pleasures past arise ;
 I love the landscape which your verse pourtrays ;
 But when you add, “ Here pass'd my early days,
 Here op'd my eyes to light, my heart to joy,
 These were my haunts, a gay and careless boy !”
 Then fancy gives me back thy fields Auvergne,
 Bids me thy awful brow, Mont D'or, discern ;
 As after twice ten years of absence past,
 Half veil'd in shadowy clouds I saw thee last,
 With rapture saw again each well-known scene,
 The wooded hills! the vales of smiling green !
 Though scarce observ'd, for my impatient soul
 Outruns my courfers to the wish'd-for goal.
 I saw it! and a joy, unknown before,
 Swells at my heart ; I run each object o'er,
 I wander long, where'er I turn my eyes
 A croud of tender recollections rise.
 There is the tree, beneath whose ample shade
 I oft have seen by breath of zephyrs fade,
 With no small grief, my palaces of sand ;
 And there along the stream my little hand
 Has often hurl'd the pebble, smooth and round,
 To see it bound, now glide, and now rebound,
 Skimming the surface of the glassy tide,
 While I exulting stood, and watch'd beside.
 But with what language shall I seek t' impart
 The joy I felt, when, clasping to my heart,
 Dissolv'd in tears, her, on whose tender breast
 My infant frame was nourish'd and carefs'd ;
 And him, the good old man ! who us'd to guide
 My infant steps when tott'ring by his side.
 When, to my eager sight, at last appears
 The reverend pastor of my early years,
 Impassion'd, I exclaim, “ Scenes of my birth,
 My first desires, my hours of thoughtless mirth !
 Oh ! tell me, beauteous scenes, where shall I find
 Those dear, first pleasures of my youthful mind ?”
 No more—these tender thoughts bear me aside,
 But to my-subject now my pen I guide.

B

Ye,

Ye, who would sing of country life, must give
 Not only scenes where Trees and Cattle live,
 But those where you have lov'd and been belov'd ;
 'Tis with such painting that the soul is mov'd.
 In pow'rful contrast, and in colours bold,
 The ways of virtue and of vice unfold,
 In terrible or touching pictures prove
 The town how tainted ! and how pure the grove ?

When first imperial Paris we survey,
 Bright'ning the splendour of meridian day,
 As from her circling hills we wond'ring gaze,
 The mind at once instinctive homage pays.
 " Oh ! here," we cry, " reign opulence and arts,
 And all the charms that polish'd life imparts ;
 Here th' immortal works of genius shine,
 Paintings and sculpture ! and the song divine !"
 But, ah ! too soon these purple visions fade,
 And thou, the queen of cities, wrapt in shade !
 For here, alas ! do we not also find
 How pride and meanness taint alike the mind ?
 How here, from the wide earth's remotest bound,
 Compress'd, fermenting, every vice is found ?
 While mere satiety demands new crimes,
 And on from vice to vice fastidious climbs.
 Here too, at once licentious and uncouth,
 The bane of marriage, and the scourge of youth,
 What shameless bands of prostitutes are seen !
 Of hearts ferocious, and unlovely mien :
 Here Mercy's self like Misery appears,
 And cruel Charity her prisons rears :
 Where foul contagion reigns in dreadful sway,
 And gasping victims heap the loathsome way :
 Here Suicide in gloomy madness lours,
 Sharpens the dagger, or the poison pours.
 See the pale Gamester in his midnight cave,
 Hurling the fatal *die*, despairing rave.
 How many piteous complaints our ears assail,
 From babes forsaken, who incessant wail.
 How much obscure distress ! and secret guilt !
 How many tears are shed ! what blood is spilt !

Nothing can be more happy than the two examples which the author has chosen to illustrate his precepts in this delightful passage. They have afforded him an opportunity of displaying the versatility of his genius. In delivering rules, he is clear and instructive ; plain without negligence, and precise without pedantry or harshness. In the description of his visit to the place of his birth, his verses have all the softness and simplicity of those sentiments, from which they seem spontaneously and artlessly to flow. On the first glance of the

the magnificence of Paris, he rises to a more swelling harmony, and indulges in a luxury of language, suited to the grandeur and pomp of that proud capital. But when he drags to light the vice and misery which are hid beneath that fallacious magnificence, he arms himself with all the authority and severity of moral indignation, and pours forth his honest invectives against corruption and crimes, with all the vigour and fervour of satire. In the course of two pages, he passes from the elegance and tenderness of Virgil to the terrible majesty of Juvenal. Yet such is the artful ease of his transitions, so soft are the bands by which all these apparently incongruous ideas are linked together, that the mind, without effort or difficulty, passes from one subject to another, which seems the most remote; from the rules of descriptive poetry, to the feelings of the poet when he revisits the place of his birth; from tenderness to satire; from the beauties of the country to the vices of the town. More sweet description of the charms of nature, or more poignant invective against the crimes of men, is scarcely to be found in poetry.

M. l'Abbé Delille has imitated, in this Canto, an exquisite passage of Horace, of which we shall subjoin the original and the imitations, both by this author and Boileau, that it may be seen how gracefully the Abbé Delille can copy Horace, and how far he has surpassed one of the greatest of French poets.

O rus, quando te aspiciam, quandoque licebit
Nunc veterum libris, nunc somno et inertibus horis,
Ducere sollicitæ jucunda obliviam vitæ,
Oblitusque meorum, obliviscendus et illis.

O fortuné séjour! O champs aimés des cieux
Que pour jamais foulant vos pres délicieux,
Né puis-je ici fixer ma course vagabonde,
Et connu de vous seuls, oublier tout le monde. BOILEAU.

“ Hélas! pourquoi faut-il que celui dont les chants
Enseignent l'art d'orner et d'habiter les champs,
Ne puisse encore jouir des objets qu'il adore!
O champs! O mes amis quand vous verrai-je encore,
Quand pourrai-je tantôt goûtant un doux sommeil,
Et de bons vieux auteurs amusant mon réveil,
Tantôt ornant sans art mes rustiques demeures,
Tantôt laissant couler mes indolentes heures;
Boire l'heureux oubli des soins tumultueux,
Ignorer les humains, et vivre ignoré d'eux.” DELILLE.

Ah! why in vain the muse has lent her pow'r,
To make me fondly love my native bow'r;
Taught me to ornament its various scene,
To taste with bliss the rural life serene.

Oh, fields for ever dear! Oh, friends belov'd!
 From you my heart at least has never rov'd.
 Ah! when shall I, no longer doom'd to roam,
 Behold once more my fields, my friends, my home?
 No cares tumultuous in my peaceful breast,
 When waked each morn from sweet refreshing rest:
 To add some flow'r, some shrub, of brighter green,
 In artless taste, to deck the rustic scene;
 Or idly wander o'er the various page,
 Of some pure classic, or some antique sage;
 Or eat my frugal meal, or sip my bowl,
 Nor heed the lazy hours that o'er me roll;
 Or seek a chosen few, or muse alone,
 The world unheeding, by the world unknown.

The Poem, after an address to Virgil, of almost Virgilian elegance, concludes with the following verses:

“ Ainsî seul, a l'abri de mes rochers déserts,
 Tandis que la discorde ébranloit l'univers,
 Heureux je célébrois d'une voix libre et pure,
 L'humanité, les champs, les arts et la nature.
 Veuillent les Dieux sourire à mes champêtres sons!
 Et moi, puisse-je encore pour prix de mes leçons
 Compter quelques printemps; et dans les champs que j'aime
 Vivre pour mes amis, mes livres et moi-même.”

While Discord shook the trembling world around,
 Beneath my native rocks I shelter found;
 And tho' the wide horizon round me lour'd,
 With voice still free, my moral strain I pour'd.
 Of virtue, nature, country life, I sung,
 And happy o'er my theme enamour'd hung.
 Oh! may the gods my rustic notes approve,
 And 'midst those scenes, which I so fondly love,
 Grant to my age, ere this frail being ends,
 Some few returning springs, my books, my friends.

We rise from the perusal of this work with too much gratitude for the delight which it has afforded us, not to wish most heartily that the modest prayer of the illustrious author may be granted, and that he may long enjoy and celebrate those pleasures, which are so well suited to his pure and elegant mind. Every lover of literature must join with us in the wish, that his age may not be embittered by the care of subsistence. There seems to be no impropriety in taking this opportunity to remind the public, that this poet is one of the most interesting victims of the French Revolution. Robbed of his whole fortune by that terrible event, he has since steadily resisted every temptation to return to France, which the oppressors of his country could hold out to him, though they

they have tried to shake his honour by offers, which it requires great firmness in an exile, spoiled of his all, to resist. His friends have undertaken to procure him such relief, as he might honourably accept, by the publication of a magnificent edition of his "Gardens," greatly enlarged by himself, which they have circulated proposals to print by subscription; and we trust that they will not be disappointed in their reliance on the generosity of the English nation, which will not be insensible to the claims of a poverty, voluntarily embraced for the sake of honour; nor deaf to the united voice of genius, virtue, and glory, who are joint suppliants to our national munificence, in behalf of this illustrious poet. We ought to add, that the conclusion of this Poem originally consisted of a highly finished picture of the miseries of France under her various revolutionary tyrannies, from Mirabeau to Bonaparte. The French government suppressed this beautiful passage, and it is now expected to form a striking part of the Poem, to be published by the Abbé Delille, under the title of *Le Malheur et Le Pitié*; which is said, by those who have heard parts of it recited, to be the most affecting description ever given, of the miseries of the greatest convulsion that has been known to fill the world with sufferings and with sorrows.

ART. III. *Sermons preached to a Country Congregation: to which are added, a few Hints for Sermons; intended chiefly for the Use of the younger Clergy. By William Gilpin, Prebendary of Salisbury, and Vicar of Boldre, in New Forest.* 8vo. 438 pp. 6s. Cadell and Davies.

FEW theological writers have more completely possessed the art of producing useful works than Mr. Gilpin, whose "Lectures on the Catechism," and "Exposition of the New Testament," are in the hands of every English reader who delights in sacred knowledge. We see with pain that, in the opening of his very judicious and manly Dedication to Sir John Mitford, he describes himself as not likely ever again "to speak from his pulpit." This apprehension, however, has occasioned the present publication; and so far the public is benefited by it.

In a short and well-written Preface, Mr. G. throws out some very beneficial hints, on the mode of writing sermons for such congregations as he mentions in his title-page. These we shall insert, with our unqualified approbation.

“ Where

“ When we write a *treatise*, we consider the subject throughout. We strengthen it with arguments—we clear it of objections—we enter into details—and, in short, we leave nothing unsaid that properly appertains to the subject. Much prefatorial matter also may arise, before we begin the discourse.

“ But in the construction of a *sermon*, perhaps a different mode of composition may, in general, be more eligible—at least, where a country congregation only is addressed on a common subject.

“ In the first place, though a short opening of a text may often be necessary, there seems to be no occasion for a long preface. Whatever appertains immediately to the discourse, had better perhaps be introduced into the body of it. If it do not immediately belong to the discourse, it might as well be omitted. At least, if it be not perfectly apposite, it takes off the first edge of attention from an audience, which will not perhaps so readily be restored.

“ A few easy divisions in discussing a subject seem useful. Some divines think it better to melt all together. But a few heads, I think, are a kind of land-marks, which prevent the confusion of running one part into another. They are also heads of reference, which bring a subject more easily to the memory.

“ In proving a point before a common congregation, it seems unnecessary to produce all the arguments that may be used. Such as are most forcible, are enough. Many will labour a point so much, and throw so many different lights upon it, that, like an object seen in a multiplying glass, it will be confused rather than enlightened. The common people cannot separate a chain of arguments. They lose one in another.—And, in the arguments you use, if you dwell only on the most prominent parts, you may make an impression, which a long detail, though equally good in its kind, cannot do.—In short, it seems to be one of the preacher's great points to draw his subject into so compact a form, that his congregation may have a complete view of the *whole*.

“ An illustration may sometimes not only explain a point, but have the weight of an argument with some hearers; at least, it is a vehicle which makes advice the better remembered.

“ With regard to language, if you avoid vulgarity, and low ideas, it cannot be too easy. Long sentences are apt to produce confusion. Shorten them as much as you can, and have an eye chiefly to perspicuity and ease.

“ Sermons, constructed on the plan here described, the author hath thought, from long experience, to be the most useful in a country congregation. Some preachers have the power of fastening the attention of a congregation for more than an hour together. He certainly should not wish to check such preachers: but with numbers, it may be feared, such attempts will be very feeble. In general, perhaps half that time is as long as a country congregation can be brought to attend. At least, as much may be said in that time as they can well carry off.”
P. vi.

The Sermons, according to the author, are not, in general, “ more than common parish discourses”; but they are of the most

most judicious and useful kind. They are twenty-five in number; and the subjects are such as cannot fail to interest and instruct the generality of readers.

- “ Serm. I. On the *gradual progress* of verbal prophecy.
 II. On *typical prophecy*; and particularly on the lifting up of the brazen serpent in the wilderness.
 III. On the liberty of the gospel.
 IV. On the parable of the different talents,
 V. On the called and chosen.
 VI. Our sin will find us out,
 VII. Character of Balaam.
 VIII. Strangers and pilgrims on earth.
 IX. See that ye fall not out by the way,
 X. What shall I do to be saved?
 XI. On spiritual stewardship.
 XII. Promise of the life that now is.
 XIII. On affliction.
 XIV. God's mercies our comfort in affliction.
 XV. On the Providence of God.
 XVI. On mixing religion with the affairs of life,
 XVII. The Lord's cup.
 XVIII. On the promises of the gospel,
 XIX. On self-examination.
 XX. The husbandman.
 XXI. It is finished.
 XXII. The hour cometh.
 XXIII. Christian joy.
 XXIV. The rich man, and Lazarus.
 XXV. The peace of God.”

Besides these, there are thirty-seven of the shorter sketches, which Mr. Gilpin calls Hints for Sermons; and on these Hints much may certainly be built by sound and able divines. From the second discourse we shall chiefly make selections, as explaining very clearly the subject of types, of which Christians in general are extremely ignorant, and those who are fanatical make an extravagant use. Types are thus explained and illustrated by Mr. G.

“ But to render the proof from prophecy yet stronger, it pleased God to give mankind not only written prophecies, but the prophecy likewise of types. A written prophecy differs from a prophecy by a type in this; the one is a prophecy by *words*—the other by *actions*. Thus, for instance, the prophet Isaiah speaking of Christ's death, says *his soul* (that is, *his life*) *shall be made an offering for sin*. This is a prophecy of our Saviour's death in *words*. In another part of scripture we read, that Abraham was ordered to sacrifice his only son Isaac. This was a prophecy of Christ's death by an *action*—that is, by a *type*. Again, David prophesying of Christ's resurrection, says, *Thou wilt not leave my soul in hell* (that is, in the grave) *neither wilt thou suffer thy holy*

holy One to see corruption. This is a prophecy in words. In another part of scripture we read, that Jonah was swallowed by a great fish, and remained three days and three nights in its belly; and afterwards came to light. This is a prophecy of our Saviour's resurrection by an *action*—that is, by a *type*." P. 15.

Soon after, the conditions which decide an action to be typical are duly stated.

"We expect, in the first place, that an action, in order to be considered as a type, should be expressly marked, and applied as such by some inspired person. Thus Jonah is expressly applied as a type by our Saviour himself. When the Pharisees asked him for a sign, he tells them he would give them no sign, but the sign of the prophet Jonah. *For as Jonah was three days and three nights in the whale's belly; so shall the son of man be three days, and three nights in the heart of the earth.*

"But, secondly, though an action may not be expressly applied as a type by any inspired person, yet still it may be considered as one, if it stand connected with a number of other actions of a like kind, which are themselves applied as types. Thus we consider the sacrifices, and atoning rites of the Jewish law, as types, or typical prophecies, of our Saviour's atonement for sin; most of them being mentioned as such in the new Testament, particularly in the Epistle to the Hebrews. Yet there are some, which are not mentioned. Thus, for instance, the high-priest's confessing the sins of the people over the scape-goat, which was turned loose into the wilderness, is no where, as I recollect, mentioned as a type: yet it may, notwithstanding, be fairly considered as such, not merely because of its resemblance; but because it stands connected with a number of other actions, which are expressly mentioned as types." P. 17.

The preacher then dwells more particularly on the brazen Serpent, set up by Moses in the Wilderness, as a type of Christ. After dwelling on the circumstances of the type with great clearness, the author applies it finally to the Christian doctrine of atonement.

"But particularly we see the great force which the type of the brazen serpent gives to the grand doctrine of the atonement of Christ; which is, in the opinion of all sober Christians, the most comfortable doctrine that ever was revealed to man.

"But it is mysterious, says the deist.

"Aye, surely; and so is every pile of grass you tread on. But the question is not, whether a thing be mysterious—for all things are mysterious—but whether the history be supported by evidence? The pile of grass appeals to all nature, for its being the work of God; and the truth of Christ's atonement, however mysterious, is supported by evidence equally strong.—It rests on all the evidence that scripture can give—on the prophetic parts of the old Testament, and on the historical and epistolary parts of the new. Indeed it appears to be a doctrine so interwoven with scripture, that he who rejects it must reject scripture

scripture also. That experiment the deist himself commonly thinks too hardy. But he rejects it in effect by garbling it.

“ This great doctrine is supported also by the analogy of God's moral government, under which we all act as a kind of redeemers and mediators among each other, in our own little temporal affairs.

“ Nor is it a weak argument in favour of this doctrine, when we appeal to our own feelings. We must be conscious, when we look into ourselves, of such unworthiness, as must entirely disqualify us for the divine favour, without some better introduction than our own. It is an opinion strongly implanted in our nature. Guilt always wishes for support.” P. 22.

We should object to this passage, only the mention of the *Deist*, an animal unknown in general to country congregations, and better concealed from their view than exhibited, though it be merely to expose him. The fifth Sermon, on “ Many are called, but few chosen”, is calculated to be eminently useful, especially where enthusiasts have been endeavouring to circulate their false notions of election. The Sermon on Balaam is also of a very edifying kind. Their general character is that of clear and sound instruction, conveyed in neat language, but without any attempt at ornament, any further than as illustration may convey instruction. Of the Hints for Sermons, we cannot give a better idea than by inserting one of them entire: and for this purpose we shall select one, wherein the author most wisely and judiciously touches a subject, on which many modern divines have allowed themselves to write and to talk, in our opinion, very presumptuously.

“ *And these shall go away into everlasting punishment.*—Matt. xxv. 46.

“ The eternity of future punishments hath occasioned much controversy among divines. Instead of taking part with either side, I am rather inclined to shew the impropriety of bringing the question at all into discussion.

“ In the first place, as enquiries of this kind must end, as they began, in *uncertainty*, it is *useless* to discuss them. We can know nothing on the subject but from scripture, and we see scripture is not so decisive as to prevent disputes.

“ Secondly, enquiries of this kind argue some degree of distrust in providence. God Almighty has declared himself in numberless passages of scripture to be a righteous judge—a just rewarder, and a just punisher of all our actions. What need we enquire farther? Do we distrust his word?—When a man makes me a promise, if I believe him to be an honest man, I simply take his word. But if I have any doubt, I begin to enquire how he means to perform what he promised. Let us not then shew such distrust to God. He has assured us that he is a righteous judge. Let us therefore depend upon his word, without enquiring into the means he proposes.

“ I would observe farther, that the discussion of such a question appears also to have a *bad tendency*. Notwithstanding all the influence of eternal

eternal punishment, vice cannot be kept in awe. Would you then loosen a tie, which does not at all appear too strict? It injures certainly no man to have his fears impressed in this case; but has rather a good tendency. If it were once fairly established, that future punishments were not eternal, it might set the inclinations of many a licentious man at liberty, and open a wide door to sin. It may, no doubt, be the secret wish of many to find such a theory right; but I suppose, in general, the converts to it would be such as wished rather to ease their fears, than to cure their infidelity. As these therefore will be the chief persons who will attend to your arguments, I should think it would be of more service to religion, to leave them to their own conjectures. They become nice casuists for no reason but to become safe sinners.

“ To these considerations against examining this inscrutable point, let me add, that it has the appearance of presumption also, and a cast of irreligion. Far be it from me to mark with those characters many good people, who have taken up this argument. Things appear to different persons in different lights. I only mention the idea, under which it strikes us. God seems plainly, for his own wise reasons, to have left this great point uncertain at least—or, if not uncertain, leaning rather towards the positive side. Whatever his reasons are, it is not our business to enquire. We ought to shut up all our enquiries with that reverence that is due to the inscrutable counsels of God.

“ To conclude: as the mind of man must think, it will naturally fall on this as well as other topics; and every mind will have its own sentiments. All therefore that I contend for is, that when the subject is so uncertain, and a mistake so dangerous, we should rather think in private, than run the risk of misleading others, in a point which, if proved, might be of dangerous consequence; and can hardly in any light be of importance.

“ The only *real ground* of the enquiry is, to vindicate the justice of God; but he, whose faith is so ungrounded, as to stand in need of so precarious and uncertain a vindication, I fear is in the state of those persons, who, if they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead. If the numberless intimations, which God hath given us of his wisdom and goodness in the revelation of his will, have no effect upon them, I should not hope for much good from their being convinced, that future punishments are *not eternal.*” P. 397.

On this subject, for the very wise reasons here alledged, we do not invite, but, on the contrary, most earnestly deprecate further discussion; which would be more likely to unsettle many minds, than to improve even a single christian. The weight of Mr. Gilpin's suggestions, let those in particular estimate, who have been prone to indulge in such speculations; and without necessity to hazard the publishing of their notions, with as much eagerness as if Religion itself depended on the discussion.

ART. IV. *The true History of the Conquest of Mexico, by Captain Bernal Diaz del Castillo, One of the Conquerors. Written in the Year 1568. Translated from the original Spanish, by Maurice Keatinge, Esq. 4to. 514 pp. 1l. 5s. Wright. 1800.*

THE original of the work here presented to the public, has been already reviewed by a critic of no common note: we mean Dr. William Robertson, the historian of America. As his opinion coincides with our own, and probably with that of every other reader of the *Historia Verdadera de la Conquista de la Nueva España*, we shall take the liberty of subjoining it. When Bernal Diaz, who had been an adventurer in each of the expeditions to New Spain, and who was the companion of Cortez himself in all his battles and perils, “found that neither he himself, nor many of his fellow-soldiers, were once mentioned by Gomara, but that the fame of all their exploits was ascribed to Cortez, the gallant veteran laid hold of his pen with indignation, and composed his True History. It contains a prolix, minute, confused narrative of all Cortez’s operations, in such a rude, vulgar style, as might be expected from an illiterate soldier. But as he relates transactions, of which he was witness, and in which he performed a considerable part, his account bears all the marks of authenticity, and is accompanied with such a pleasant *naïveté*, with such interesting details, with such amusing vanity, and yet so pardonable in an old soldier who had been (as he boasts) in a hundred and nineteen battles, as renders his book one of the most singular that is to be found in any language.” *Robertson’s America, vol. ii. p. 418.*

Such is the original of the work now before us. The English reader, however, who approaches the translation with an idea of finding in it the “prolixity, rudeness, and confusion,” observed by Dr. Robertson, will be very agreeably disappointed. The magic hand of the translator has removed them all, and presented us, without the most trifling deviation from the sense of the original, and without the smallest diminution of its bewitching *naïveté*, with a clear, comprehensive, and consistent narrative, as entertaining as it is “singular,” as instructive as it is important.

No violent means have been adopted to effect this beneficial change. The *Historia Verdadera* consists, if we recollect rightly, of two hundred and twenty chapters; each of which, except the first, from the garrulity incident to old age, and essentially

essentially so to an old soldier, who loves to fight over the battles he has won, begins with a tedious recapitulation of the contents of the preceding, and concludes with a formal anticipation of the subject of the following chapter; so that the story is, in effect, twice or thrice told. These head and tail pieces have been removed, with equal judgment and success; and the work, thus disencumbered and methodized, is now merely divided into three Parts, which are again subdivided into twenty-one Chapters.

We have thought it necessary to say thus much, because the very ingenious translator, Maurice Keatinge, Esq. (a gentleman, we understand, of rank and fortune in Ireland, and a member of the Imperial Parliament) has not prefixed any notices by way of preface, or otherwise; though he certainly might have modestly advanced some claims to the attention and gratitude of the English reader.

But it is time to proceed to the translation; and we cannot begin better than with the author's introduction, which contains the motives for writing what he calls, and what we implicitly believe to be, his "True History."

"I Bernal Diaz del Castillo, regidor of this loyal city of Guatemala, and author of the following most true history, during the time I was writing the same, happened to see a work composed by Francisco Lopez de Gomara, the elegance of which made me blush for the vulgarity of my own, and throw down my pen in despair. But when I had read it, I found that the whole was a misrepresentation, and also that in his extraordinary exaggerations of the numbers of the natives, and of those who were killed in the different battles, his account was utterly unworthy of belief. We never much exceeded four hundred men, and if we had found such numbers bound hand and foot, we could not have put them to death. But the fact was, we had enough to do to protect ourselves, for I vow to God, and say Amen thereto, that we were every day repeating our prayers, and supplicating to be delivered from the perils that surrounded us." P. iii.

"But why should I waste paper and ink in the detection of his numerous errors; I will therefore proceed with my relation, for according to what the wise say, the art and beauty of historical composition is, to write the truth; and proceeding upon this rule, with such embellishment and ornament as I shall hereafter judge expedient, I will relate and bring into full light the conquest of New Spain, and the heroic services of us the true conquerors, who with our small numbers, under the adventurous and brave Captain Hernando Cortes, and with great danger and hardships, gained to his Majesty this rich country; for which service his Majesty has frequently issued his orders that we should be amply rewarded." P. iv.

"The following history I have brought to its conclusion, in the loyal city of Guatemala, the residence of the royal court of audience, on this twenty sixth of February, in the year of our Lord, one thousand five hundred and seventy two." P. v.

It appears that Bernal Diaz left Castille in 1514, and that his first expedition was a predatory one along the coasts of Yucatan: from this part of the narrative we shall give a short extract, because it contains an incident which had some influence on the future conquest of Mexico.

“ We filled our casks, and just as we had finished, about fifty Indians dressed in cotton mantles and to all appearance chiefs, approached us, enquiring by signs what we wanted; to which we replied in the same manner, that we came for water, and were returning to our vessels. They then pointed to the East, by way of asking if we came from that quarter, repeating several times the word “Castilian;” after which they invited us to their town, to which we proceeded with them, and arrived at some large, and very well constructed buildings of lime and stone, with figures of serpents and of idols painted upon the walls. When we entered these temples, for such they were, we perceived about one of the altars traces of blood fresh spilled; there were also several idolatrous figures and symbols, all which contributed to impress us with surprise and horror. During this time the Indians behaved peaceably, but collected in great numbers, which put us upon our guard though they appeared only to be attracted by curiosity. A body of natives soon appeared, dressed in very ragged mantles, and each bearing a bundle of dry reeds, which having deposited together, they retired. After them came two bodies of warriors, each commanded by its captain, who drew them up opposite to us; immediately after which, ten priests rushed out of an adjoining temple.— They were dressed in loose robes of white cotton, their long hair was clotted with blood, and matted and twined together so as to be apparently impossible to be separated; they had in their hands vessels containing fire and aromatics, with which they fumigated us, making signs at the same time, that unless we quitted their Country before the fuel lying by us was consumed, they would put us to death. They then kindled the faggots, and retired without doing any thing more. The warriors however began to make a noise by whistling, founding their horns, and drums. These formidable preparations made us think it most prudent to retire, which we accordingly did, and regaining our boats on board of which the water casks had been already put, we embarked, and reaching our vessels, proceeded on our voyage.” P. 5.

The authors second expedition was to the same coast. It was rather more fortunate than the former. Some gold was collected, the name of the Mexicans was first heard, and the ideas formed of their wealth were more than sufficient to tempt Velasquez, the governor of Cuba, a rapacious and brutal tyrant, to forward a scheme for invading and plundering them.

For this purpose, ships and men were provided, and nothing seemed wanting but a chief. Vasco Porcallo was proposed; but he was a man of quality; and Velasquez wanted a person whom he might retain in a state of dependence on himself; for, though he was greedy of money, he was no less jealous
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of power. It was now that the future conqueror of Mexico first appeared on the stage: his introduction is curious; it is marked by that artifice which distinguishes almost every action of his life, and which every historian but honest Diaz has unaccountably overlooked.

“ Just at this time Andres de Duero, secretary to the governor, and Amador de Lares, the Contador of his Majesty in Cuba, made a private proposal to a respectable Hidalgo named Hernando Cortes, a native of Medellin in Estremadura, and son of Martin Cortes de Monroy, and of Catalina Pizarro Altamirano, both, though poor, Hidalgos, and of the good lineages of that province. Hernando Cortes possessed a property in the Island of Cuba, had been twice Alcalde there, and had lately from motives of inclination married a lady named Donna Catalina Suarez Pacheco, daughter of Diego Suarez Pacheco of Avila, and of Maria de Mercaida a Biscayan. This marriage brought much trouble upon Cortes, and he was frequently in confinement by the interference of D. Velasquez. Leaving this to be related more fully by others, I will now however proceed in my narrative of what took place between Cortes and the Secretary and Contador. These two officers, the particular confidential friends of Velasquez, agreed with Cortes to procure by their interest with the governor his appointment to the command of the armament, on condition of his giving them, each, equal parts with himself, in the treasure which should come to his share; for the commission was to be extended no farther than barter and obtaining gold, and not to colonization. This being agreed amongst them, the Secretary and Contador took such measures, praising and recommending Cortes, and vouching for his fidelity, to Velasquez, who had stood as father to him at his marriage, that they succeeded in obtaining the commission for him, which, it being the office of the Secretary to draw it up, was done as the proverb says with very good ink, and fully ratified, according to the wish of Cortes.

“ As soon as the appointment was made public, to some it gave satisfaction, and others were displeas'd at it; and one Sunday, the governor going as usual to mass attended by the most respectable persons of the town and neighbourhood, he placed Hernando Cortes by way of distinction on his right hand; upon which occasion one Cervantes, called the mad, a kind of buffoon, ran before them repeating his absurdities such as, “ Huzza for my master Diego, what a captain has he chosen! and how soon he will lose his fleet!” With much of that kind, but all having a malicious tendency. Andres de Duero who was present cuffed him, and bid him be silent, saying he well knew that he repeated what others put in his mouth, but the rogue persevered, adding, that he would quit his old master, and follow the fortunes of Cortes. It was certain that the relations of Velasquez hired him to repeat those things under the colour of folly, and to alarm the governor; but all he said turned out literally true.

“ Cortes immediately on his appointment proceeded with the greatest activity in making his preparations; he also dressed and appeared

appeared in much greater state as to his own person than before; wearing a plume of feathers, and a gold medal in his cap, which ornaments became him very well. His funds were very inadequate to this expence, for he was much indebted and distressed, although he had a good estate; being very extravagant, both as to himself and the dress and state of his wife; but certain merchants, his friends, named Jaime or Jeronymo Tria, and Pedro de Xeres, perceiving that he was rising in the world, and fortune likely to favour him, advanced him four thousand crowns in money, and merchandizes also, upon his property. With this, he caused to be made a standard of gold and velvet, with the royal arms and a cross embroidered thereon, and a latin motto, the meaning of which was, "Brothers follow this holy cross with true faith, for with it we shall conquer." P. 25.

Velasquez instantly repented of what he had done, and took many extraordinary steps to deprive Cortes of his command. He had to do, however, with a man superior to him in his own arts, and was constantly baffled. Omitting these, we shall proceed to Cozumel, where Diaz had formerly touched. Here, says the author,

"Cortes now sent for me and a Biscayan named Martin Ramo's, in order to question us as to our opinions of the meaning of the word "Castillan," so frequently repeated by the Indians of Cotoche, when we came with Captain Hernandez de Cordova; adding that he was convinced that it must allude to some Spaniards in that country: for which reason, he questioned the native chiefs upon the subject. They all answered in the affirmative, and certain Indian merchants then in Cozumel assured us that they had spoken to them a few days before. Cortes was anxious to obtain their release, and being informed that compensation would be expected, he amply provided his messengers for the purpose. By these persons he sent letters to them, and he ordered for this service two light vessels, with twenty crossbow-men and musketeers under the command of Diego de Ordas. One ship was to remain at the point of Cotoche for eight days, while the messengers went and returned, and the second was to bring the report to Cortes how the business proceeded.

"The places where the Spaniards were said to reside, were distant from the point of Cotoche only about four leagues. The letter which Cortes sent was as follows, "Gentlemen and brothers; here in Cozumel I have been informed that you are detained prisoners by a cacique: I request as a favour that you will forthwith join me. I send a ship and soldiers, with whatever is necessary for your ransom; they have orders to wait eight days, but come with all dispatch to me, from whom you shall receive every assistance and protection. I am here with eleven ships and five hundred soldiers, with which I will, with the assistance of God, proceed to Tabasco, Pontonchan, &c. &c." P. 34.

This letter, which originated in the General's own sagacity, procured him a Spanish prisoner, Jerome de Aguilar, who spoke

spoke the language of the country, and was of singular service to him in his warfare along the coast, when he lost several of his men; and was indebted for his personal safety to the terror of the Indians at the sight of his horses, animals which they could not comprehend.

In the last struggle numbers of the Spaniards were wounded, but only two killed; while more than eight hundred of the Indians lay dead on the field. This great disparity the Spanish historians ascribe to the appearance of St. Jago on a white horse; and it is amusing to observe the embarrassment of the old soldier on the occasion. His superstition and his veracity are at variance, and it is not without a struggle that the latter prevails.

“ In his account of this action Gomara says, that previous to the arrival of the main body of cavalry under Cortes, Francisco de Morla appeared in the field upon a grey dappled horse, and that it was one of the holy apostles, St. Peter or St. Jago, disguised under his person. I say, that all our works and victories are guided by the hand of our Lord Jesus Christ, and that in this battle, there were so many enemies to every one of us, that they could have buried us under the dust they could have held in their hands, but that the great mercy of God aided us throughout. What Gomara asserts might be the case, and I, sinner as I am, was not worthy to be permitted to see it. What I did see was, Francisco de Morla riding in company with Cortes and the rest upon a chestnut horse, and that circumstance, and all the others of that day appear to me at this moment that I am writing, as if actually passing in the view of these sinful eyes. But although I, unworthy sinner that I am, was unfit to behold either of those holy apostles, upwards of four hundred of us were present, let their testimony be taken. Let enquiry also be made how it happened, that when the town was founded on that spot, it was not named after one or other of those holy apostles, and called St. Jago de la Vitoria, or St. Pedro de la Vitoria, as it was Santa Maria, and a church erected and dedicated to one of those holy saints. Very bad christians were we indeed, according to the account of Gomara, who when God sent us his apostles to fight at our head, did not every day after acknowledge and return thanks for so great a mercy! Would to heaven that it were so, but until I read the chronicle of Gomara I never heard of it, nor was it ever mentioned amongst the conquerors who were then present.” P. 47.

Though St. James, however, did not appear on the day of battle, a person was destined to be brought forward on the succeeding one, who had a material influence on the destiny of America; this was the “excellent Donna Marina,” as the author calls her, a woman born for the destruction of her country. She was a Mexican, who speedily acquired the Spanish language, and being married to Cortes, to whom she was extremely attached, became interpreter to the army, and facilitated the downfall of a mighty empire.

“ On the ensuing day, an altar being built and the crucifix erected, the town of Tabasco changed its name for that of Santa Maria de la Victoria. The twenty Indian women who had been brought to us, were upon this occasion baptized, the Rev. Father Bartholome de Olmedo preaching to them many good things touching our holy faith. Donna Marina, the principal of them, was a woman of high rank, which indeed she shewed in her appearance; and these were the first christian women in New Spain.” P. 50.

The reader may smile, or shudder, at the absurdity of the “good things” there preached to a number of trembling captives, ignorant of what was said; but will do a great injustice to Olmedo, if he confounds him in his mind with such characters as the blood-stained priest who accompanied the ferocious Pizarro. Olmedo was a pious, rational, and benevolent man; the constant and intrepid friend of humanity; and, like many of the first missionaries, an honour and a blessing to the people, and the age in which he lived.

Montezuma had been informed of the dress, arms, &c. of the Spaniards, by those who had seen them in the second expedition to Yucatan; the accounts, however, were necessarily so vague, that they inspired him with equal curiosity and terror. When he heard, therefore, that they were again on the coast, he sent ambassador after ambassador, to collect more genuine information. The first interview is thus described:

“ At the appointed time, on the day of the feast of the resurrection, a nobleman named Tendile who was the governor spoken of, accompanied by Pitalpitoque afterwards called Ovandillo, and attended by a great train of followers bearing various articles of provision, with much respect and ceremony, advanced, and made three reverences to Cortes and the soldiers who were about him. Cortes went to meet and bid the two chiefs welcome: he then caused mass to be said, after which the tables were placed, and he together with certain of his captains and the two Mexican lords, sat down to dinner. Their repast ended, and having withdrawn together he informed them, that he was the vassal of the greatest prince in the world, who had sent us thither, to wait upon the king of those countries, whose fame had reached him, in order to contract a treaty of peace and amity, and to tell many things to him of the greatest import to be known. To this Tendile somewhat haughtily replied, saying, “ How is this? You are but just arrived, and you talk of seeing our monarch: receive this present which he sends you, and it is time enough to think of other things afterwards ” He then took out of a chest many pieces of gold well wrought, which he presented to Cortes, together with ten loads of fine mantles of white cotton adorned with plumage; and many other things, which, it being so long ago, I do not recollect.” P. 55.

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These *pieces of gold*, and others which were afterwards brought, had their natural effects on the mind of Cortes. Avarice, of the most fordid and detestable kind, was his ruling and only passion; when, therefore, he found that he had exhausted the presents and the patience of Montezuma, who would admit of no further intercourse, he turned, says Diaz, "to some of us who were present, and said:

"Truly this is a great monarch, and rich: with the permission of God we must see him." To which all the soldiers replied, that they were ready to march. At this moment the bell tolled for the Ave Maria, and all of us fell on our knees, before the holy cross." P. 59.

Marching to Mexico, however, with his small force was still a hopeless event; when it was facilitated by an occurrence, which, in more recent times, and among more civilized people, has frequently involved whole states in one general destruction. The people of Zempoalla, a district on the road to Mexico, had been recently added to the subjects of Montezuma: they now came to Cortes to complain of his tyranny, and to solicit his assistance in shaking off the yoke. This was precisely what that general wanted; he assured them of his protection, and immediately marched into the country, under their guidance.

"Early in the morning we proceeded under the conduct of our friendly Indians, and sent forward to the chief of Cempoal to inform him of our approach. When we came within a league of the place, we were met by twenty principal persons, who presenting Cortes and the cavalry with very odoriferous flowers tied in bunches, told him, that they came with an excuse on the part of their chief, who was so fat and unwieldy that he was not able to come out, but had sent them to invite us to his town. Cortes thanked them, and we proceeded. When we entered, we were surprised with the beauty of the buildings and situations, and the various plantations of trees. All the streets as we passed were filled with men and women, attracted by curiosity. Our advanced guard having gone to the great square, the buildings of which had been lately whitewashed and plastered, in which art these people are very expert, one of our horsemen was so struck with the splendor of their appearance in the sun, that he came back in full speed to Cortes, to tell him that the walls of the houses were of silver. When we came to know the reality we all laughed heartily at him, and used in future to say that every thing that was white, was silver in his eyes. These buildings were appointed for our lodgings, and large apartments assigned to us, which contained the whole; and here the fat cacique, for so I am in future to call him, came to pay his respects to Cortes. They had provided an entertainment for us, with baskets of plums, and bread of maize. We were well pleased with our situation, and named the town Villa Viciosa; though some called it Seville. Cortes ordered that the soldiers should give no umbrage to the inhabitants, and that we should for that reason remain in our quarters." P. 67.

At this place, Cortes put in practice one of those detestable artifices, for which nature had so specially qualified him. Montezuma had sent five noblemen to Zempoalla to collect the taxes; these Cortes commanded the natives to seize, and otherwise ill use; he then ordered it to be proclaimed through the country, that the Zempoallans had renounced all obedience to Montezuma; and when he had thus involved the people in the guilt of rebellion, and secured their assistance, he privately sent for the officers, and asked them,

“as if ignorant of what had happened, what country they belonged to, and why they were kept prisoners. They answered, “That they had been seized by the caciques and people of that town, who were favoured and encouraged in it by him and us.” To this Cortes replied, “That he knew nothing of it, and was very sorry for what had happened.” He then caused food to be brought to them, and treating them with great kindness, desired that they would go and inform their sovereign how much he wished to be his friend and servant.” P. 71.

The success of this notable trick seems to have raised the vanity of Cortes to an extravagant pitch, and called forth all the bad propensities of his mind. He continued, it is true, vigilant, active, and intrepid; but his arrogance, ferocity, and savage thirst of blood, visibly increased from this moment. His first exploit, however, was what Diaz seems to consider as a facetious one.

“The fat cacique now waited on Cortes, to complain of the outrages committed by a garrison of Mexican troops which occupied a town called Cingapacinga, nine leagues distant from the place where we were. After some consideration, Cortes laughing said to those about him, “Gentlemen you see that these people esteem us to be a superior race of beings, let us encourage the prejudice, and impress them with the idea that one of us is enough to drive an army before him. For this purpose I will send old Heredia the Biscayan musketeer, whose fierce and scarred face, great beard, one eye, and lame leg, will terrify them.” This man had been a soldier in Italy. Cortes told him when he had got as far as the river to fire a musket as a signal, for he did this only to try how far the credulity of the Indians in our favor would carry them. Heredia being present, he called to the caciques saying, “Go with this Teule, whom I send to kill or make prisoners all your enemies.” The caciques set out with their party accordingly, being headed by the old soldier, who went firing his musket before them out of the town. As soon as he arrived at the river he gave the signal, and Cortes sent to stop them, having sufficiently tried their faith, and when they returned he informed them that it was his intention to proceed against their enemies with his whole force.” P. 74.

Such was the wanton use he made of the credulity of his allies, whose blind attachment had already snatched him from a lingering death by famine, and sealed their own destruction. In less than twenty years after this period, the whole race was annihilated!

(To be continued.)

ART. V. *Thoughts and Details on Scarcity, originally presented to the Right Hon. William Pitt, in the Month of November, 1795. By the late Right Hon. Edmund Burke.* 8vo. 48 pp. 1s. 6d. Rivingtons, and Hatchard. 1800.

THE thoughts of this venerable politician, on any subject, can hardly fail to command our profound respect and attention. We shall therefore give a more extended account of the present work, than can be afforded to other tracts on the *Scarcity*, which so abound, as literally to cover our table. We collect from the Preface, by the editor, which is dilated to 16 pages, that Mr. Burke stood high, both as a scientific and a practical farmer; that he diligently studied agriculture, and the commerce connected with and dependent upon it, as one of the most considerable branches of political economy; that he was consulted, with great deference paid to his opinion, by Dr. Adam Smith, in the progress of his work on the *Wealth of Nations*; that he soon distinguished himself in Parliament on these topics, particularly by his support of the great permanent law for regulating our foreign corn-trade in 1772, and of the repeal of the statutes against forestallers; and that he availed himself of the advantage which his fame throughout Europe afforded him, to enlarge the sphere of his enquiries into the state of other countries, that he might benefit his own.

Mr. B. intended to mould his "Thoughts and Details" into a more popular shape, in a series of letters on rural economics, to his friend Mr. Arthur Young; but his attention was called off from this subject by great political concerns, in which he was employed during the short remainder of his active and useful life. Some detached fragments of the first letter to Mr. Young are inserted in the Memorial, which had been fairly copied, but probably not examined or corrected.

The editor speaks, with premature contempt, of "a parliamentary charter granted to a company of very worthy and well-meaning persons," that is, the London Company for the manufacture

manufacture of flour, meal, and bread. Here, as in the following animadversions upon the late enforcement of the common law against forestallers, and in the rest of the Preface, the editor becomes an original author; but as our concern is chiefly with Mr. Burke, we hasten to place before our readers the substance of his Thoughts, and our own brief remarks upon them.

We are first advised against an indiscreet tampering with the price of provisions, especially in the time of scarcity. The duty of government is said to be, to furnish the people with information, and to administer timely coercion; to guide our judgment, and regulate our temper; not to provide for us in our necessities, which is beyond its power. Some objections are made to the terms *poor*, and *labouring poor*; but it is said, with a mixture of humour and serious truth, that "when the poor rise to destroy the rich, they act as wisely for their own purposes, as when they burn mills, and throw corn into the river, to make bread cheap." P. 3. The expression, "*once happy labourer*," is strongly reprobated; and is, indeed, either a foolish or a fraudulent term. The condition of those who labour is affirmed to be, "on the whole, extremely meliorated; if more and better food be any standard of melioration." It is asserted, that under all the hardships of the year 1795, the labouring people did, either out of their gains, or from charity, fare better than in seasons of common plenty, 50 or 60, or even 44 years ago. That "the rate of wages has not increased with the nominal price of provisions," is denied; that it has fluctuated, is admitted; and that it ought to do so, is asserted; and it is jocosely added, that "the *Squires* of Norfolk had *dined*, when they gave it as their opinion, that it might or ought to rise and fall with the market of provisions." P. 5. The scheme for a regulation of wages by justices of the peace is condemned, and perhaps justly; but that they have "little or no knowledge of the subject," we think is not generally the case throughout the kingdom. What follows, however, appears to be solid and sound:

"The vulgar error on this subject, arises from a total confusion in the very idea of things widely different in themselves;—those of convention, and those of judicature. When a contract is making, it is a matter of discretion and of interest between the parties. In that intercourse, and in what is to arise from it, the parties are the masters. If they are not completely so, they are not free, and therefore their contracts are void. But this freedom has no further extent, when the contract is made; then their discretionary powers expire, and a new order of things takes its origin. Then, and not till then, and on a difference between the parties, the office of the judge commences. He cannot dictate the contract. It is his business to see that it be enforced;

forced; provided that is not contrary to pre-existing laws, or obtained by force or fraud. If he is in any way a maker or regulator of the contract, in so much he is distinguished from being a judge. But this sort of confused distribution of administrative and judicial characters (of which we have already as much as is sufficient, and a little more) is not the only perplexity of notions and passions which trouble us in the present hour." P. 8.

The interests of the farmer and the labourer are maintained to be the same, and their price contracts not to be onerous to either party.

An advance by authority of the price of labour is then strenuously combated, even in times and cases of great distress. We have reason to apprehend, that the distress of the poor at this *present* moment arises more from the want of *work*, than of fair wages. Our population (we think) has increased, and the food of the poor has been meliorated, within 20 years, faster than our agricultural produce and our means of employment; and though time, and wise provisions, may furnish both these, yet at present we are exceedingly embarrassed by the want of them. No complaint is now more common before magistrates, than this from poor men: "I am able and willing to work, but cannot get employ."

"But what if the rate of hire to the labourer comes far short of his necessary subsistence, and the calamity of the time is so great as to threaten actual famine? Is the poor labourer to be abandoned to the flinty heart and griping hand of base self-interest, supported by the sword of law, especially when there is reason to suppose that the very avarice of farmers themselves has concurred with the errors of government, to bring famine on the land. In that case, my opinion is this: Whenever it happens that a man can claim nothing according to the rules of commerce, and the principles of justice, he passes out of that department, and comes within the jurisdiction of mercy. In that province the magistrate has nothing at all to do: his interference is a violation of the property which it is his office to protect." P. 17.

If this be meant of special contracts betwixt individual masters and labourers, we do not object; but if of the poor in general, we dissent entirely. Surely this is not the principle of our *laws* concerning the relief of the poor; which, with all their imperfections, are much more salutary (we think) than clamour often represents them; and of which a main object is, to secure the poor from the direful effects of any accidental want of charity in their rich neighbours. Those laws (being substituted for voluntary contributions) design and tend, to compel those persons, who have little or no charity, to contribute something in concurrence with those who have much; though, after all, abundant room will remain for the exercise of spontaneous and christian mercy.

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“ The cry of the people in cities and towns,” is well ridiculed.

“ If any one were to tell them, that they were to give in an account of all the stock in their shops; that attempts would be made to limit their profits, or raise the price of the labouring manufacturers upon them; or recommend to Government, out of a capital from the public revenues, to set up a shop of the same commodities, in order to rival them, and keep them to reasonable dealing, they would very soon see the imprudence, injustice, and oppression of such a course. They would not be mistaken; but they are of opinion, that agriculture is to be subject to other laws, and to be governed by other principles.” P. 19.

Some useful suggestions follow, concerning the capitals and the profits of farmers. Then, a general use of the drill-culture is approved by Mr. B. as it has been by the Board of Agriculture. We believe, within the last five years, this point has been well canvassed; and that drilling, in general, is much out of fashion.

The operation of *market* is concisely and well described.

“ The balance between consumption and production makes price. The market settles, and alone can settle, that price. Market is the meeting and conference of the consumer and producer, when they naturally discover each other’s wants. Nobody, I believe, has observed with any reflection what market is, without being astonished at the truth, the correctness, the celerity, the general equity, with which the balance of wants is settled. They who wish the destruction of that balance, and would fain by arbitrary regulation decree, that defective production should not be compensated by increased price, directly lay their axe to the root of production itself.” P. 25.

The reported design of Government, to erect *public granaries* (p. 27) was probably never entertained; at least, we may venture to assure ourselves that it has long been completely abandoned. If so, what follows, for some pages, need not now arrest our attention. Of the same nature is a long account of the crops in the years 1794 and 1795.

Mr. B. is very averse from stopping the distilleries, chiefly because they tend to make hogs’-flesh cheap at a small expence. But our readers will be surpris’d, to see him pleading strongly in behalf of *spirituous liquors*. At the high price which they now bear, he considers the evil of them as wholly done away, and their uses to be important. Neither his arguments, nor his wit, have changed our opinion on this subject.

The following remarks are still seasonable.

“ As to the operation of *the war*, in causing the scarcity of provisions, I understand that Mr. Pitt has given a particular answer to it; but I do not think it worth powder and shot. I do not wonder the

papers are so full of this sort of matter; but I am a little surpris'd it should be mentioned in Parliament. Like all great state questions, peace and war may be discuss'd, and different opinions fairly form'd, on political grounds; but on a question of the present price of provisions, when peace with the regicides is always uppermost, I can only say, that great is the love of it." P. 43.

Many important lessons follow, on the question, "What the state ought to take upon itself to direct by the public wisdom, and what it ought to leave, with as little interference as possible, to individual discretion:" P. 45. and the tract concludes thus: "My opinion is against an overdoing of any sort of administration, and now especially against this most momentous of all meddling on the part of authority; the meddling with the subsistence of the people." P. 48.

No assurances can be necessary, on our part, that this tract well deserves attention at the present important juncture.

ART. VI. *A Treatise upon the Law of Legacies.* By R. S. Dounison Roper, of Gray's-Inn, Barrister at Law. 8vo. 236 pp. 4s. 6d. Butterworth. 1800.

THE author of this work has demonstrated, that he possesses considerable talents for the task he undertook; we lament, therefore, that he has published so hastily, what his more mature judgment must have induced him to correct and reform in several places. If he had entitl'd his book, "Materials for a Treatise upon the Law of Legacies", instead of a *Treatise* upon that subject, the name would better have describ'd the nature of the publication. The general arrangement is defective, and the mutual connection and dependency of the several parts are by no means clearly made out. But a fault more radical, if possible, is, that the author seems wholly to have misconceived the manner in which a treatise upon a subject like the present should be constructed. Besides laying down the general rules upon which this part of the law rests, the leading cases ought to be stated; the various distinctions of law and fact pointed out; and the several determinations, which differ in these particulars, faithfully abridg'd. The reader is not to be referred to other books to obtain a general and full understanding of the subject. When these rules are neglected, a publication can be nothing but a general index to other works.

In the book before us they are altogether neglected. Little more is given than the leading principle, upon which the author

conceives that a class of cases turns. The names are then huddled together in a note; and nothing is stated of the differences, actual or supposed, which have brought a similar point so often before the court for its decision. From this deficiency it becomes impossible fully to understand Mr. R.'s book, unless surrounded by the authorities to which he refers; and his work must be considered rather as formed for reference, to tell us where we are to gain the necessary information upon a particular point, than as containing that knowledge within itself. Mr. R. in forming his plan, seems to have been misled by the example of several able editors, in their notes to some recent editions of reports, and other valuable books. These gentlemen have, of necessity, limited themselves to a statement of the general principles of the law, and a disposition of the several decisions under them in their notes. They were intended as nothing more than well-arranged repertoria of cases, upon a particular subject. They describe the several genera in a particular part of legal jurisprudence, and enumerate and class the various species as they appertain to each; but they do not describe them. This plan is highly proper for editors, whose observations are subservient to the illustration of an original work, and who laudably wish to crowd as much information as they can into a small compass. But the object of a distinct treatise upon any subject is wholly different; and it is little better than a truism to state, that, to answer its purpose, it should contain every portion of useful knowledge, which the existing state of the science enables the author to discover or declare.

In other respects, the work is not unworthy of professional notice. The rules laid down are generally stated with accuracy, and most of the modern cases are referred to. The author is not always successful in his preference of one authority to another, nor in his attempts to reconcile conflicting opinions. But where the judgments of the greatest men in the country are at variance, it is impossible that those who balance their arguments should not be sometimes misled. The writer's own sentiments are frankly given, without any improper veneration for living in preference to deceased authority. They are sometimes pronounced in a peremptory tone of decision, which a recollection of the great talents and experience that have generally presided in courts of equity, would and ought to have softened, if not wholly repressed. Such confidence cannot be eradicated altogether from a discriminating mind, though it is usually curbed and kept down by long intercourse with mankind. In youth it often denotes that self-consciousness of talent, without which nothing great has been ever accomplished; and indicates a strength of understanding, of which the world may augur well, when it shall be matured by time and reflection.

ART. VII. *Letters from the Rev. Mr. Job Orton; and the Rev. Sir James Stonhouse, Bart. M. D. to the Rev. Thomas Stedman, M. A. Vicar of St. Chad's, Shrewsbury. In Two Volumes. 12mo. 9s. Longman, &c. 1800.*

THE first of these volumes was originally published in 1791, and contains Letters of a peculiar but a valuable kind. They are the admonitions of an elderly and pious, but far from bigotted dissenter, to a young clergyman of the establishment. Honest and sincere in their design of recommending every thing that is becoming and praise worthy in the ministry, they have received the approbation of several Bishops; one of whom, as the editor informs us, expressed himself in the following very strong terms. "Accept my thanks for the pleasure I have received from the perusal of Mr. Orton's Letters. The good sense, warm piety, becoming zeal for the promotion of Christian virtue, and rendering the pastoral character respectable and useful, which run through the publication, make it worthy the attention of the parochial clergy of all ages." This encomium does not appear to be exaggerated. The various remarks on books and men which are scattered throughout the Letters, are such as tend to convey instruction, in a very pleasing manner, to a great variety of readers; but more especially to those who are situated as the editor was when he received them. The Letters which compose the second volume are of a similar character; and form, with the others, a very edifying work.

Mr. Orton was, as Sir James Stonhouse expresses it, "one of the truly sensible, moderate dissenters, and a man of sterling piety*." He was a native of Shropshire, and was educated at Shrewsbury, but resided for the latter part of his life at Kidderminster. He was author of many useful works in divinity; namely, Discourses on practical Subjects, Discourse on Christian Worship, Religious Exercises, Sacramental Meditations, Discourses to the Aged, Expositions on the Old Testament, &c. His style was simple and natural, his method easy and judicious. He died, July 19, 1783, in his sixty-sixth year, and was buried, by his own desire, in St. Chad's church, Shrewsbury. Some account of him has since been published, by Dr. Kippis, in the *Biographia Britannica*, in a note on the Life of Doddridge.

* Vol. ii. p. 14.

Sir James Stonhouse was originally bred a physician ; and, for several years, was so little inclined to religion, as even to write against it. In his 36th Letter, giving a sketch of his life, he says, " I believe you know, that I was for seven years a confirmed infidel ; which, during that time, I made no scruple of declaring ; and did all I could to subvert Christianity ; and wrote a keen pamphlet against it ; the third edition of which *I burnt*. (for writing and spreading of which, I humbly hope, as I have deeply repented of it, God has forgiven me, though I never can forgive myself.)" The instrument of his conversion was Dr. Doddridge, whose three Sermons on the *Evidences of the Gospel*, and his *Rise and Progress of Religion in the Soul*, particularly, were of great use in removing his prejudices, and forming him to the love and practice of religion. Some time after, finding his health impaired by the practice of physic, he took orders, and obtained from two successive Earls of Radnor, the two adjacent livings of Little and Great Cheverel in Wiltshire, where Mr. Stedman was his curate. He died, Dec. 8, 1795, in the 80th year of his age. He published many pious and useful tracts, which have in general been adopted by the excellent *Society for promoting Christian Knowledge*.

The Letters of Mr. Orton are dedicated by the editor to Sir James Stonhouse ; and those of Sir James, to Mrs. Hannah More, a friend of the author, and the writer of his epitaph. The absence of all bigotry from Mr. Orton's mind cannot perhaps be better exemplified than by his very judicious remarks on extemporary preaching.

" I know not what to say about *extemporary preaching*. It may on some accounts be desirable and useful : but I dare not encourage it in *young divines*. I never knew an instance of it, but the preacher was careless in his studies, slovenly and incorrect in his discourses ; and losing the habit of accurate composing, could never recover it afterwards. Yet I would by no means desire you to confine yourself entirely to your notes. When a thought strikes you, or something in your sermon seems to strike your hearers, you may add a few sentences, as you find matter arising in your mind : and if you are thoroughly master of your subject, and have a good deal of your sermon, especially the application of it, committed to memory, thus much will be easy, and you will not hesitate and appear at a loss." Vol. i. p. 28.

" I have known so many ministers become injudicious and unacceptable by a careless habit of composing, or rather of not composing at all, in their younger days, and in small country places, that I make these concessions, guarded as they are, with fear. The other extreme is best for a young divine to err in. Besides, there is no way by which you will so speedily and effectually increase your fund of theological knowledge, as by accurate composures. Thus you will study your subject carefully, viewing and examining it on every side ; consulting

all the commentators you may have upon your text and parallel places, and reading what other divines (whose writings you may be possessed of) have said upon the subject. So that were you to read nothing for a whole week, but what you would read in this method (except history, classics, &c. by way of relaxation) I should commend your diligence, and say, you had kept to the good maxim, *Hoc age.*" P. 30.

On the subject of perseverance in the duty of preaching, we have the following excellent sentiments, in a note.

" Mr. Orton once wrote to an eminent divine of the established church in the following manner:—" You say you do no good by preaching." This is talking weakly; I had almost used a harder word. Should you not be chided for it?—" Why do you leave off preaching?" said old bishop Latimer to a complainer like you. He answered, " Because I do no good, my Lord." The bishop replied, " That, brother, is a naughty, a very naughty reason."—" You do not know what good you have done, are doing, may yet do, and even after you are dead. No good man preaches, I am confident, without doing some good, and more than he knows of, or will know of, till the great discovering day. To have done our best is moral merit; and God will graciously accept and reward it. What great good did our Master himself do? " Who hath believed his report?" Isaiah liiii. 1.—Who would have thought that *you* should ever have talked of doing no good by preaching, when God hath done you so much honour already in your clerical character? I am ashamed of you; and almost angry with you. Labour more, and pray more still. " If the iron be blunt, as Solomon says, then put to more strength." Eccles. x. 10. If you begin to be lukewarm, whatever your motive is, it cannot be a good one.—I am not clear, that I ever did much *lasting* good in my life; yet I do not repent my attempts. I am humbled and ashamed daily, that they were not more and better. Remember, that *preaching* is of God's own appointment." P. 73.

On the subject of *conversions*, he is no less judicious.

" Indeed, I lay very little stress upon what some divines call *Conversions*; I have seen so many instances of their coming to nothing; or, that their converts have only been converted from the sins of men to the sins of devils, from drunkenness and debauchery to spiritual pride, bitterness, and uncharitableness; and this I cannot call a saving change. I see little alteration for the better in the conduct of *many*, who have been *said* to be converted. I am cautious of calling any thing by that name, where there is not a regular, consistent conduct following it. Hasty impressions, which some ministers are very ready to observe and admire, are often lost in a little time, and those who have been under them become worse than they were before. I have no idea of conversion, as passing a certain line, and then getting into a saving state. Conversion is a *work of time*, and I see no right we have to say any are converted or become good, till one hath a *longer* season of trial, to observe, whether they *continue* steadfast in the practice of righteousness, and act in every circumstance and relation, in

the main, consistent with the demands of the gospel. I wish you may have the pleasure to see many such converts." P. 118.

Mr. Orton's remarks on books are numerous, and in general show a sound judgment.

Let us hear also Sir James (then Mr.) Stonhouse, on the subject of preaching.

"For my own part, I am almost *sick* of preaching, considered merely as preaching: but am determined to persevere in doing my duty. On Sunday sevensnight some people from —, came to hear me at *All Saints*. I preached from *Luke xviii. 22*, "*Yet lackest thou one thing.*" I was told afterwards that the sermon struck them, and they were full of encomiums upon it. But what was the consequence of this approbation and applause? Were they edified by it? I fear not. For so! on the *Sunday morning* following, having been every night of the preceding week at the play and concert, they set off for —, with their equipage and all their servants. You see, I was (like the prophet *Ezekiel*) "one who had a pleasant voice." They would not stay to hear me once more; but notoriously profaned the sabbath by travelling, rather than do it. How mortifying a consideration! How humbling is this to a serious preacher! It shews we are in ourselves nothing without the grace of God to impress what we say on the heart. But I am now an old veteran. I laugh at the idea of popularity, as lighter than a feather. I totally disregard it, and would not give a straw for the praise of all the people in the kingdom, further than as it may be conducive to make *any one* attentive to me in order to their improvement. I was once, I own, *fond* of preaching, thought I should do good, and the praises I received were grateful to me. Perhaps, I was sinfully vain and self-sufficient. But God has shown me my impotence, my nothingness, and that it is *He* (not my rules of speaking, received even from Garrick himself, nor animated productions, which) must change the heart. Let you and I therefore be more and more convinced of our own insufficiency, and apply more frequently and fervently to God for his blessing; and do our duty, expecting a reward *hereafter* for the mortifications we meet with *here*.—Many a minister's heart has been broken by the ingratitude of his people, who is now high in the climes of bliss." Vol. ii. p. 50.

The editor informs us, that the Doctor was one of the most correct and elegant preachers in the kingdom; and, when he entered into orders, took advantage of his acquaintance with Garrick to gain instruction in elocution. On the authority of that teacher he says, elsewhere, "the English pulpit will admit of little, if any action: so said my instructor, the immortal Garrick." P. 189. The following passage is important, and on a subject where much abuse subsists.

"I heartily congratulate you and Mrs. S. on the birth of a Son. I would *willingly* stand godfather to him; but I have said so much in my sermons and private discourse against this custom, unless a man

would

would and could undertake the charge, and I have refused conscientiously to many of my acquaintance, that I should meet with some difficulties were I to undertake it now at almost seventy-three (quite so, July 20th). In my last sermon on the subject, I expatiated largely on the absurd custom of having irreligious persons as sureties, and quoted canon 29, which says, "that no person shall be admitted, who does not receive the sacrament:" that it is a most important truth, and solemnly undertaken in the house of God.—I suppose few clergymen have exerted themselves more than I have done to make sureties do their duty; especially if the parents are irreligious or ignorant.—In short, I do not much like the custom now, though very proper in the times of primitive christianity, when the parents suffered martyrdom." P. 290.

Within less than two months of his death, we find the following admirable sentiments from the pen of the venerable writer.

"Oh, that I may be made wiser and better every day; more weaned from the world, more willing to leave it, and more fit for a residence among glorified spirits: Oh, that He would give me a more comfortable persuasion, that He would be my salvation; a firmer persuasion of pardon, and a stronger sense of being accepted. I have often great doubts and fears, when I consider what I have been, and what I might have been.

"We should be very thankful for the great privilege of darting up to heaven secret ejaculations at any time, in any place, or posture: and every man is more or less happy, as he has been more or less accustomed to this intercourse with God." P. 396.

We cannot allow ourselves to be more diffuse on the subject of these Letters; but we have already said enough to excite the curiosity of those to whom such writings will be pleasing or useful.—They are not compositions for the world; brilliant in thought, and laboured in style; but they contain the natural ideas and admonitions of worthy, sensible, and pious men, familiarly delivered, on a great variety of subjects.

ART. VIII. *A complete System of Astronomy, &c.*

(Continued from vol. xvi, p. 639.)

THE second volume of this important work now demands our attention. The series of Chapters is continued from the former volume. This therefore begins with

Chap. XXXI. which treats upon the general Principles of centripetal Forces. In this chapter the author has demonstrated all the fundamental propositions which relate to physical astronomy.

nomy. The principle of centrifugal forces is here explained, from which is deduced a very short and neat method of solving the problems in the 9th section of the first book of the *Principia*. A new demonstration is also given of the 6th proposition of the same book. When two revolving bodies attract each other, they will revolve about their common centre of gravity; but in the theory of the moon, it is here shown that we may consider the moon as revolving about the earth at rest, if we suppose *E* and *M* to represent the masses of the earth and moon, and *d* their distance, and suppose the moon to be attracted to the earth by a force $= \frac{M + E}{d^2}$.

Chap. XXXII. is upon the *Theory of the Moon*. This important problem has engaged the attention of the most eminent mathematicians. Sir I. Newton, in his *Principia*, first gave the true principles, and computed all the principal equations; but many small ones still remained to be investigated. In a *Memoir*, read by M. Clairaut before the Academy of Sciences at Paris, an objection was made to Sir I. Newton's law of gravitation, that it would not account for the motion of the moon's apogee, as it gives, according to his calculations, that motion only half of what it was found to be by observation. He soon afterwards, however, discovered his mistake, and was the first who gave a complete theory of the moon, showing that Sir I. Newton's law of gravitation would account for all the irregularities of the motion of that body. Euler fell into the same mistake, but he afterwards corrected it; and owns that it is to M. Clairaut that we are obliged for this discovery. Sir I. Newton, in his *Principia*, book i, prop. 45, cor. 2, has investigated the motion of the moon's apogee, by assuming the mean force of the moon towards the earth, in the direction of the radius, and hence finds the motion of the apogee to be only half the real motion. But Mr. Vince here observes, that Newton has, in this operation, neglected that part of the force which acts perpendicularly to the radius, and which is found to produce the other half of the motion; and that Newton, in this place, only intended to show what part of the motion the mean force in the direction of the radius would produce. The Professor also further remarks, that in book iii, prop. 3, of the *Principia*, Sir I. Newton observes, that "the action of the sun, so far as it draws the moon from the earth, is twice as great as he has assumed it above;" by which he does not mean that he has assumed the mean force of the sun too little by one half; but that, as it would require twice such a force of the sun to give the true motion of the apsides, the force which acts in a direction perpendicularly to the radius, must, in its effects
upon

upon this occasion, be equivalent to the mean force of the sun in the direction of the radius. Thus are these circumstances explained, which had produced considerable difficulties to the reader. The writers who have, since Newton, treated on the theory of the moon, are Clairaut, Euler, M. d'Alembert, Frisi, T. Mayer, and Mr. T. Simpson. Frisi has, in one of his works, followed the plan pursued by Newton; and although the conclusions thus deduced are not always so accurate as those which are derived from a direct solution of the problem, yet they give the true *arguments*, and their coefficients, to a considerable degree of accuracy. This method of treating the subject, has the advantage of pointing out more clearly the causes of the several equations so deduced, which are not obvious in the general solution of the problem. The author has, therefore, explained very fully this method, correcting some errors of Frisi, and adding such matters as tend to make the solution more complete.

Let the periodic time of the moon be to that of the sun, as $n : 1$, $a =$ the distance of the moon from the earth, the mean distance being unity, and the orbit nearly circular, $b =$ the distance of the earth from the sun, $w =$ the angular distance of the moon from quadratures; then the disturbing force of the sun upon the moon, in the direction of the radius of the moon's orbit, is $-\frac{1}{2}n^2a + \frac{3}{2}n^2a \times \cos. w$; and the disturbing force, in a direction perpendicular to the radius, is $\frac{3n^2 \times \sin. w \times \cos. w}{a}$. From these disturbing forces, all the

irregularities of the motion of the moon arise. From the latter force, the velocity of the moon at any point of her orbit is immediately deduced. This author next proceeds to find the radius vector, the mean and true anomaly, the orbit being supposed to be an ellipse; and then shows from what sources the motion of the apsides, and the variation of the eccentricity, arise. He next investigates the alteration of the figure of the moon's orbit, supposed to have no eccentricity, and the *variation* of the moon; and shows, that the diameter passing through quadratures: that passing through syzygies :: 70 : 69, on this supposition; and finds the *variation* = $35' 10'' \times \text{fine of twice the distance of the sun from the moon}$; this is the variation at the mean distance of the sun from the earth; he then applies the correction for the variation of the sun's distance. He then proceeds to find the different equations of the moon's motion; the alteration of the periodic time of the moon, from the disturbing forces; the motion of the moon's apogee, and the variation of eccentricity; the equations of the horizontal paral-
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lax of the moon; the motion of the moon's nodes, and the equations; the variation of the inclination of the moon's orbit, and the equations; and to reduce the place of the moon in its orbit, to the ecliptic. All these subjects are treated very fully, and with great clearness; they are undoubtedly matters of difficulty, and tediousness of calculation; but the reader will here find every assistance he can possibly expect. The chapter concludes with this observation of Mr. Simpson. "There are no terms enter into the equation of the lunar orbit, but what consist of the cosine of an arc, or of its multiples; all the terms, by a regular increase and decrease, do after a certain time return again to their former values, and therefore the mean motion of the moon, and the greatest quantities of the several equations, undergo no change by gravity."

Chap. XXXIII. is upon *the Figure of the Earth*. Sir I. Newton first observed that the earth, from its rotation, would put on a spheroidal form, having the polar diameter the shorter. The first part of this chapter is therefore employed in proving, that the figure of the earth is that of an oblate spheroid. This being demonstrated, if the polar diameter : the equatorial :: $1 : 1 + d$, $c =$ the circumference of a circle whose radius $= 1$, $P = \frac{2c}{3} \times (1 + \frac{1}{3}d - \frac{2}{7}d^2 + \frac{8}{105}d^3, \&c.)$ $E = \frac{2c}{3} \times (1 + \frac{2}{3}d - \frac{9}{35}d^2 + \frac{11}{105}d^3, \&c.)$ $F = E - \frac{P}{1+d}$, $v = \frac{F}{E-F}$, then $1 + d = 1 + \frac{5}{4}v + \frac{5}{224}v^2 - \frac{135}{6272}v^3, \&c.$ is the equatorial diameter, the polar diameter being unity; and having determined the value of v to be $\frac{1}{228}$, the ratio of the diameters is as 230 : 231. Sir I. Newton makes it 229 : 230, agreeing very nearly with the above. The author applies the theorem to Jupiter, and makes the ratio of his diameters as 10,05 : 9,05. Dr. Bradley makes it 13,5 : 12,5; and Mr. Pound as 13 : 12 by observation. The theory supposes the earth to be homogenous; but this not being the case, the earth being probably more dense towards the centre, the ratio of the diameters is probably nearer to a ratio of equality than that which we have here deduced. M. de la Lande thinks that the diameters differs by about the three hundredth part of the whole. The ratio of the diameters may be determined from the lengths of two degrees of the meridian, at different distances from the equator. The Professor first investigates the rule for this purpose, and then applies it to different measurements, and taking the mean of 12 conclusions, the ratio of the diameters comes out as 177 : 178; but the great difference of the results for the different comparisons, shows that we cannot much depend upon the accuracy of the mean ratio. The vibrations of pendulums upon

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different

different parts of the earth have been used as means to determine the ratio of its diameters, but this method is not to be depended upon, arising probably from the irregularity of the density of the interior parts of the earth. From the figure of the earth, the increase of attraction from the equator to the poles varies as the square of the sine of latitude, which is the same ratio as that by which the degrees of latitude increase. The mean radius of the earth is determined to be 3963,95 miles, and the difference of the polar and equatorial radii 17,1 miles; also, the length of a mean degree 69,2 miles. A table of the measures of various countries is added, which will be found very useful.

Chap. XXXIV. is upon the Precession of the Equinoxes, and the Nutation of the Earth's Axis. Sir I. Newton first accounted for the precession of the equinoxes, but he made a mistake in computing the quantity. Mr. V. has here given a solution of his own, which is very short and satisfactory. If the earth were of uniform density, he makes the annual precession from the sun to be $21'' 6'''$, supposing the ratio of the diameters to be 229 : 230. But if the greatest nutation of the earth's axis be rightly ascertained, the precession from the sun is only about $14\frac{1}{2}''$; which difference arises, either from the fluidity of the earth's surface, an increase of density towards the centre, or the ratio of the diameters being different from that which is here assumed; or probably from all the causes conjointly. The equation of the precession is found to be $- 1'' 9''' \times$ the sine of twice the sun's longitude. The inequality of the precession of the equinoxes, and the nutation of the earth's axis, were discovered, by Dr. Bradley, to arise from the attraction of the moon in different situations of its nodes. The nutation of the earth's axis is $19''$; and this, with the equation of precession, may be represented by an ellipse, supposing the major axis (lying in the solstitial colure) = $19''$, and the minor = $14'', 14$. Mr. Lambert computed a table of the nutation in right ascension and declination, supposing the nutation = $18''$; but Professor V. has given a new investigation of the rule, and calculated the table for a nutation of $19''$. He then finds the variation of right ascension and declination of a star, from the precession of the equinoxes. Of all these subjects, he has entered into a very full investigation.

Chap. XXXV. is upon the Densities, Quantities of Matter, Light and Heat of the Planets. To measure the quantity of matter in distant bodies, appears at first sight to be a problem of insuperable difficulty; but Sir I. Newton resolved it for those bodies which have satellites revolving about them. The densities of the other planets are still subject to a considerable degree

degree of uncertainty. The relative quantities of light and heat are very easily found, since they vary inversely as the squares of the distances of the planets from the sun. The relative weights of bodies upon the surfaces of different planets is also here determined.

Chap. XXXVI. is upon the Motions of the Planes of the Orbits of the Planets, from their mutual Attractions. Kepler and Tycho observed that the latitude of the stars was subject to a change, and the former concluded that it was owing to a change of the ecliptic; which is a necessary consequence of the general principle of gravitation, as the attraction of the planets must necessarily draw the earth from the plane of her orbit. Euler first computed this effect upon the earth, and found that it would solve the phænomenon. The method here given is similar to that by which the author determined the motion of the moon's nodes; and, having investigated the rule, he applies it to the different planets. He makes the annual motion of the nodes of *Jupiter* upon the orbit of Saturn, from the attraction of Saturn, to be $9''$,9 in a year. Euler makes it $10''$. The inclination of the orbits is also liable to a change from the same cause; and having given a rule to find that variation, and applied it to the variation of the obliquity of the ecliptic, the author finds, that "when the longitude of the ascending node of a planet's orbit is less than 180° , that planet *diminishes* the obliquity of the ecliptic; but when *greater* than 180° , it *increases* it;" and as the longitudes of the nodes of all the planets are now less than 180° , they, at present, all tend to diminish the obliquity of the ecliptic. But as the longitudes of the nodes continually increase, they will afterwards become greater than 180° , and then obliquity will increase. The obliquity of the ecliptic is therefore confined within certain limits, and the ecliptic can never become either perpendicular to the equator, nor coincide with it, as some authors have asserted. This author makes the diminution, at this time, to be $49''$,35 in 100 years, agreeing very nearly with observation, which makes it $50''$. The secular diminution for the beginning of our æra, is here computed to be $45''$,43, which is $3''$,92 less than at present. The motion of the equinoctial points from this cause in 100 years, at this time, is found to be $17'$,4 progressive; but for 100 years, at the beginning of our æra, it was $47''$. Now the precession of the equinoxes from the sun and moon, by displacing the equator, varies as the cosine of the obliquity of the ecliptic; and therefore as the obliquity decreases, the precession will increase, and the increase, from this cause, will be $9''$ in 1700 years; and if we take the whole secular precession to be $1^\circ 24' 2''$,4, the precession of the equ

noxes, in the first 100 years of our æra, must have been $1^{\circ} 24' 2''.4 - 9'' = 1^{\circ} 23' 53''.4$; therefore $1^{\circ} 23' 53''.4 - 47'' = 1^{\circ} 23' 6''.4$, the whole regression for that time. Hence, $1^{\circ} 23' 45''$ (the whole precession at this time) $- 1^{\circ} 23' 6''.4 = 38''.6$ the quantity by which the regression is faster now in 100 years than it was in the first 100 years of our æra. Hence, the tropical year is now decreasing. Now the regression of the equinoctial points is (at the above rate) faster at this time by $0''.386$ in a year, than it was at the beginning of our æra. Now the sun takes $9''$ to move over that space; and thus the author proves that the tropical year is $9''$ shorter now than it was 1700 years ago. M. de la Place makes it $10''.33$ shorter now than at the time of Hipparchus, who lived about 1950 years ago. These conclusions therefore agree very well. The author then proceeds to investigate the variation of a star's latitude and longitude, and exemplifies his rules. He makes the secular variation of the longitude of *Regulus* to be $- 17''.023$, and its increase of latitude to be $20''.56$. The important matter contained in this work, obliges us again to defer the conclusion of our account.

(To be concluded in our next.)

ART. IX. *A Second Essay on Burns, in which an Attempt is made to refute the Opinions of Mr. Earle, and Sir W. Farquhar, lately advanced, on the supposed Benefit of the Application of Ice in such Accidents: with Cases and Communications, confirming the Principles and Practice brought forward in a former Essay. Also Proofs, particularly addressed to Surgeons of the Army and Navy, of the Utility of the Stimulating Plan, in the Treatment of Injuries caused by the Explosion of Gunpowder. By Edward Kentish, Author of the former Essay.* 8vo. 117 pp. 3s. Mawman, London. 1800.

IT is afflicting to observe the diversity of opinions that prevail among medical practitioners, on a variety of subjects relating to their profession; and to see that this happens, not only in the difficult and abstruse parts of their science, not only on rare and uncommon cases and diseases, but on those that are most common, that occur every day, and seem to be within the reach of the observation of those who are even the least employed among the professors of the art. No accidents
are

are more common than scalds or burns, none more excruciating to the sufferers, or more distressing to their friends; and since the ladies have so generally adopted the unnatural custom of wearing light thin gauze and muslin dresses, in the midst of winter, few have proved more fatal; and yet there is no complaint in which the practice of surgeons is more various and discordant. In the year 1797*, Mr. Kentish published an *Essay on Burns*, in which, after taking a slight view of the practice that had prevailed at different periods of time, and particularly of the method that had been employed, almost immemorably, in the collieries at Newcastle, where accidents of the kind, from the explosions of the inflammable air, are more frequent and dreadful than in most other places, he laid down a mode of cure which he had found successful, in some of the severest cases that can well be supposed to happen, and which he had repeatedly found to terminate fatally under the old and established treatment. The improvement adopted by Mr. Kentish, consists in the application of spirit of wine, oil of turpentine, or some other warm application, instead of linseed oil, which had been generally used; in allowing a cordial and nourishing diet; and administering opium, æther, wine, &c. during the three first days after the accident, or until the life of the parts in the neighbourhood of the burn, appear to be restored, instead of further debilitating the constitution, by bleeding, purging, and a low diet, as was formerly practised.

In this *Second Essay*, a number of new cases are introduced, confirming the propriety of the practice recommended in the first, with some slight alterations and improvements, by which, the author thinks, large and extensive ulcerations have been induced to skin over and heal, sooner than he had before found them. These consist principally in administering, occasionally, brisk active purges, with a view of checking the profuse discharge from the wounds, and in covering the wounds, in that state, with powdered chalk. In the course of this *Essay*, the author enters into a minute examination of a work, lately published by Mr. Earle, on the subject, and shows, that the observations introduced by him in support of his opinion, of the superior efficacy of ice, or other cold applications to burns, do not bear him out in the conclusions he has drawn from them; on the contrary, that, by an opposite practice, the cure, in those cases, would have been more speedily effected.

* See *Brit. Crit.* vol. xi, p. 297.

We shall conclude our account of this interesting publication, by laying before our readers a communication from Mr. Frederick Horn to the author, illustrating the value of the practice here recommended.

“ DEAR SIR,

Newcastle, 25th July, 1800.

“ I have great pleasure in communicating to you another instance, where your method of treating burns has been successfully employed.

“ George Smith, an under-viewer, in Ravenworth colliery, was severely burnt on the 3d July, 1800, by a quantity of inflammable air taking fire in the pit, into which he had just descended to give directions to the workmen. The explosion was so violent as to drive up stones, &c. to the top of the shaft, (above sixty fathoms); and the shock was felt, and the report which accompanied it was distinctly heard, by some farmers who were in bed in their houses, at some distance from the place.

“ I found him two hours after the accident, with his hair singed close to his head. The whole cuticle was peeled off from his face and neck, which were quite black with the fine coal dust, which had been driven so forcibly upon them. He was burnt in different places about his loins, and from the knees to the ancles, except some small patches where the skin had only been scorched.

“ On looking at his hands I was shocked with their appearance: on taking hold of them, the skin and nails came off exactly like a torn glove, and the extensor tendons of the fingers were bare in several places. In short he was the most severely burnt of any patient who ever came under my care.

“ Nothing had been done to him before I saw him, as he had only just been brought home. He had frequent shiverings; and, although a very resolute man, complained much of pain, and thought he must have been injured in his lungs, from the sense of heat he felt there, and from the bad taste in his mouth.

“ There was some strong gin and water on the table when I went in, and I immediately gave him a large tumbler glass full of it. I warmed some oil of turpentine, by holding a cup of it in boiling water, and I directed the attendants to bathe him assiduously with it, by means of probes armed with lint, and dipped into the spirit. This was continually done while I was employed in spreading plasters, (viz. ung. resin. flav. c. Ol. Terebinth) and the poor man found much relief from it. He however complained much of his hands, which were very painful, and smarted at the time of the application, but soon had a much easier feel. I applied the plasters to every part where I suspected the fire to have reached, gave him another glass of strong gin and water, to which I added sixty drops of laudanum, and I desired he should have more of the spirit if the shiverings should recur.

“ In the evening I found him tolerably easy, and considering his situation, wonderfully so.—He had been my patient fourteen years ago, when he had been pretty much burnt, although not near so severely as at this time; and had then been treated with ol. lin. c. aqua calcis, to which a portion of the tinct. opii. had been added, and he remarked, “ *that the fire, he thought, seemed likely to be killed sooner now*

than

than before." He had taken gin and water only once since morning, when he had a return of the shivering, and his attendants had moistened the plasters with Ol. Terebinth at his own request, from the relief he thought he felt from it. I gave him sixty drops of laudanum in a little spirit and water, to be taken at bed-time.

" In the morning I found he had passed a tolerable night: I removed the plasters, and found some slight appearances of suppuration, particularly on the face, where a lardaceous appearance had taken place, but of a black colour from the coal dust. I bathed the burnt parts again with the Ol. Terebinth, renewed the dressings, and allowed him gin and water, to be taken when shivering (which now and then threatened him) should occur. At night he took sixty drops of laudanum; his bowels kept open, and he made no complaint of pain except in his hands.

" Third day.—There is a tolerable suppuration on the face, neck, body, and legs. The blackness, from the coal dust which appears to be firmly attached to the cutis, is separating fast, in the form of black lard. He remarks, *that the fire is killed every where but in his hands.* He was dressed with ung. resin. flav. with a less proportion of Ol. Terebinth. He is forbid the use of spirits, but allowed porter as far as three pints in the 24 hours, if he chuses so much. His anodyne is continued.

" Fourth day.—The suppuration in the face, body, and legs, goes on well, and several parts are now turning florid, as the blackness disappears. The scorched parts have neither blistered nor run into suppuration. There is a large discharge of thin ichor from the hands; and on some parts of the fingers there is still a thick gelatinous matter adhering. His allowance of porter is continued. He has no shiverings. Dressings are changed for cerat. e lapid. calamin. Anodyne continued.

" Fifth to the eighth day.—Going on well;—treatment continued;—bowels open;—allowance of porter diminished to a pint and a half per day.

" Ninth day.—Suppuration large;—all the blackness gone off;—discharge from the hands still thin, and in great quantity, attended with much pain. Prepared chalk, finely powdered, is ordered to be sprinkled on all the sores, covering it with cerat. e lap. calamin. spread on rags. He is to take five grains of calomel at night, and to have a purge in the morning.

" In the afternoon I was suddenly sent for to him:—The pain in his hands was intolerable, and he had two smart shivering fits. Having never before seen chalk applied, I attributed the pain to its use, but on takings off the dressings, I found my assistant had not applied any of it to the hands. He had used it liberally to the face, neck, body, and legs, and these parts were *perfectly easy*. I ordered emollient poultices to be applied to the hands and arms, and renewed every eight hours. The chalk was continued to the other parts.

" Tenth and eleventh days.—The treatment continued. Pus on the face, neck, and legs of good consistence, and no pain in these parts. The hands are easier after the poultices are first applied, but soon be-
come

come so painful as to make him urgent for a renewal of them; and when they are taken off, the discharge of thin matter pours from them. Finding the chalk agree so well with the other parts, I sprinkled his right hand freely with it, and covered it with the cerate plasters. He felt, as he said, a little tingling from the application, and wished to have the poultice continued to the left hand. I was glad of the opportunity of making this comparative trial, and allowed it to be so.

“ Twelfth day.—Head, neck, and legs much better;—loins nearly healed. I speak within bounds, when I say four square inches of skin have been beautifully formed on one leg since yesterday. I know no term which will give so good an idea of this process as *icing over*; the extent covered, and the smooth shiny appearance being so like an icy pellicle formed on a smooth piece of water.

“ Fifteenth day.—Face and legs mending fast;—loins well;—his hands completely raw, and bleeding from every point;—the poultice on the left hand is deluged in thin matter, and this hand is by far the most painful. The right hand covered with the chalk, although painful, is not nearly so much so as the left, and the man is anxious to have the chalk applied to it, which is allowed;—anodyne continued;—five grains of calomel at night, and a smart purge to be taken early in the morning.

“ Sixteenth day.—He has had two copious evacuations from the calomel and purging powder;—every part better;—the left hand much easier, but the granulations much looser than the right; they bleed more readily, and are more painful.

“ Seventeenth day.—One leg quite skinned over; face and other leg much better.

“ Twenty-first day.—The face and neck quite skinned over, except a small part of each eye-lid, and the nose; right leg almost healed;—right hand skinned over from above the wrist to the ends of the fingers on the inside, and much better on the back part;—left hand, to which the poultice had been so long applied, begins to grow better, but is far behind the other, so as to give a most decided preference to the chalk. He is now so well that I have allowed him to go into his garden.

“ You see, my dear sir, that I have been tediously circumstantial in my account of this case. I now deem my patient so near well, that I shall discontinue my journal; and I have only to add, that I have been so particular in the recital of the treatment, because perhaps you may have no case which furnishes such a fair opportunity for comparing your method with others commonly used. The poor fellow had felt the old method with oil, &c. and was therefore well enabled to appreciate the present plan, especially as he is a man of great resolution, and of strong natural sense. You have also had frequent opportunities of seeing him during the cure, and of convincing yourself of the truth of every circumstance. And I think the trouble you have had in rescuing this important branch of practice from the rude hands who so long held it, will be well repaid, were it only with the reflections this case will give you.—As a memento of my sense of the obligations the profession have to you, and to shew, as my poor patient says, there was

was *ne bairn's play in this burn*, I will beg your acceptance of a preparation I have made of the skin and nails.

“ I am,

“ DEAR SIR,

“ Very sincerely, yours,

“ FREDERICK HORN.”

“ There still remain some parts to heal in the above case, and I have no doubt Mr. H. will see, in the subsequent part of the cure, the benefit of cathartics.—I have a pleasure in adding the opinion of Mr. Nelson, of Chester-le-Street, in the county of Durham, who has had very extensive practice in burns in the collieries on the river Wear:—he says, when the sores have taken upon themselves the ulcerous disposition, nothing but *repeated purging* at due intervals has succeeded in enabling him to finish the cure.” P. 111.

ART. X. *A Letter to the Right Hon. William Pitt, on the Influence of the Stoppage of Issues in Specie, at the Bank of England; on the Prices of Provisions and other Commodities.* By Walter Boyd, Esq. M. P. 8vo. 112 pp. 3s. 6d. Wright. 1800.

IN the present season of distress, every projector applies himself to discover some extraordinary or unnatural cause for the high price of provisions. One ascribes it to the avarice of the great farmer, who hoards his corn, and proposes therefore to fix a certain price. This has been the cry of every age, when grain sold at a high rate. Shakspeare has brought to the gate of hell, “ a farmer who had hanged himself on the expectation of plenty”^{*}; yet there were in his time few overgrown or opulent farmers, and not many large farms. The combinations of jobbers and corn-factors were supposed in former times, as they are now, to have raised the price to an unreasonable height; though the very laws made to repress them, prove the impossibility of furnishing a general and equal supply without that class of dealers; and most absurdly suppose, that the business would be better managed if it were engrossed by a few licensed brokers, than if it were open to the fair competition of all.

The war is another cause of high price, which presents itself to the imaginations of all who profess to be enemies to war; though, if the evidence of experience may be trusted, war;

* Macbeth, act ii. scene i.

whatever other evils may attend it, has a direct tendency to reduce the price of grain. The increase of population has also been assigned as a cause of the scarcity, and consequent high price of grain; though, undoubtedly, the augmentation of the price, since 1793, is by no means equal to any supposed number of children who can have come into existence, or grown up to maturity, since that period, when corn was cheap.

The country banks, which many people dislike, have been, in their turn, charged with the production of this evil, by the support they give to every person—farmer, miller, or jobber—who may be possessed of corn; and who, by means of their notes, is enabled to withhold it from the market.

Mr. Walter Boyd, who is a man of considerable ingenuity in matters of speculation, has come forward, first, in defence of the country banks, for whose speculations he seems to have some tenderness; and, secondly, with an attack upon THE BANK OF ENGLAND (whose conduct he avows to have always disliked) ascribing to the actual amount of their notes in circulation the present high price of provisions.

To lower the credit of the Bank of England may by some be thought not very consistent with the indulgence of this author for the country banks, which depend upon it. Others may observe, that the reasoning which he now advances on the subject of money and credit, is totally repugnant to his own "project of the 5th of April, 1796." Leaving to others the discussion of the remaining parts of this pamphlet, we shall confine ourselves to examine that main proposition, which meets us at the introduction and the close: "That the present amount of bank notes, by the return to the House of Commons 15,450,970*l.* is an increase of paper-money, beyond what the circulation of the country requires and can absorb." Nor, in examining this proposition, shall we have recourse to any other proofs (though there are many) except those which Mr. Boyd himself has exhibited in this very pamphlet, and particularly in the note D.

It will not certainly be denied, that the circulating medium in a country must be increased in proportion to the number of exchanges which must take place in it; or, in plainer words, in proportion to the increase of its imports and exports, and its interior commerce. Mr. Boyd, who concurred in the resolutions of the 2d of April, which censured the conduct of the Bank in diminishing the issue of its notes, at that period of increased commerce, will not controvert this proposition. He indeed admits it in the outset of his note D; but says, that no man will be hardy enough to maintain, that the increase of the national debt, and of the imports and exports within the last four years, can be considered as evidence of a similar increase
in

in every branch of the national industry. It would, however, be more idle than hardy, if any one should undertake to maintain a proposition so vague in itself, and so inapplicable to the main argument.

The increase of the national debt demands, of course, a sufficient number of bank notes to pay the increased dividends, which are always paid in that currency. The increase of exports and imports proves that the discounts must be more extensive, and consequently that it is probable, though not certain, that there must, for that purpose also, be more bank notes in circulation. The evidence, that every branch of national industry has increased, must be sought elsewhere; though some presumption, that the search will not be fruitless, may be found in the increase of exports and imports. As to a similar increase, if by that is meant an *equal* increase, it will not easily be found in every branch of industry; because many branches of internal industry are slow in their process, and do not require much increase of the circulating medium.

Agricultural operations, and the extension of the communication of the country by roads or navigations, afford some evidence of the increase of other branches of national industry; and an additional evidence is drawn from the increase of buildings. In the last four years, to which Mr. Boyd has confined his question (though it will appear, in the sequel, that the period ought to have been extended at least to the year 1793) about three hundred acts have passed for the inclosure and drainage of at least three millions and a half of acres; a number, far beyond that of any former period. Navigation and road-bills have increased in a very large proportion; and the increase of buildings, for public and private use, besides two vast docks in the metropolis, are symptoms visible to every unprejudiced eye.

Our object, however, is not to raise speculation against speculation, and to reason upon uncertain grounds. We shall, therefore, after this slight notice of the vague statements in the note D, proceed upon the single *postulatum* of a proposition admitted by Mr. Boyd; "that the circulating medium of a country must increase in proportion to the extent of its exchanges"—to prove, against him, that the present extent of bank notes is not greater than the circulation of the country requires.

The average circulation of bank notes for three years, ending in 1793, was 11,500,043*l*. The average imports and exports, for the same period, was 42,404,410*l*. The commercial distress in 1793, and the result of the measure by which it was relieved, proves that the circulation was then insufficient.

The average circulation of bank notes, for the next three years, was 11,844,216*l.* an addition only of $\frac{1}{3}$; totally inadequate even to the former amount of trade. But the average imports and exports of this period increased to the sum of 50,867,818*l.* hence the stagnation in February, 1797.

The last return of bank notes is 15,450,970.

The average imports and exports, for three years, ending in 1799, amounts to 59,129,046*l.*

Admit the circulation for the first period to have been adequate, though it undoubtedly was deficient in a very great degree, the question is, what ought to be the proportional increase of circulation, to the increase of imports and exports in the last period? If 42,204,410*l.* requires 11,500,043*l.* what will 59,129,046*l.* require? The answer is 16,112,584*l.*

The actual circulation therefore is below the sum required by 661,970*l.* which, upon the whole circulating medium, is somewhat above one twenty-fifth less than the sum which might have been added to it, in due proportion to the issue of bank notes in 1793. But it must be allowed, that the amount of the bank notes, in 1793, was inadequate to the circulation, which at that period the commerce of the kingdom required.

The amount of that deficiency may, with very reasonable certainty, be known by the support which government then gave to commercial credit, which in truth was nothing more than an extension of the issue of bank notes, through the medium of Exchequer bills. The Bank itself might, with the same advantage, have performed the same operation, by increasing its discounts.

The whole sum advanced by government was 2,129,200*l.* all repaid (after every expence of an extraordinary commission defrayed) with a small profit. The alarm, from a want of circulation, had been so general, that a sum of five millions had been thought necessary to provide for the exigence.

The actual demand, in the first moment, did not much exceed three millions and a half; of which the unwarrantable claims did not amount to 400,000*l.* and had the Bank, in the due exercise of its own discretion, in admitting or rejecting discounts (to which it was at least as competent as the commissioners named by government) issued a sum equal to that which, without any loss, was advanced by the public, it may be presumed, that the distress of credit would not have arisen, and the Bank would have gained the discount.

This transaction proves, that the state of commerce in the country, in 1793, required and would have absorbed a circulation, to the extent at least of two millions beyond the 11,500,000*l.* it then possessed in bank notes.

If this be a just supposition, the increase of bank notes from that period, must appear to be indeed very moderate: for, if £3,500,000! be a necessary circulation for a commerce of 42,000,000l. 15,500,000l. is surely not too much for a commerce of 59,000,000l.

If the comparison therefore was fairly drawn, between the sum to which the circulating medium, by means of the Bank, ought to have been provided in 1793, still more in 1796; and the present amount of that circulation, the Bank may rather be charged with being too timid in its operations than too profuse.

If the commerce of 1793, required a circulation of thirteen millions and a half, that of 1799, would require a circulation of eighteen millions instead of fifteen millions and a half.

This proof seems to us so undeniably evident, that it would hardly be arrogant to conclude it with a mathematical Q. E. D. With this therefore, which, if admitted, destroys the whole force of the pamphlet, we conclude our consideration of it.

ART. XI. *Archæologia, or Miscellaneous Tracts relating to Antiquity. Vol. XIII.*

(Continued from our last, p. 597.)

IN recurring to this volume, our attention is carried to a number of curious inscriptions, autographs, names, crests, arms, and devices, found on the walls of a room in the Tower, which the state-delinquents at different times confined there, being generally denied the use of books, seem to have made by way of amusement, and to alleviate the horrors of imprisonment. The resident Secretary, with a laudable zeal to rescue from oblivion what these unfortunate men used their only means to record, has had them copied in seven plates, and given along with them biographical sketches, which together form the next article.

VII. *Account of Inscriptions discovered on the Walls of an Apartment in the Tower of London. By the Rev. John Brand, Secretary. Read Nov. 17, 1796.*

Our readers will be best informed in Mr. B.'s own words, how they happened to be brought to light.

“ There is a room in Beauchamp's Tower, in the Tower of London, antiently the place of confinement for state-prisoners, and which has

has lately been converted into a mess-room for the officers of the garrison there*. On this alteration being made, a great number of inscriptions was discovered on the walls of the room, which probably have, for the most part, been made with nails, and are all of them, it should seem, the undoubted autographs, at different periods, of the several illustrious and unfortunate tenants of this once dreary mansion. For the discovery, as well as the preservation, of these most curious memorials, the Society stand indebted to the unremitting zeal and attention of their respectable member, Colonel Smith, F. R. S. Major of the Tower of London." P. 68.

There is but one date later than the time of Elizabeth, and none prior to that of Henry VIII. The earliest is 1518. In the reign of the latter, the principal causes of these imprisonments seem to have been of a religious nature, and for denying the King's supremacy: in that of the former, for plots against the Queen's government, and for aiding and abetting her Scottish rival. We shall mention some of the most curious particulars.

The device of the ambitious John Dudley, Duke of Northumberland, done less than a month before he was beheaded. "His name, in the spelling of the age, is under the crest of the lion and bear and ragged staff." Underneath is a punning inscription.

A repetition, taken from different sides of the room, of the royal title of the amiable and unfortunate Lady Jane Gray.

"She had, perhaps, a latent meaning in this repetition of her signature, *Jane*, by which she at once styled herself a Queen, and intimated, that not even the horrors of a prison could force her to relinquish that title." P. 70.

"The autograph of Philip Howard, Earl of Arundel, and son of Thomas Howard, Duke of Norfolk, who was beheaded, A. D. 1572."

This is subscribed to a short sentence in Latin, full of piety, and which accords well with his character.

"Here he lay above four years before he was brought to his trial, which came on April 18, 1589, and of which the particulars are preserved in the collection of State Trials. Though condemned to die, he never felt the edge of the axe, but was reprieved from time to time till his death in the Tower, Oct. 19, (Collins says Nov. 19, 1595) and aged about 40 years; thus compensating, as it were, by a close confinement for ten years, the fatal stroke that had been undergone by his father, grand-father, and great grand-father." P. 73.

* An inside view of this room also is given, in its original state.
Rev.

An inscription and cyphers of Arthur and Edmand Poole, brothers, who were confined here on an indictment of treason :

“ That they and others, named in the same indytemente, as false traytors and rebels agenste the Queen’s majesty, did compasse, imagine, and goe aboute not onlye to depryve and depose the Queen, but also her death and destruction; and to sette upp and make the Skotyshe Queen, Queen of this realme.”

But the parties, though found guilty, we are told, did not suffer; at least, the lives of the Pooles were spared, in consideration of their being of the blood royal.

“ It should seem, however, that both Arthur and Edmund Poole were confined during their lives in the Tower: for in the register of the Tower chapel there remain, between the years 1565 and 1578, the two following entries :

“ Mr. Arthur Poole, buried in the chappell.

“ Mr. Arthur Poole’s brother, buried in the chappell.” P. 77.

The last article in the collection exhibits a charge of a very different nature.

“ Hugh Draper committed the 21st of March, 1560. This man was brought in by the accusation of one John Man, an astronomer, as a suspect of a conjuror or forcerer, and thereby to practise matier againste Sir William St. Lowe and my ladie.” P. 98.

He does not seem, however, to have been very much alarmed by his confinement. For he had left a specimen of his very art upon the wall, which is copied here in a folio plate, one fourth of the size of the original. This he has entitled “ a spher,” or the casting of a nativity. It is a most elaborate performance, and one of the best instances we have seen of the “ operosè agendo nihil agens.” The poor man was most probably deranged in his intellects, and ought to have been delivered over to another sort of custody. But that a person, who it appears was but a tavern-keeper, and of otherwise reputable character, should have been imprisoned in the Tower on a charge so absurd, is a strong proof of the superstition and credulity of the age.

VIII. Copy of an Original MS. entitled “ *Instructionns for every Centioner* to observe duringe the Continuance of the Frenche Flect*

* The generality of our readers may perhaps wish to have some explanation of this term. “ *Centenarius Gothorum propriè et Germanorum est, qui comitum territoria per centenas sive centurias (Tacito pagos) dividebant, singulum singulæ præfidentes, centenarium inde et*

Fleet upon this Coast, untill Knowledge shal be had of ther Dispercement; given by Sir George Carye, Captein this fyrst of Sep. 1586. Communicated by Sir William Musgrave, Bart. F. R. S. and F. A. S. Read Feb. 16, 1797.

From these instructions, which are but short, we shall extract the following, for the sake of making a slight remark.

“ That yow take order in all the perrishes within your canton that no bells be ronge in the churche for service, christeninge or burriall, but only on bel during this tyme and uppön the alaram al the bells to be ronge out.

“ That yow appoint some of your *hoblers* during this tyme stil to attend yow, and that ther horses be always in a reddines to pas in haft as occasion shal be offred.” P. 101.

In an extract from Camden's *Britannia*, subjoined by way of note, it is said, that “ it had been the custom antiently for horsemen, then called *hobelers*, to be stationed in most places, in order to give notice of the enemy's approach in the day.” But this does not give an exact explanation of the word. The *hoblers*, *hobelars*, *hobbyllers*, or *hobilers*, were *light-armed* horsemen mounted on little fleet horses, called *hobini* or *hobbies*, a term peculiar to England*: which Du Cange in v. explains by *equi discooperti* (not furnished, or light) as opposed to *equi cooperti* (furnished, or heavy). In the 28th of Edw. I. their pay was 6d. a day.

IX. *Account of the Fall of some of the Stones of Stone-henge, in a Letter from William George Maton, M. B. F. A. S. to Hylmer Bourke Lambert, Esq. F. R. S. and F. A. S. Read June 29, 1797.*

Of the three *trilithons* (each consisting of two uprights and an impost) which had till then remained in their original position, the one standing on the right hand, as you advance from the entrance, fell with such a tremendous crash, on Jan. 3,

centurionem appellatum, Francis *centonem*.” Spelman's Gloss. p. 151. So that these *centioners*, to whom the instructions were sent, were nothing else than *Domini Hundredi* (Angl. *Hundredors*) as it is expressed afterwards, p. 155. “ Nostrum autem *centenarium* (quem hodiè *Dominum Hundredi* vocant) è legibus aspice Edouardi Confess. cap. 32.” Rev.

* Hence *hobby-horses* for children, from their size. *Liber Garderobæ*, p. LI. et gloss. ad fin. p. 306. These *hoblers* are mentioned in the Pastou Letters, II. 329, where, it is remarked, that “ they were *light* horsemen, who by the *tenure of lands* were obliged to maintain their nags, and be in readines, on sudden invasions, to spread intelligence.”

1797, that "some people employed at the plough, full half a mile distant, suddenly felt a considerable concussion, or jarring of the ground." Nor is this surprising; as, according to Mr. M.'s experiments, the ponderosity of the whole *trilithon* was nearly 70 tons; that of the impost alone being considerably more than eleven. The immediate causes of this fall are supposed to have been a sudden and rapid thaw succeeding a very deep snow, the inclination which the *trilithon* had acquired, and the corrosion of one of the supporters near its foundation.

One mistake has been cleared up by this accident. These stupendous stones were thought to have extended to a very considerable depth within the ground: but "it appears, that the longer of the supporters was not more than three feet six inches deep (measuring down the middle) nor the other but little more than three feet."

"We do not find the precise time of any alteration prior to this upon record; it is therefore probable, that none may have happened for several centuries, and the late accident being the only circumstance ascertained with exactness, may be considered as a remarkable æra in the history of this noble monument of ancient art." P. 105.

This account is illustrated by two handsome plates of the folio size; the one being a view of Stonehenge, previous to the date of this fall, and the other representing its present appearance.

X. *An Examination of an Inscription on a Barn in Kent; the Mantle-Tree in the Parsonage House at Helmdon in Northamptonshire, as described by the Professors Wallis and Ward, revised; and Queries and Remarks on the general Use of Arabic Numerals in England. In a Letter from the Rev. Samuel Denne, F. A. S. to Richard Gough, Esq. Read Feb. 23; March 23, 30; May 11, 18, and 25.*

The celebrated Helmdon Mantle-tree, and the inscriptions and shields of arms placed in the walls of buildings at Preston Hall in Aylesford, are again brought under review in this elaborate disquisition; and we think that they will henceforth lose the credit of that high antiquity, which Professors Wallis and Ward had assigned to them. Mr. D. begins with the oast-house and barn at Preston Hall, of which there are sketches given. On the end of the barn the date 1102, in Arabic figures, appears, with the initials T. C. a little below, between two coats of arms *Colepeper* quartering *Hardreshull*. On the oast-house there is the same date, but "T. C. is twice carved; once with the shield, that has on it the arms of *Colepeper* only,

E

and

and again with a shield, on which the same coat is quartered with the arms of Hardreshull." Mr. D. has shown, that the *Thomas Colepeper*, who had the right of quartering these arms, died at Preston Hall in 1602. It is to be particularly remarked also, that both the barn and oast-house are of *brick*, and that the style of structure of both is conformable to the buildings of that age.

The question then recurs, what can be the signification of the date 1102 in Arabic numerals? This Mr. D. has ingeniously solved.

"To Thomas Colepeper, by whose direction the numerals 1102 were affixed to the barn and oast-house, supposing them to specify a year (and they can hardly be otherwise construed) they must have marked what he deemed *an important era in his family*: for before my late excellent friend, Dr. Joseph Milner, improved this seat, and took down a high wall that was in the front of it, there were two more inscriptions bearing the same date. One of them, as mentioned by Mr. Hasted, was on a chimney, the other, as noticed by Dr. Harris, on an old stone portal on the left hand of the gate. And if the family had really inhabited this mansion 500 years, it is not in the least surprising that a descendant should be solicitous to thus perpetuate so memorable an event. And should it have been his intention to apprise the many Colepeper plants, which had long flourished in different parts of Kent, that they were scyons from the Preston Hall stem, it was a spice of vanity that was excusable." P. 112.

"But be the surmise well-founded or groundless, that the inscription is commemorative of a family epoch, the figures themselves will not cast a ray of light on the introduction of Arabic numerals, as the sculptor would clearly give a preference to figures that were most convenient, and most in use at the time he was employed; nor can there be any reasonable doubt of the buildings not being erected before the close of the 16th century." P. 113.

Mr. D. next enters upon the consideration of the Helmdon mantle-tree, according to the drawings exhibited of it, by Dr. Wallis, to the Royal Society: and, from the figure of the *dragon volant*, and the *fleur de liz*, neatly carved, or at least neatly engraved, upon the dexter division of it, he thinks it will better correspond with the age of Henry VIII. than either that of Henry I. or III. The two capital letters, W. R. on a shield in the sinister division, supposed to denote the initials of the name of the then rector of Helmdon, are referred to Will. Renalde, A. M. twenty-ninth rector, who was instituted in 1523, only ten years previous to the date, which Mr. D. had allotted to the Helmdon inscription, and "who," he supposes, "might have adopted this mode of informing those who came after him, that they were obliged to him for this handsome decoration of their parlour chimney."

This

This leads Mr. D. to an enquiry, when the Arabic figures became general, either in arithmetical accounts, or in denoting years and days; and after adverting to Madox's history of the Exchequer, the wardrobe account of Edward I. the registers of monasteries, and the private accounts in the Northumberland-House Book, as well as inscriptions carved, punched, or stamped on stone or wood, on brass or other metal, he proves that their use was by no means so early "as has been inadvertently conceived by some persons, and by others implicitly adopted." The reasons he here assigns for the very slow progress in the practice with them, for upwards of one hundred years after they were certainly known in this country, are partly the general state of knowledge and literature in the 15th century; partly a pertinacious adherence to old habits and forms, and the fears and doubts which scribes and scriveners might entertain, whether if a more easy mode of reckoning was pursued, the profits of their craft would not be lessened by it. These profits, indeed, were soon not only to be lessened, but most effectually destroyed, by the introduction of printing, which would proportionably accelerate the progress of Arabic numerals.

"By that excellent invention there would be an increase of scholars in arithmetic, and the knowledge of it attained with greater facility. Nor could the compositors of the presses have had the same prejudices against these figures, that the writers and transcribers of MSS. might entertain, because it might affect their livelihood. A cursory view of a proof-sheet, upon which were impressed the same sums of money in the common cyphers, and in Roman capitals, would immediately satisfy an impartial examiner, which class was the more eligible.

"In the middle of the 16th century, Robert Record, Fellow of All-Soul's College in Oxford, and doctor of physic, published his perfect work and practice of arithmetic. It was dedicated to king Edward VI. and contained two dialogues between the master and scholar, the former of them teaching the art and use of arithmetic with the pen, the second the accounting by *counters*. Of this book, the first edit. in 8vo. was in 1540*; the second in 8vo. with augmentations by John Dee, in 1590; and a third, in 12mo. enlarged by John Mellis, in 1658." P. 137.

From this book a specimen is subjoined of the author's method of illustrating an example, which exhibits a strange jumble of Arabic and Roman notation. All the examples are

* This is an error of the press for 1549. A different account is given of the editions of this book at p. 161. Rev.

given in common figures, but the rules are illustrated in words, letters, and figures ; and, therefore, Mr. D. thinks

“ it is not a strained inference from this treatise of a great arithmetician, that in his days the Arabian numerals could not have been in very common use, when the master found it requisite to explain to his scholar in such an heterogeneous method the force, value, and utility of these now vulgar figures.”

This is a very fair deduction ; and our astonishment is the more increased at it, when we consider, as Mr. D. has observed,

“ the slow progress formerly made in acquiring a science, a proficiency in which is now so easily obtained ; for a tripling at a school in a country village can now, by the help of those figures, work a sum that the eminent Roger Bacon could not have reckoned perhaps in a whole day with Roman capitals.”

From a deep sense of the benefit that has accrued to people of every degree and station in society, Mr. D. seems to have investigated this subject with peculiar ardour ; for he has resumed it, and on somewhat former grounds, in the following :

XI. *Additional Remarks on the Helmdon Mantle-Tree Inscription, and on the Knowledge and Use of Arabic Numerals in the 13th, 14th, 15th, and 16th Centuries. By the Rev. Samuel Denne, F. A. S. Read June 1, 1797.*

The reasoning on the inscriptions in the last memoir was principally founded on a review of the plates, as published in the Philosophical Transactions. But Mr. D. was enabled to be more accurate in his remarks, and to speak more decidedly on the subject, by the indefatigable zeal of Mr. Gough*, the

* On the mention of this gentleman's name, we cannot omit the opportunity of expressing our regret, that the Society should be deprived of the labours of so excellent a scholar. For varied and extensive erudition, for unwearied exertion, as well as ability in investigating every subject relating to antiquity, *quando ullum invenient parem!* If the union of fortune and talents be then most happy, when they are applied to enrich a country's literature, the late edition of Camden, and the Sepulchral Monuments will remain a lasting testimony of such a patriotic application. But we have no occasion to bring these splendid, and we may call them national works, to our readers' recollection ; we need only appeal to the former volumes of this very publication, to ask, whether a continuance of the same literary assistance would not have been most desirable ? With respect to the *cause*, why it has been withdrawn, it is not for us to enquire into it ; we can only lament the *effect*.

then Director, "who being apprised that the Mantle-Tree was extant, took a journey into Northamptonshire for the purpose of surveying it," and made his report upon it. This report is inserted here, accompanied with a fac-simile taken at the time. The former we shall extract, as it shows the present state of this inscription, about which so much has been said.

"In the modernization of a room," writes Mr. Gough, "originally 20 by 12, now divided into a drawing-room and book-closet, the mantle-tree has given way to a modern chimney-piece; not by removal or abolition, but by inclosure in a shelf over the fire-place, removable at the pleasure of antiquaries." By this alteration, the principal parts are preserved, though the new wainscot trenches a little on the tops of the characters, and entirely conceals the head of the dragon, and the roses finial. Nothing has been cut or broken off the figures, nor is any material part concealed, as the inclosed fac-simile will convince you. But you are to observe, that the figure under W. R. is meant for the dragon, who is placed at the head of the whole; though not being essential to the inscription, is here introduced merely to show how much of him is concealed: and, for the same reason, the compartments of roses are omitted.

"Mr. Russell, the present incumbent, whose name is not like the supposed maker of the parsonage mantle, William but John, is well aware of the curiosity he possesses, and not deficient in attention to the few who think it an object of inquiry, nor insensible to the possibility of its being of less antiquity than is generally presumed, though he wishes to be convinced of the contrary proposition. He has a copy of Dr. Wallis's account of it in MS. The rectory house shows no particular mark of antiquity in the style or building, being a substantial structure of the stone of the country, like many of its neighbours, and not calculated to contain five or six children. How to make *Anno Domini* out of the two first compartments rather puzzles me. I submit the third to you." P. 143.

The mantle-tree appears from this fac-simile to be so rude a piece of sculpture, and is so very unlike the drawing given in the Phil. Transf. that it shows the necessity there is, in disputes of this nature, of always tracing the matter, when it can be done, to the fountain-head. The burine of the engraver has a wonderful power not only in ornamenting, but in transmuting. A letter in an inscription, or a figure in a date, may, by a single touch, be accommodated to suit any favourite system or hypothesis. In this mantle-piece, which seems to "have been the workmanship of a country joiner, not capable with chisel or with pen of forming a correct figure or letter," there is no wonder that Mr. Gough should acknowledge himself to be puzzled how to make *Anno Domini* out of the fragments of the letters. We have wiped our spectacles again and again, and candidly

candidly own the same inability. Not so Mr. D. He, with Lyncean eyes, unravels the whole, by discovering the characters specifying the century, contrary to Wallis and Ward, in the same comparment, as the M denoting the thousandth year; and thus makes out the whole to be intended for 1533. To us it appears, that no part of the date can be pronounced upon for certain but the 33, which figures, having their lower extremities reverted, are not unlike the shape of those Arabic numerals then in use. The roses, Mr. D. thinks, may be deemed coetaneous embellishments. The initials, W. R. are also plain, and can be referred to no other but the rector before-mentioned.

“ From an extract of the register of John (Longland) Bishop of Lincoln, communicated by Mr. Fardell to Mr. Gough, it appears that William Ranalde, master of arts, was in 1523 admitted at Buckden to the rectory of Helmdon, on the presentation of the master and brethren of the hospital of St. John near Northampton. But when he vacated the benefice, or whether by resignation, cession, or death, is not known. Mr. Gough writes, “ unfortunately the register of the parish does not begin till 1570, which is ten years after the time of the next successor noticed in Brydges’ list of the incumbents, and Helmdon church having been completely new paved,” Mr. Gough looked in vain for any sepulchral vestige of him. Should his will be discovered, it may afford some material intelligence concerning him*. At present there is a strong presumption of his having built the rectory-house; and after duly weighing the several circumstances alledged to establish the early use of Arabic numerals from the Helmdon date, I scruple not to plead, that it ought to be *struck out of the record*. It being also undeniable, that as the Arabic numerals on the out-buildings at Preston Hall could not have been carved before the conclusion of the 16th century, there must be in them a retrospective allusion to the date of the year, and consequently this is another case not in point.” P. 147.

* As it does not appear by the register at Lincoln, who succeeded W. R. in the rectory, and as that register has been kept with remarkable care, we remember it was observed to Mr. D. at the time, when he was engaged in this enquiry, that it might be concluded he was rector in 1541, when the see of Peterborough was founded, and that his successor’s institution might perhaps be found amongst the early records of that diocese, where it was probable his will might also be discovered. On this suggestion Mr. D. inserted a letter in the Gent. Mag. for 1796, p. 1012, soliciting information on these particulars from any correspondent at Peterborough, of the antiquary cast. But as no notice is taken of this circumstance in this paper, it does not appear that any satisfactory answer was obtained. *Rev.*

Having conſigned theſe inſcriptions to the neglect which they deſerve, Mr. D. next notices that on a braſs ſepulchral plate in Ware church (1454) as being the earlieſt yet diſcovered; whence Mr. Gough had deduced a weighty argument, that from their not appearing on ſepulchral monuments till this time, the Arabic numerals could not have been common among us before the 15th century. After an enquiry into the earlieſt uſe of theſe characters, in ſpecifying the dates of deeds, and in numbering the leaves or pages of books in MS. Mr. D. examines the well-known paſſage in Matt. Paris's hiſtory, relative to the introduction of the *Greek* numerals by the Archdeacon of Leiceſter, and Mr. North's comment upon it in Archæologia, X. 375.

“ It being expreſſly mentioned, that John de Baſing imported into this country the Greek numerals, is it not an overſtrained critical amendment to aſſert, that the characters were not Greek, but Indian numerals, and new named by ſome uncertain continuator of the hiſtory, becauſe they paſſed from India through Greece to England? Such a fundamental alteration will be deemed leſs juſtifiable, if it be conſidered, that the perſon in queſtion was the moſt eminent Greek ſcholar of his age; that he travelled into Greece, and abided at Athens, for the purpoſe of improving himſelf in the Greek language. That when he returned home, he brought with him ſeveral Greek MSS. that he ſpirited youths to the ſtudy of the Greek language; and that for the uſe of the ſtudioſus he tranſlated into Latin an edition of a Greek grammar. Nor from the relation we have of him does it appear, that he extended his travels beyond Athens, or that he was converſant in the eaſtern literature and ſciences. We learn, however, that he communicated to his intimate acquaintance the knowledge and the ſignification of theſe figures; and from the brief explanation given of them by the hiſtorian, who has likewiſe contraſted them with *other kinds* of numerals, it may, I think, be demonſtrated, that he muſt have meant *Greek* figures.” P. 150.

When Matthew Paris, in ſpeaking of the Greek numerals, obſerves that the thing moſt to be admired in them was, that by a ſingle figure any number is repreſented, he adds, “ quod non eſt in *Latino* vel *Algoriſmo**,” which is not the caſe in the
Latin

* Edif. Watts, p. 721. In the copy of his hiſtory in Corpus Chriſti Coll. Cambr. this paſſage is given more fully, and, as the late Dr. Pegge thought, from his own pen; where a ſpecimen is alſo added of theſe Greek characters, with their value in Roman numerals annexed. The curious reader may ſee this in Dr. Pegge's life of Biſhop Groſſeſteſte, p. 347, who remarks upon this mode of numeration, that “ it may be juſtly admired for its ſimplicity; but could not be ſo well applied to
the

Latin numeration, or in *Algorism*. Now as it is agreed by the glossarists, that the word *algorismus* is of Arabic etymology, and denotes *numbering*, Mr. D. thinks, that *Arabic figures* must be meant by it; which, though they might be known to the historian, yet that it may be reasonably inferred, he was not aware of their amazing capabilities; otherwise, "he could never, as figures, have given a preference to the Greek letters."

"But since it is clear, that Arabic numerals were not unknown to Matt. Paris, how are we to account for Chaucer in his *Dreme**, styling them *newe figures*? The probable solution of this difficulty is, that these *figures ten* had been then but lately used for the addition and subtraction of pounds, shillings, and pence; and the surmise acquires weight from the concomitant words of the poet, that "Argus, the noble countour, counted with them in his countour." And yet proof is wanting of this use of the vulgar figures from the time of Chaucer, to an advanced period of the 16th century. In books (writes Mr. North) they were doubtless first used, and books have been examined to no purpose. Imagining, that though the search had been fruitless in the libraries of several colleges in Oxford, some examples might be traced in the books of accounts upon the shelves, and in the boxes of the Bursar's apartments, I hinted a wish to Mr. Ellis to pursue, when quite convenient, this *new* line of enquiry." P. 156.

This gentleman, whom Mr. D. mentions as being then a very young student in St. John's College in Oxford, with a strong and very useful propensity to antiquarian researches, very readily acceded to this request, and the result of his examination was, that, in the Bursary accounts of All Souls, the Roman numerals are used till the beginning of the 18th century; in those of Exeter, till within about 30 years ago; and of the other college accounts, "none occur, wherein the Arabic numerals are used, till within the last 50 or 70 years."

Notwithstanding the circulation in print of different treatises of arithmetic, from an early period of the 16th century (most of them being here enumerated) "which were to teach to reckon in a speedier method than had been hitherto pursued," this is an additional proof of the little progress made in the art. It is, however, well accounted for by Mr. D. who further ascribes it to the inattention of the first founders of public

the purposes of arithmetic as our present figures, because the similarity of the characters would subject us to perpetual, and sometimes important, mistakes. It would require a very nice and accurate pen in a writer, which disqualifies it for ready and common use." *Rev.*

* Line 430, & seq. See also *Gent. Mag.* vol. liii, p. 406, where Chaucer's verses are quoted.

schools, who made no kind of provision for arithmetical knowledge.

“Of grammar schools there was not a scarcity, “there having been more erected and endowed within 30 years before the Reformation, than there had been in 30 years preceding. So that, as Dr. Knight suggested, there wanted rather a regulation than an increase of them*.” But not in any grammar school, as I suspect, was the science of arithmetic a branch of the original institution. A knowledge of the primary rules of it was not a previous qualification for admission into them. What was required of a scholar expectant was, “that he should be able to rede and write sufficiently his own lessons in Latyn and Englyshet.” Not any usher or assistant was provided to teach this “ground of arts,” or to supply to the scholar a cup out of this “well-spring of sciences:” nor was an hour in a week appropriated for this essential branch of erudition. This was an oversight in the establishment of schools, which at that time, and long afterwards, had its inconveniences. And, whatever may be the present usage, it is within recollection, that 50 years ago there were sent from capital schools to the university, youths of good abilities, and not by any means wanting in grammar and classical learning, yet so little versed in the vulgar figures, as to be obliged to have recourse to the master of a day-school in the town, for instruction in the four fundamental rules of arithmetick.” P. 164.

To the truth of this remark, every person of any considerable standing in the university can bear witness; and even at this time it is notorious, that the students from the northern schools, where attention is paid to arithmetic and mathematics, go up to college with particular advantages over those, who have been educated in the public schools of the metropolis, and other ancient seminaries; especially at Cambridge, where all the honours are assigned to a proficiency in the various branches of mathematics.

If we have given these dissertations a very minute examination, we think ourselves fully justified by the importance of the subject, as it is generally allowed, “that, next to the art of printing, there is no invention of more extensive use than that of the numeral figures or cyphers.” Mr. D. has pursued the investigation, through 62 pages, with singular assiduity; having directed his search to sources unexplored by former enquiries. In our strictures on the preceding volume of this publication, it may be recollected, that we did not bestow our commendation upon his mode of reasoning; but we are happy, at

* The Life of Dr. John Colet, Dean of St. Paul's, p. 100.

† Ibid. p. 124.

parting, to be able to speak thus favourably of these papers. We have, indeed, bestowed upon them a fuller attention than common, both on account of their intrinsic merit, and because, with regret we write it, they are the last that will come under our review from this author.

(*To be continued.*)

ART. XII. *An Attempt to illustrate some of the Prophecies of the Old and New Testament.* By Thomas Zouch, A. M. 12mo. 240 pp. 3s. 6d. Wakefield printed; sold by Payne, &c. London. 1800.

THE importance of this book must by no means be estimated in proportion to its size. It contains within a narrow compass much scriptural learning; much wise and able consideration; and much temperate, though firm opposition, to opinions which the author considers as ill-founded. Mr. Zouch (we presume, the same who published, in 1796, the valuable edition of Isaac Walton's Lives) has here brought together some lately agitated passages of the prophetic Scriptures, with a view to illustrate their design. He particularly opposes the application of the prophecies concerning Antichrist to atheistical France, adhering to the opinion established by such a weight of Protestant authority, that Papal Rome is the true object of those predictions. On this ground, he is obliged immediately to oppose the late Mr. Jones of Nayland, whose discourse "on the Man of Sin" certainly took up that idea in too hasty a manner. He opposes him, however, with the respect and esteem due to so valuable a character.

"If any name be dear to sacred literature, it is that of the late Mr. Jones of Nayland. In his discourse on the Man of Sin, he declares, that "one remarkable Sign of the last day has not hitherto received an adequate interpretation"—"that volumes have been written with great uncertainty of interpretation, depending upon facts, which, however bad in their way, did certainly never come up to the description of St. Paul." He considers the term apostacy as implying "an apostacy from the Christian faith"—"a total rejection from the Christian Religion, not a partial deviation from it by the admission of some particular doctrines or practices." When the Man of Sin is represented as opposing and exalting himself above all that is called God, Mr. Jones explains the words as denoting an opposition to Kings and Rulers. He supposes the restraining power mentioned by the Apostle to be "the restraining power of government, and the obligations of law,"^s which,

which, He observes, are taken out of the way and abolished by the Revolutionists of France. In short, He applies the prophecy of this great defection to a neighbouring country, where “the Christian religion hath been renounced, not negatively, through corruption of manners or neglect of truth, but positively, publicly, and in solemn form:” where “the restraining power of government, and the obligation of law, have not been interrupted and defied, but absolutely taken out of the way, and abolished,” where we see “a portentous Company risen up, who take to themselves the sublime denomination of Legislators, not under the authority of God, but in their own right, exclusive of his legislation, and in opposition to his power:” where “the churches have been shut up from the worship of God, and opened to admit the worship of reason—the reason of man, or man himself, who now, as God, is actually seated in the temple of God, to be worshipped*.”

“Does this description of the great apostacy correspond with that of St. Paul? The Apostle clearly and in the most explicit language informs us wherein it consists:—not in a dereliction of all religion, not in a change of political principles, not in a rebellion or revolt from the Roman, or any civil government—not in the annihilation of all law and order; but in a falling away from the purity of the gospel by admitting certain tenets and practices which he specifically enumerates:—the worship of demons—the prohibition of marriage—abstinence from certain meats. Where this triple Complication of erroneous doctrines is found, there and there only we are to look for the predicted apostacy, the seeds of which were sown in the first ages of the Church, have long since taken deep root, and brought forth fruit abundantly†. These three doctrines have absolutely been promulgated by the hypocrisy and effrontery of men noted for falsehood, for lying miracles, and forged writings, and, in the emphatic language of the Apostle, “having their conscience seared with a hot-iron.” P. 2.

This is surely very solid arguing against the opinion of Mr. Jones; and it is followed by other judicious observations, directed also against Mr. Wrangham, and those who have held a similar doctrine: after which, he inserts a caution, too valuable at the present moment to be omitted by us.

“The adaptation of events to the prophetic parts of scripture requires great care and circumspection. A warm and lively fancy is

* Jones’s Man of Sin, 3d edit. p. 9, 19, 20.

† The words in the original which express this Apostacy are of a similar import with the Hebrew מעל and מרד which by no means signify an entire desertion of all religion. When the Israelites added to the worship of the true God the Worship of Baal, Aseroth, and other heathen idols, they were pronounced to be guilty of Apostacy.—See Mede’s Application of 2 Pet. II. to the Church of Rome. Mede’s Works, p. 238.”

apt to exceed the limits of moderation and discreet judgment. If in the vicissitude of human affairs any uncommon incidents occur, the pages of prophecy are unfolded, a fortunate concurrence of circumstances is remarked, and the Reader unwilling, and perhaps unable to examine the subject with the serious diligence which it demands, too readily admits the accomplishment of a prediction. But it must be observed that the system of prophecy is not vague or uncertain—that it seldom derives any elucidation from the proposal of hasty conjectures. The events, which constitute its completion, flow along the stream of time in a regular and uninterrupted succession. Predicted revolutions, which are yet future, will in due course be so decidedly fulfilled, as to leave no room for scepticism itself to fluctuate in suspense.” P. 18.

The subsequent chapters apply the Prophecies of Moses, Deut. xxviii. 49—68; Jer. v. 15—18; Daniel ii. 40—45, to the Romans. Daniel vii. 7, 8, 19, 20, the author examines, and enforces the application of the little horn to the Pope. After which, he undertakes to prove distinctly (in chap. v.) that the regicide government of France cannot be intended by that description. In the sixth chapter, he applies the Prophecy of the little horn of the he-goat (Dan. viii.) to the ancient Romans: suggesting also, that he thinks it applicable, in a secondary sense, to Papal Rome. Both these applications he carries on distinctly through each particular of the Prophecy. He then (chap. vii.) refutes the application of that symbol to Antiochus Epiphanes; and afterwards (chap. viii.) contends, that it is equally inapplicable to Mahomet and his successors. In the ninth chapter, Mr. Z. undertakes to apply Dan. xi. 26—39, to the Papal power also; and follows Bishop Newton in considering the *Mabuzzim*, as the false saints of that church.

The latter chapters treat of the Man of Sin, as predicted by St. Paul in his Epistles to the Thessalonians and to Timothy, and of the two Beasts in the Apocalypse; contending, in every instance, for the necessary application of them to Rome and its corruptions. No consistent Protestant can, in our opinion, neglect these applications; nor can Mr. Zouch's representation of them be considered as wanting force or propriety. The following passage respecting the actual state of Christianity, towards the conclusion of the book, deserves particular attention.

“ II. The present state of the christian religion in the world suggests no motives to innovate from the commonly received opinion concerning Antichrist. The condition of the monastic orders is truly wretched and forlorn. Their habitations plundered, their revenues confiscated, they are reduced to the lowest ebb of distress. In this country some of them have found protection and a safe asylum. The zeal and warm benevolence of good catholics may long continue to

support and preserve, if not to restore them to affluence and prosperity. At least their final dissolution hath not yet taken place. The kingdom of Antichrist still exists, and hath long existed. In the Roman hierarchy we observe all the marks of "the man of sin," which are so particularly specified in the volumes of prophecy. Though the temporal power of the Pope is suspended; though his cardinals are driven from their palaces, and stripped of their gaudy splendor, yet the spirit of popery, exercising it's usurpation over the minds of men, so far from drooping in despondency, is yet alive and vigorous. Her idols, her pictures, her crosses, her relics are still objects of religious adoration. She retains the same corrupt doctrines—observes the same distinction of meats,—the same abstinence from marriage. She maintains the same claim to miracles, and professes the same intolerant principles, the same aversion to heretics. The recent conduct of the Romaniists in Ireland, where the genius of popery preserves its own native disposition, discovers the same bigotry, exciting men to perfidy, massacre and treason. In short, the present appearance of things tends to confirm in every respect the truth of those prophecies, which regard the latter times. That open avowal of atheism and idolatry, which disgraces the history of the age in which we live, is a melancholy consequence of the corruptions of the church of Rome, flowing thence as the stream from the fountain's head; and should not therefore excite our astonishment, as if some new sign of the times had manifested itself. "Atheism hath been more prevalent in popish than in protestant nations. The reason is plain. It is the annual spawn, and the natural effect of the gross superstitions and corrupt manners of the Romish church and court*."

"The apocryphal moralist, no negligent observer of human nature, hath remarked that "the worshipping of idols not to be named is the beginning, the cause, and the end of all evil." Wisd. XIV. 27. Hence he derives that black catalogue of crimes which he enumerates in the preceding verses. And St. Paul, in his description of men given over to a reprobate mind, attributes their depravity to the same cause. And indeed how can it be otherwise? An alienation from the worship of the true God must estrange the heart of man from every thing noble and virtuous. Deserted by that being, whose pure service he hath abandoned, he can have no pretensions to divine grace, no claim of assistance from the holy spirit to purify his heart, or to enlighten his understanding." P. 229.

On subjects of this nature none, who possess a truly Christian spirit, will be contentious, or, with respect to the opinions of others, intolerant; but we ought not, on the other hand, to

* * Jortin's Sermons, Vol. III. p. 254.—"For some ages before the reformation, atheism was confined to Italy, and had it's chief residence at Rome.—This atheistical humour among Christians was the spawn of the gross superstitions, and corrupt manners of the Romish church and court." Tillotson's Works, Vol. I. p. 30."

relinquish interpretations, which formed the very foundation and ancient bulwark of the Protestant Faith*. They who are studious of such enquiries, will do well to consult and consider the work here described.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Original Poems. By Thomas Sanderson.* 12mo. 238 pp. 3s. 6d. Carlisle printed; Clarke, Robson, &c. London. 1800.

Very ample and respectable is the patronage given to this Cumbrian poet in all parts of the kingdom, from which we cannot but conclude that he had already obtained some celebrity, before his volume appeared. Our suffrage to his merit cannot be given more effectually, than by inserting one of his most pleasing Poems. The moral cast of the following stanzas, and their pure and pleasing style, will speak for the author better than the most laborious criticism.

“ APPROACH OF WINTER.

In woods no more the feather'd throng
 Pour native music on the gale;
 And, heard you not the harvest-fong?
 Its last notes linger in the vale.

Where are the walks that blush'd with flow'rs?
 And where the western breeze that breath'd
 Its pilfer'd sweets to scent the bow'rs,
 Which PEACE and calm CONTENTMENT wreath'd?

Since now no fragrant blossoms blow,
 And DESOLATION sweeps the ground,
 Come, WINTER! teach me how to draw
 A moral from the ruins round.

* Mr. Zouch's Preface opens with an error, occasioned probably by his absence from the metropolis. He regrets that the Warburton Lectures have been for some years discontinued. They have not been published, it is true, since they were preached by Dr. Apthorpe: but two courses have been given since, and a third is now begun. *Rev.*

The sober thought, to virtue dear,
 Thy dreary walks shall furnish still;
 Still sure ly, on my pensive ear,
 Smell all the murmurs of the rill.

Oft through yon desolated grove,
 Where many a faded flow'ret lies!
 At evening's shadowy hour I'll rove,
 Regardless of the frowning skies.

And oft I'll to the lonely dell,
 Or to the ruffet heath repair,
 To hear the distant village-bell
 Sweet vibrate on th' expanse of air.

If, on the wild wing of the blast,
 The Demon of Destruction fly;
 May then some rush-light, o'er the waste,
 With friendly beams, direct the eye.

Adieu! ye glitt'ring scenes, adieu!
 That stole my heart from Peace and Truth;
 That promis'd pleasure, while you threw
 Illusive splendour o'er my youth!

TIME, to all pictur'd blifs a foe,
 Proclaims, as through its wastes we range,
 That all our joy is absent woe,
 And all our life progressive *change!*" P. 14.

The talents of Mr. Sanderson are evidently versatile; but, in our opinion, the style in which this little Poem is written, is that in which he most completely succeeds.

ART. 14. *Poems, moral and descriptive.* By Thomas Dermody. 12mo. 4s. Vernor and Hood. 1800.

There is great modesty, and much merit, in these Poems; but perhaps the author's best talent is humour, of which his Poem to his Taylor is no mean specimen.

" Oh! thou, whose visionary bills unpaid,
 Long as thy measure o'er my slumber gleam;
 Whose goose, hot-hissing thro' the midnight shade,
 Disturbs the transport of each softer dream.

Why do imaginary needles wound?
 Why do thy sheers clip short my fleeting joys?
 Ah! why, emerging from thy hell profound,
 The ghosts of shreds and patches awful rise?

Once more look up, nor droop thy hanging head,
 The lib'ral linings of that breast unfold;
 Be smiles far better than thy buttons spread,
 And nobly scorn the vulgar lust of gold."

Again :

Again :

“ Let sage Philosophy thy soul inform,
 With strength heroic, every ill to bear ;
 Not better broad-cloth braves the angry storm,
 And constant Patience is delightful wear.
 Be patient then, and wise, nor meanly shrink
 Beneath Despondency's tumultuous blast ;
 The reckoning day may come when least you think,
 A joyful day ! tho' miracles are past.” &c. &c.

We are sorry we have not room for the whole of this facetious performance.

ART. 15. *Atys, or Human Weakness. A Poetical Essay.* By J——
 M——. 8vo. 60 pp. 2s. Vernor and Hood. 1799.

In an Advertisement, prefixed to this Poem, the author informs us, that he intends to continue the present attempt, should it be found to deserve public attention. We are sorry it is not in our power, consistently with our regard to truth, to encourage him in this design : for, if we are to judge from the specimen before us, he is likely to produce a most tedious and uninteresting performance.

After a proœmium of more than two hundred lines, containing a number of desultory, and scarcely intelligible, moral observations (not wholly untinged with Jacobinism) the story of Atys, the favourite of the goddess Cybele, begins. In the course of about thirteen hundred verses more, it has made but little progress. What then may we not expect before it comes to a conclusion ? We presume, several thousand lines more, equally drawling and insipid with those before us ; which scarcely ever rise above mediocrity, and frequently fall below it. Authors are apt to complain of the severity of reviewers : but one poet of this description, whom the poor reviewer is compelled to read, avenges the cause of all his brethren. The following passage, in which the author is celebrating the praises of Pity, will afford a fair specimen of his style, though rather an odd picture of his mind.

“ Friend to the low !—distress !—first dearest source
 Of that small share of virtue I possess,
 When my firm gratitude to thee shall cease,
 May I too cease to be ! Thou, unperceiv'd,
 Taught me to think what suffering I might give
 To other breasts in my pursuit of joy ;
 To hate the selfish great, however rais'd
 By Fortune's hand above my meaner lot ;
 Whose cruel pomp can meanly sacrifice
 The food of thousands to the taste of one ;
 Whose vile desire of fordid wealth can see
 The groaning multitude oppress'd in vain,
 And make these groans their sport. Alas ! to thee,
 Could he who own'd thy unfulled wish,
 Not hate and wish their fall ? For love of thee,
 Beyond thy gentler spirit greatly mov'd,

Have

Have I enjoy'd the downfall of the proud,
 And wish'd the gathering ruin wider spread,
 Tho' me they never injur'd. Yet again,
 When I have seen them grov'ling low, and fall'n
 Below the rigid rule of their own fate,
 That very love of thy celestial name
 Has made me stop the fullness of my joy
 In its mid course, lament my rigor past,
 And, with a flowing eye, and aching heart,
 Regret the thing had been, I wish'd so much!—
 By thee each nobler precept I have learn'd
 Since infancy has taken firmer root;
 By thee each selfish and ignobler weed
 Of Vice, have found a less indulgent growth;
 And, when they might have triumphed awhile,
 Still thy firm citadel, celestial Maid,
 Withstood their fiercest efforts, and gave time
 For scatter'd Virtue to make head again.
 Be thou the first, great object of my verse,
 While, in less tiresome numbers, I pursue
 The tale of human virtue and its vice;
 And, in the narrative of ages past,
 Forget the dulness of the moral strain." P. 9.

We cannot say the numbers that follow are "less tiresome"; nor shall we soon, we fear "forget the dulness of the moral strain."

TALES.

ART. 16. *Tales and Romances, of ancient and modern Times; in Five Volumes.* By Joseph Moser, Esq. Author of *Turkish Tales, Hermit of Caucasus, Timothy Tawig, Moral Tales, &c. &c. &c.* 12mo. Low. 1800.

Mr. Moser has often contributed both to the amusement and edification of the public; and, in the present example, does not appear to have lost any portion either of his zeal or his ability. The Tales are generally well told, and entertaining; nor can any objection possibly be made, on the part of the critic, except perhaps, that one or two of the stories are somewhat too much protracted, and that the errors of the press are more numerous than could be wished. This is amply atoned for, by the exemplary morality of the whole, by the energy of the sentiments, and by the ease and freedom of the style and language.

MEDICINE.

ART. 17. *A conscious View of Circumstances and Proceedings, respecting Vaccine Inoculation.* 8vo. 76 pp. 2s. Hurst. 1800.

The author of this View or Examination of the consequences of vaccine Inoculation, is an avowed enemy, not only to inoculation with
 COW-

cow-pox, but with small-pox matter also. He thinks it has given force and vigour to the disease, which would probably before this have entirely disappeared; or would have been rendered so mild, as to have been little dreaded. Why he calls his View *conscious* it is not easy to guess.

That the small-pox has been more diffused, since inoculation was introduced, than it was before that period, cannot be doubted. It formerly made its appearance only once in seven or more years, and in parts not much visited, not so often, perhaps, as once in twenty years; whereas now it is always existing, in almost every part of the country. But the ravages of the small-pox, when it happened to be epidemic, were, before that period, frequently dreadful; now its victims are comparatively few. This has not arisen from any alteration in the disease, from its being softened by time, and disarmed of its terrors, it being still the same malignant disease it was, when it first made its appearance; but from the number of children annually inoculated, whence there is less fuel for it to consume, consequently fewer deaths. That it might by this time have become milder, if inoculation had not been instituted, as this author suggests, we have no proofs, and can have no cause to believe. Reasoning from analogy, we have no ground for such expectation. The yellow fever, which infests the continent of America once in twelve or fifteen years, that is, about as often as the small-pox used to visit this country, rages now with as destructive violence as at any former period; and time, we know, has not abated the malignity of the plague.

That this country, and indeed the whole world, has not reaped all the advantages from inoculation, that were promised by the original institution of the practice, and which it is calculated to produce, has arisen from the prejudices of the people, or from the tenderness and fears of parents, lest they should be instrumental to the death of their offspring; for the inoculated disease, though generally, is not always mild and safe; some do die under the process, though at the most not more than one in two hundred.

But another, and more powerful cause, preventing the general use of inoculation, has been the apprehension of some other disease being ingrafted with the small-pox. We are sorry to see the author of this little piece inculcating and encouraging this prejudice. He attributes to it, not only an increase in the number of victims to scrofula and consumption, but charges it with occasioning asthma, apoplexy, palsy, leprosy, mania. That the constitution is rendered more susceptible of some one or other of the diseases here enumerated, after it has been weakened by any severe complaint, particularly by fever, than it was before, is we believe a fact; but this susceptibility will generally be found to be proportioned to the tediousness and malignity of the preceding fever. As the fever and illness attendant on the inoculated small-pox, is not ordinarily a tenth part so severe as that produced by the natural small-pox, as it is called, consequently the susceptibility to those diseases, in patients who have taken the small-pox by inoculation, will be less in the same proportion, than in those who have received it by effluvia. This opinion is not only consonant to reason, but is confirmed by observation. It is well known with what difficulty persons who have passed through a tedious malignant fever

recover, from what are called the relics of the complaint, and how frequently they become scrofulous or hectic, asthmatic or dropsical. These complaints are also frequent consequences of the confluent small-pox, but are never produced by a simple intermittent fever, or by the more mild and distinct small-pox. As this author is so determined an enemy to the inoculated small-pox, apparently from its being so much milder than the disease when accidentally produced, the reader will not be surpris'd at finding him, on this occasion, exclaiming, "Great God! that such abominable practices should be tolerated," and declaring, "that his rooted indignation to the cow-pox has been almost primæval with the first hour he saw or thought he saw its baneful tendency;" or at his hoping, "that neither *his most gracious majesty*, whom God long preserve," notwithstanding Dr. Jenner's Dedication, nor "*his Royal Highness the Duke of York*, will lend their further countenance to this cow-poxing business, until they shall have satisfactory proofs not only of its present perfect innocency, but of its future efficacy, in completely answering the purposes for which it is intended." P. 12. But if the author could have restrained his indignation, he would have acknowledged, that the only way to obtain complete and satisfactory answers to his inquiry, both as to the present safety and future efficacy of the cow-pox, in guaranteeing the constitution from the small-pox, would be by continuing the practice; and that from the multitudes now daily inoculated, those questions, or any others he would wish to ask, must in a moderate space of time be answered. "And it seems no great boon to ask," to use the words of the author, p. 14, that he, and all others, will suspend their censures, until, from the numerous experiments made, and now making, the real merit or demerit of the practice shall be discovered.

ART. 18. *Remarks on some of the Opinions of the late Mr. John Hunter, respecting the Venereal Disease; in a Letter to Joseph Adams, M. D. By Henry Clutterbuck, Surgeon.* 8vo. 72 pp. 1s. 6d. Boosey.

It has long puzzled physiologists, to explain why the venereal disease should sometimes lie dormant in the constitution for weeks or months, and, at length, when roused by some accidental cause, should burst forth and produce all its deleterious effects. The late Mr. John Hunter conceived that the venereal poison was immediately, on its being received, diffused over the body; that it contaminated all the parts that were susceptible of its action, by imparting to them a disposition to take on them the venereal action; and that the poison was soon after expelled, or washed from the body, with some or other of the excreted fluids; so that it was the disposition to take on them the venereal action, that lay dormant in certain parts, and not the venereal virus. This, however, goes very little way towards solving the difficulty; as it is equally inexplicable, that a disposition to a diseased action should lie dormant in the constitution, as that the disease itself should be concealed.

Mercury, according to this doctrine, does not cure the venereal disease, by any power it possesses of correcting or destroying the venereal virus, for that has been expelled from the body before any venereal symptoms

symptoms appear; but by altering and destroying the venereal action, a susceptibility or disposition to which had been induced by the virus, before its exulsion. A consequence of this doctrine is, that as mercury acts by altering venereal action, and not by destroying the poison, it follows, that if a person, whose body is contaminated with the venereal poison, but on whom none of the symptoms have appeared, or, in other words, in whom the contaminated parts have not taken on them diseased action, should go through a regular salivation, no advantage would be gained by that process; the parts indeed would be prevented from taking on them the venereal action, while the constitution was under the influence of the mercury; but on the mercury being expelled, venereal action would take place, and the patient be under the necessity of undergoing another complete course of the specific, in order to obtain a cure. To this part of Mr. Hunter's doctrine, the present author objects. He thinks the frequent recurrence of the disease, after the patient has gone through a course of mercury, which probably gave birth to this opinion in Mr. J. Hunter, does not arise from the inefficacy of the mercury in destroying a latent disposition to venereal action, but to its being left off too early; to its not being administered for a sufficient length of time, or in sufficient quantity, to extinguish the disease, existing, however obscurely, in any part of the machine. Several cases are given illustrative of this opinion, with some ingenious reasoning upon them, with which the work concludes.

ART. 19. *Medical Jurisprudence. On Madness. By John Johnston, M. D.* 8vo. 48 pp. 2s. Johnson. 1800.

The intention of this little tract seems to be, to assist physicians and juries in forming an opinion of the state of mind of persons who have committed acts contrary to the laws of the country, who are said to be insane. The inquiry has an immediate reference to the trial of Hadfield, who was very properly, the author says, acquitted, his insanity having been proved; although there were evident marks of contrivance and design in the act for which he was arraigned. But insane persons frequently plan means of escaping from their keepers, and pursue them with equal ingenuity and perseverance, until they have attained their purpose. The author thinks Lord Ferrers, and Mr. Oliver, who were executed, the one for shooting his servant, the other for murdering Mr. Wood, who had rejected his suit for his daughter, ought to have been acquitted; sufficient evidence appearing on their trials, he says, that they had shown, at times, symptoms of derangement of mind, and that the grandfather and aunt of Mr. Wood, had been insane. But something more than mere suspicion of insanity seems necessary to excuse the commission of crimes, otherwise there are few persons, perhaps, who might not avail themselves of that plea. The conduct of the accused at the time of committing the act, and afterwards, should be coupled with what preceded, in order to determine whether the plea of insanity should be admitted. Madness, the author says, p. 31, has no lucid intervals. This however requires explanation. Strictly speaking, nearly all insane persons have lucid intervals, that is, they have times of shorter or longer duration, in which they

they discourse, and perform all the ordinary actions of life with correctness. But they are not to be deemed cured, so long as the insanity may be recalled on reminding them of the subject of their hallucination, no more than a tertian may be said to be cured during the intermissions between the fits, although no symptoms of fever be then present. Those who have the care of insane persons, never restore them to their friends, as cured, until several weeks have passed after the last hallucination; nor until they find, from repeated trials, that they are able to converse with temper on the subject of their insanity, and are convinced it was a delusion.

Maniacal affections, the author observes, p. 10, have been usually divided into two classes, melancholy and madnels; and by some writers these have been again divided into a variety of other classes. This he considers as useless, the disease being the same, only varying in its appearance, from the temperament and constitution of the patients, or from the subjects giving birth to the derangement. As these vary, so must the method of treatment. In sanguine, plethoric habits, bleeding and other evacuations may be necessary to reduce the constitution to a proper temperature; in meagre, pale, and debilitated subjects, tonics, and restoratives will be required; but the disorder of the intellect will be best remedied by moral means, by the proper administration of controul and coercion. On these subjects, the observations of the author appear to be pertinent and judicious.

ART. 20. *Considerations regarding pulmonary Consumption.* By Thomas Sutton, M. D. Member of the College of Physicians, and Physician to the Forces. 8vo. 120 pp. 3s. Robinsons. 1800.

Though this author calls the disease of which he treats pulmonary consumption, in compliance with general custom, yet he considers the affection of the lungs as secondary, and consequent to obstruction in the glands of the mesentery, in his opinion, the true seat of the disease. He was led to this opinion, from observing in a few cases that came under his inspection, that pain in the bowels, diarrhoea, emaciation, and hectic fever, preceded the affection of the lungs. Further inquiries have tended to confirm him in this opinion, as he has since seen many patients far advanced in consumption, who were very little affected with cough or difficulty of breathing. On the other hand, he found in several bodies he opened, of persons who had died of what is called confirmed pulmonary consumption, that the mesenteric glands were invariably enlarged, or indurated. This, he observes, accounts for the wasting or emaciation, as the passage of the chyle was thence impeded, or entirely prevented. As consumptive persons frequently, through the whole course of the disease, enjoy a good appetite, and take a full proportion of food, the little waste occasioned by the purulent matter excreted from the lungs, which in many cases does not amount to a table-spoon full in the day; nor the sweats, succeeding the hot fit of fever, nor the fever itself, would not occasion the loss of strength and substance, which we see daily occurring in those cases. The author further supports this opinion by references to Morton, Cullen, Simmons, Read, and other writers, on pulmonary consumption, who all admit mesenteric obstruction as an occasional cause of the complaint. The author

next proceeds to treat of the cure, which may be best effected, he says, by such means and remedies as will take off inflammation, where present; remove the obstruction, and restore the energy of the mesenteric glands. For this purpose, in the early stages of the disease, but particularly in plethoric subjects, bleeding will be necessary, then gentle purges, to clear away mucus and slime, covering the mouths of the lacteals; but the principal benefit is to be expected from emetics, to be repeated twice or oftener in the week, riding on horse-back, sailing, swimming, &c. These remedies, he observes, have all been recommended by Sydenham, Morton, and other authors of the first celebrity, and resorted to early in the disease, would certainly be attended with the most beneficial effects; and even when the disease is further advanced, may be tried with perfect safety, and greater expectation of success than cicuta, digitalis, and other poisonous drugs, which it is now become so fashionable to recommend.

DIVINITY.

ART. 21. *A Funeral Sermon to the Memory of the late Rev. William Stevens, D. D. preached at Grosvenor Chapel, and at St. George's Church, Hanover-Square, on Sunday, October 12, 1800. By the Rev. T. Baseley, M. A. Proprietor of Grosvenor Chapel, and Chaplain to the Right Rev. Lord Bishop of Lincoln.* 8vo. 29 pp. 1s. Cadell and Davies. 1800.

A pious tribute to the memory of an admired preacher and worthy man. These Sermons are less common in our church, than among the Dissenters; but are capable of being, as in the present instance, employed for wholesome purposes; to animate zeal by recent example, and to enforce reflection by solemn and pathetic warning.

ART. 22. *A Prayer and Sermon, delivered at Charlestown, December 31, 1799, on the Death of George Washington, late President, and Commander in Chief of the Armies of the United States of America; who departed this Life, at Mount Vernon, in Virginia, on the 14th of the same Month, in the 69th Year of his Age. With an additional Sketch of his Life. By Jedidiah Morse, D. D. Pastor of the Church in Charlestown. To which is prefixed, an Account of the Proceedings of the Town on the melancholy Occasion. Written by Josiah Bartlett, Esq.* 8vo. 82 pp. Stockdale. 1800.

The decease of General Washington, whose character stood so high in the estimation of his countrymen, and indeed of the world at large, naturally excited a great sensation in every part of America. The ceremonies performed at Charlestown (near Boston) in honour of his memory, are here detailed at length, and appear to have been performed with great solemnity. We have next a Prayer by Dr. Morse (very long, and somewhat enthusiastical) and a Sermon, the chief topic of which is a comparison of the deceased General to Moses; which, for reasons that will be obvious to all our judicious readers, we cannot approve. Dr. M. however, deserves credit for the temperate manner

in which he speaks of the dispute between Great Britain and her colonies, and for the pious and truly Christian reflections with which the Sermon concludes. The Biographical Sketch subjoined is well-written, but contains nothing new or very striking.

ART. 23. *A Sermon, preached before a Country Congregation, for the Benefit of a Charity School, instituted for the Maintenance and Education of poor Children.* 8vo. 18 pp. Stamford printed; sold by Lackington and Co. London.

An anonymous charity sermon is rather a curiosity, because, we conceive, it could not well have been preached anonymously. Whoever this retiring preacher is, he has given a good abstract of his own Sermon in his division of it. The text is, "the poor have the Gospel preached to them." The preacher says, "the words of the text offer three things to our consideration; 1st. the subject matter of instruction, which is the Gospel; 2dly. the persons to whom that instruction is to be imparted, which are the poor; 3dly. the great charity of imparting to the poor such instruction." The discourse enlarges clearly, and with propriety, on these heads.

ART. 24. *A Sermon, preached at the Assizes holden for the County of Southampton, on the 23d of July, 1800, before the Right Hon. John Lord Eldon, Chief Justice of the Court of Common Pleas, and Sir Alexander Thompson, Knt. One of the Barons of the Court of Exchequer.* By Daniel Lancaster, A. B. Curate of South Stoneham. 8vo. 24 pp. 1s. Winchester printed; sold by Cadell and Davies, London. 1800.

We do not see the desire of the Judges specified as a reason for the publication of this discourse; nor do we find any thing in the composition itself, which demands the attention of society at large. It contains very obvious applications of the doctrine of immortality to the subject of crimes. The author will probably discover soon, by means of a small talisman, inscribed with Arabic figures, and the magical letters L. S. D. that it would have been wiser to keep his Sermon in manuscript.

LAW.

ART. 25. *An Inquiry into the Laws, ancient and modern, respecting Forestalling, Regraving, and Ingrassing; together with adjudged Cases, Copies of original Records, and Proceedings in Parliament, relative to those Subjects.* By William Illingworth. 8vo. 297 pp. E. and R. Brooke. 1800.

This is a more complete, and better digested, collection of the laws relating to this subject, than we have yet seen. The publication of it is also seasonable and useful; for we find here some facts, that bear upon the reasonings of our own times, on the difficult crisis of scarcity in which we now are; and from this work we may learn those lessons of prudence, which are the most valuable bequests our ancestors could have left us.

We have the following curious relation of the expedients resorted to, in the scarcity that was the immediate cause of the stat. 5 and 6 of Edw. VI. against forestallers, regraters, and ingrossers.

“ In consequence of the dearth in 1550, and the continuance of the high prices of provisions, the King issued a proclamation, prohibiting the exportation of corn, except at certain prices; besides which, he authorised the Justices in every county, or any two of them, to repair to all farmers’ granaries, and search for corn, and inquire by the verdict of a jury, what quantity each man had; and after ascertaining the whole quantity, to appoint a sufficient portion of it for the maintenance of the owner’s household, or for the performance of any contract for the supply of the King’s household, or that of any nobleman, or gentleman, and also for seed-corn; they were then to order the overplus to be brought to the next adjoining market, in such portions as the Justices should think fit; when the Justices were to signify to the clerk of the market, what quantity of corn they had appointed to be brought by every man to market; and, in case of non-compliance with such appointment, by the owner of such corn, he was to forfeit 10l. for every default, and suffer imprisonment.

“ It was to follow up the policy of this measure, that the stat. 5 and 6 of Edward VI. was soon after made.”

About half of this useful work is employed in stating the laws made by the legislature from the very earliest times, through the Saxons, the Normans, and then through the period of the statute-book down to the present time. This is done historically; and it comprehends every law relating to provisions, and the buying and selling of them. The remaining half of the volume contains *Adjudged Cases*, upon those statutes; and an Appendix, consisting of *Latin Records* of early dates, and *Petitions* to Parliament for relief on various occasions; the whole is closed by a useful Index. This volume seems to bring together more information of a judicial nature than has hitherto been seen, on the question of forestalling, regrating, and engrossing; and is adapted both to gratify the curiosity of the present moment, and to satisfy the demands of the practising lawyer at all times.

SCARCITY.

ART. 26. *Considerations on the present high Price of Corn; with a Proposition for the effectual Regulation of the Prices of all the Requisites of Life. Addressed to every Class of Society. By Homo.* 8vo. 28 pp. 6d. Stevenfon, Norwich; Scatcherd, and Wright, London. 1800.

A very feeble declamation, in behalf of a projected law for limiting the price of wheat to four guineas a quarter.

ART. 27. *Dearness occasioned by Scarcity, not Monopoly; and the Duties of Men, arising out of the Circumstances of providential Visitation, recommended: in a Sermon, delivered in a Parish-Church in the County of Northampton, on Wednesday, March 12, 1800, being the Day appointed for a General Fast. To which is added, an Appendix, containing Hints of practical Expedients, for alleviating the Condition of the Poor. Together with a Table of the average Price of Wheat in each Year, from 1595 to 1798, inclusive.* 8vo. 40 pp. 1s. 6d. Hatchard. 1800.

The Dedication of this Sermon to Mr. Rush, High-Sheriff of Suffolk, is very energetical. It is signed S. Hodson, Thrapston. The text is, Habak. iii, 17, 18. The preacher suggests such reflections, as might reconcile his hearers in March, 1800, to our *late* (and we may add, our *present*) Scarcity; by satisfying them, that the dearth is from the hand of God, and not from the wicked avarice of men. In general, this is satisfactorily shown. Some very just observations occur at p. 5, concerning the distribution of food *throughout the kingdom*; and the necessity of supplying barren or very populous districts, from those which are less so; and at pp. 6, 7, concerning the *hasty* bringing of a great portion of our corn to market. The preacher next enquires, "into the respective duties of men, in every order of society, in times of scarcity and dearth." P. 8. Here he enumerates, the *parental care of government*, which, however, he is careful not to carry beyond its province; the *supplying the necessaries of life*; the duty of the *rich* to avoid all waste, and even indulgence; of the *poor* to be industrious, sober, and peaceable. The folly and the mischief of violent proceedings are properly set forth; and the discourse is concluded by suitable exhortations. The Appendix contains some practical observations, less suited to the pulpit (but well-timed, as it now appears) concerning the event of *another* season; and the prudence of guarding against it by a large supply of esculent roots and plants. The objections, which may probably be made to an extensive culture of *potatoes*, are obviated; and retail-dealers (the butcher and baker) are vindicated from the blame of adding to the public distress. At p. 33, some good observations occur, concerning the relief of the poor, by allotments of small portions of land; and the expediency of attending, more than is usual, to those among the poor, who are sober and industrious, and just able to live without parish relief. That they should not *pay* to the poor rate, there can be little doubt. *Assessed* they must be, or the rate would be illegal. But we think that *legacies* and *benefactions* to the poor, ought to be distributed among these persons *only*, and not to those actually maintained by the parish. What is this latter mode of distribution, but the saving of money to those who pay the poor-rate? And yet it is an abuse very common throughout the kingdom; and ought (we think) to be corrected by law. In the issue, by encouraging sobriety and industry, such a law would probably much reduce the poor-rate itself; and that, in the most desirable of all possible ways. The Table of the average Price of Wheat, by the

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quarter.

quarter, of eight standard Winchester bushels, is taken from 1595 to 1764, from Smith's Corn-tracts; thence to 1770, from Lord Hawkebury's Office; and thence to 1798, from Catherwood's Tables. The years 1642, 1643, 1644, 1645, are wanting in the account.

Mr. H. might have gratified curiosity, at the least, and perhaps have rendered an acceptable service to some of his readers, if he had given from this table, the average price of wheat, for 200 years, from 1595 to 1794, inclusive. We shall supply this defect by stating, that it appears to be 2l. 5s. 6d. $\frac{1}{4} \frac{6}{10} \frac{3}{10}$.

ART. 28. *A Sermon, in which the present Scarcity is generally considered: preached on Sunday, November, 2, 1800, at Sadington, in Lincolnshire. By the Rev. James Hook, A. M. Rector. Published by Desire of the Parishioners. 8vo. 23 pp. Wright. 1800.*

The preacher, discoursing on Luke xvii, 17, 18, "Were there not ten cleansed," &c. inveighs, through seven pages, against the vice of ingratitude. He then considers the present scarcity as real, and not artificial; "and though there may be iniquitous members of society, who have, in some instances, taken unfair advantages of a scanty supply, you may rest assured that they do not exist or affect the country, in the degree represented by those who, through ignorance, or some worse motive, would blind you to the real cause, who flatter your foibles to gain popularity, and would excite your resentment to carry their own sinister purposes into effect." P. 8. To the wisdom of the legislature we are encouraged to look with confidence for a remedy (p. 8). Justice is done by the preacher to the liberality and active charity of the rich; and we are exhorted to endure with resignation some partial evils, remembering the many blessings we enjoy as a nation. The same palliatives of the existing scarcity are suggested, which the royal Proclamation has lately urged upon us; and the ingredients of bread, in lieu of wheat-flour, are maintained, by an appeal to experience, to be salutary and nutritive. The discourse is concluded by some pious reflections and seasonable warnings; and though it is not, upon the whole, a performance of the highest rank, yet it is respectable and useful.

ART. 29. *Considerations upon the Times; more especially with Respect to the late and present exorbitant Price of Provisions. A Sermon, preached in the Parish Church of Counde, and Chapel of Cressage, in the County of Salop, on the 5th and 12th of October, 1800. By Thomas Goodinge, LL. D. Rector of the said Parish. 8vo. 16 pp. Wood, Shrewsbury. 1800.*

Dr. G. is of opinion, that in the present, as well as in the last year, "by an enhancement of prices far above what the actual scarcity could warrant, or any reasonable or honourable profit of the grower or dealer justify,—by collusive bargains upon terms merely nominal,—by false and wicked misrepresentations of the produce and prospect of the harvests,—by concealments from the knowledge of the country,—by accumulation, and withholding from the markets the fair proportion

which

which should always be brought forward for their due supply, and even by avoiding to sell in them at any rate,—by injurious combinations in very many instances by fraudulent adulteration, the difficulties of the public received much increase." P. 9. And yet, he says, "it is devoutly to be hoped, that the instances in which the avarice of any have sought a fordid gain, by taking advantage of the public anxiety and necessity, have not been very numerous." P. 10. We are at a loss to reconcile these seemingly inconsistent opinions. "An harvest confessedly productive, and gathered in a season most unusually favourable" (p. 11) is not described by either house of parliament, after diligent investigation, as the general harvest of 1800. Dr. G. seems to confine his judgment to the district in which he lives; and we doubt not, that in several districts there has been a full average crop, at least of some particular sorts of grain. From the note at p. 12, we might conjecture that *sedition* has been at work, to enhance the price of grain. We think that sedition has now incomparably less *property to back it*, than it has had for the last ten years; among sane men, none at all; and that its efforts to excite commotion, by enhancing the price of corn, will be limited to the purchase of a few hundred quarters. The discourse is concluded by very proper exhortations to pious gratitude and thanksgiving.

POLITICS.

ART. 30. *Observations on a late Publication, entitled A Treatise on the Police of the Metropolis. By a Citizen of London; but no Magistrate.* 8vo. 97 pp. 2s. 6d. Symonds.

The writer of these Observations objects to many of Mr. Colquhoun's statements (in his well-known Treatise on the Police) and to the most material parts of the plan proposed by him: but, although his remarks on the want of accurate data, to support the calculations of that author, are just, he has not attempted to supply the deficiency, or afford better information; and though he has, with great appearance of reason, pointed out the danger that might arise from a Board of Police, with *all the powers* proposed by Mr. C. he has by no means proved that an establishment of that kind might not, under proper regulations, be attended with great advantage to the community. He objects strongly to the interference of such a Board with the privileges of the city of London; as if no central Board could be established without injury to those privileges; or, as if any partial privileges ought to stand in the way of improvement, in those laws which afford universal protection. He is also, if not an advocate, an apologist for the number of public-houses in London, the general resort to them by the lower orders of the people, and the great consumption of spirituous liquors. (See pp. 79, 80, 81). On this topic, we believe there are few unprejudiced readers, who will not agree in substance with Mr. Colquhoun.

Upon the whole, these Observations (which are written in a delultory and rather slovenly manner) contain few sentiments that are not either very trite, or very objectionable. We need not be told, that many of

Mr. Colquhoun's calculations, of the number of offenders of different classes, and amount of their depredations on property, seem to be founded on slight and hypothetical grounds: nor can it be denied, that some of the remedies proposed by him appear doubtful, and even dangerous, without material alterations. Yet his long experience in the subjects of which he treats, and the industry and zeal with which he has pursued the investigation, render his work highly deserving the notice it has obtained, and may greatly assist in forming improvements in the police, whenever such a measure shall employ, as it well deserves, the attention of Parliament.

ART. 31. *Observations on the Act which passed into a Law the 28th of July, 1800, to incorporate certain Persons, by the Name of the London Company, for the Manufacture of Flour, Meal, and Bread; shewing the Excellence of the Plan proposed, and that its Adoption will in future prevent an artificial Scarcity of Wheat; and will prove a Death-Blow to Monopolizers, Foresters, and Regraters of that essential Article; including a copious Abridgment of the above Act, and the Names of the present Proprietors. By J. H. Prince, Author of the Christian's Duty to God, and the Constitution, &c. 8vo. 22 pp. 6d. West and Hughes. 1800.*

That the manufacturing company, of which this book professes to give an account, originated from the best motives, no man who reads the list of persons concerned can for a moment question. The plan may also redound to the public benefit, by demonstrating from experience upon what terms, proportionate to the price of wheat, flour, and consequently bread, may be manufactured, and counteracting monopolies. These should seem to be the principal objects of the undertaking. But if it needs either an expositor or an advocate, the want will not be supplied by the writer before us; who sets out with a denial, that there is any scarcity whatever; and after a rant of four pages against monopolists, and an abstract of the Act for establishing this corporation, closes with a few remarks upon the provisions of the Act, and a high-flown panegyric of the plan, much too general and declamatory to prove or explain its utility. He seems indeed to mean well; but to be too much of a fanatic, to discuss a subject of this kind with that patience and industry, which its nature and importance demand.

ART. 32. *Political Calumny refuted, addressed to the Inhabitants of Woodbridge; containing an Extract of a Sermon preached at Butley, on the Fast Day, 1793; a Sermon, preached at Oley on the Day appointed for a General Thanksgiving, on Account of our Naval Victories; and Solitary Musings (in Verse) on the Being of a God, Providence, and the French Revolution. By the Rev. John Black. 8vo. 38 pp. 1s. Bush, Ipswich; Robinsons, London. 1800.*

This publication is prefaced by an Address to the Inhabitants of Woodbridge, in which the author complains, that, "on his standing a candidate for the Mastership of the Free Grammar-School of that town, efforts had been made to calumniate his character, and repre-

sent his principles as hostile to government." To refute such assertions, he therefore publishes "some specimens, in verse and prose, of what he has written and taught during this eventful period." Such is the declared motive of this publication; whether this gentleman attained his object, or failed in it, we have not heard. If any unfavourable opinions of his principles had been formed by his neighbours, upon rational grounds, we cannot conceive how it could be refuted by an extract from one sermon, the whole of another, and some rambling unconnected verses. We hope the charge of disaffection was ill-founded; but it may have been true, although the writer occasionally uttered sentiments that were loyal and just. From some expressions in the sermons, we should suppose Mr. B. to be one of those who detests, indeed (and who does not detest?) the enormities consequent to the French revolution; but cannot wholly divest himself of partiality for the principles that gave it birth: we should suspect him to be one of those who deem the war unjust on the part of the enemies of France, and that her crimes are the effects of that "despair" to which, he tells us, "she has been driven." He insults that we are "a divided people," and speaks tenderly enough, both of the opposers of the war, and of those who "still wish for a reform in Parliament." But he considers all these persons as likely to unite cordially with the supporters of government, in the defence of their country! As a composition, his prose is not above mediocrity, and his verses, upon the whole, below it. He is, however, to be commended for reprobating the infidelity of the French philosophers.

ART. 33 *Concise Thoughts on the Game Laws, in which an Attempt is made to shew what Part of them ought to be retained, and what repealed. By a Leicestershire Freeholder. 8vo. 25 pp. Chapple. 1800.*

There are two branches of our law, which, though many have indignantly censured, no one has yet been able materially to amend. The reader will easily guess we mean the poor and the game laws. Although, in each of these systems, some parts may be liable to just objections, yet a total revolution in either has hitherto been deemed too hazardous an experiment for prudent statesmen to urge, or a wise legislature to adopt. The writer of the little tract before us, very sensibly defends some of the leading provisions in the game laws, against which great clamours have been raised. He proposes, however, a few modifications, particularly that the owner of the land, though he may not be Lord of the Manor, should have equally the right of killing game; and that the Lord of the Manor, though not owner of the land, should, in like manner, be entitled to pursue his sports, without being liable (as he is at present) to actions of trespass. Both the above parties must also join in granting leave to sport. Perhaps these concurrent rights might produce more jealousies and animosities than arise under the present system. Other regulations, of less importance, some of which might, we think, be expedient, are suggested; and the tract, upon the whole, does credit to the public spirit and judgment of its author.

MISCELLANIES.

ART. 34. *A new Method of Instruction for Children, from Five to Ten Years old, including Moral Dialogues; the Childrens' Island, a Tale; Thoughts and Maxims; Models of Composition, in Writing, for Children Ten or Twelve Years old; and a new Method of teaching Children to draw. Translated from the French of Madame De Genlis.* 12mo. 350 pp. Longman and Rees. 1800.

The talents of Mad. De Genlis, both as a writer and as an instructor of youth, needs no encomium from us. This last work (which she assures us, "is the result of a longer course of study and reflection than any of her former") will certainly prove a valuable addition to the excellent library for children which the present age has produced. The Definitions, as they are called, though they are not all so in the strictest sense, may be usefully learned by very young persons, for the better understanding what they read. But we cannot think it necessary that so much time and pains should be employed in the study of them as the author seems to require. In the Dialogues there are many just observations; though they are, upon the whole, much inferior in utility to those in Madame Beaumont's excellent work, the *Magazin des Enfants*. The Tale is rather whimsical than entertaining, and too singular to be generally useful. Though it would be unreasonable to expect much novelty in the Maxims, they are digested with judgment, and expressed with perspicuity. That portion of the work which contains Models for Composition, is that in which the novelty alledged chiefly consists; and it certainly affords useful hints to the instructors of youth. It consists of questions, with the answers annexed (which the pupil is to be taught to give in substance, but not in the same words) Comparisons and Refutations. The sentiments are (we think invariably) just; and the Refutations, in particular, deserve praise, as tending to guard the youthful mind against erroneous and mischievous opinions; some of which have been adopted by writers, whose wit and genius were calculated to give them a dangerous currency.

ART. 35. *An Account of Two Charity Schools, for the Education of Girls; and of a Female Friendly Society in York: interspersed with Reflections on Charity Schools and Friendly Societies in General.* By Catherine Cappe. 8vo. 120 pp. 3s. Johnson. 1800.

Publications of this kind can scarcely be deemed fit subjects of criticism. The design of that before us cannot, without a very long detail, be more distinctly explained than it is by the Preface; which breathes the true spirit of Christian benevolence. "The subject," says the humane and sensible writer, "it is admitted, is an humble one; yet to the Christian, who knows that, in the eye of God, all his rational offspring are equal, all alike candidates for a glorious state of endless and happy existence; or to thinking persons of whatever description, the good order and proper regulation, even of a female charity school, will not seem unworthy some portion of attention."

We can confirm this remark, by declaring, that in perusing the account of these institutions (particularly that of the spinning and grey-coat schools) we felt a greater degree of interest than any subject of that nature seemed calculated to excite. The conduct of the ladies who established the one of these charities, and reformed the other, affords a striking display of active and judicious beneficence: and this publication may be highly useful to those who are disposed to form, or entrusted to regulate similar establishments.

ART. 36. *Holmes's Tract on the Novel County-Rates, Exeter, 1799, hypothetically founded on the Births of Two Acts of Parliament (12 and 13 Geo. II.) now nearly Sixty Years of Age, collated with County-Rates, Devon, &c. Where Forfeitures of Recognizances, Felons' Goods, &c. pass into his Majesty's Exchequer; but in Exeter, to the Burser of the Chamber of Exeter; including a Sketch of the present State of the City, Bodies-Corporate, generally and specially discussed. By William Holmes, Esq. a Deaf Freeman of Exeter, S. C. L. 8vo. 48 pp. 1s. Coker, Exeter.*

If the deaf freeman would bear our voice, he would abstain from literary pursuits; which require an understanding very differently constituted from that which seems to have fallen to his lot. His present undertaking (if we rightly comprehend it) is indeed of a nature sufficiently humble, namely, to investigate the rights and duties, and mark some errors in the proceedings, of the Corporation of Exeter. In particular, he insists that the charges incurred by his Majesty's forces passing through the county and city, ought to be paid by the chamber of the city, and not out of the county rates. *Non nostrum est tantis componere lites*; which can only interest the inhabitants of that city and its neighbourhood. Even to them such a rude and undigested mass (of extracts from Charters and Acts of Parliament, with strange and absurd comments upon them) can afford but little information or benefit.

ART. 37. *The Trial of Jane Leigh Perrot, Wife of James Leigh Perrot, Esq. charged with stealing a Card of Lace in the Shop of Elizabeth Gregory, Haberdasher and Milliner at Bath, before Sir Soulden Lawrence, Knt. One of the Justices of his Majesty's Court of King's Bench, at Taunton Assizes, on Saturday, the 29th Day of March, 1800. Taken in Court by John Pinchard, Attorney, of Taunton. 8vo. 43 pp. 2s. Norris. 1800.*

As we were not present at the extraordinary Trial here recorded, it cannot be expected that we should pronounce on the accuracy of this report. From the circumstance, however, of its being published by a gentleman of the law, with his name, and from the general reputation of what passed on that occasion, it has the appearance of being drawn up with care and fidelity. On the trial itself, we will only remark that, as it was impossible, from the nature of the circumstances, that the charge could be positively contradicted (and yet this may happen in other cases to innocent persons) the reader, it is to be hoped, will be

impressed with the necessity of preserving through life a similar character to that which, in this instance, proved the best protection to the party accused.

ART. 38. *Reflections on the relative Situations of Master and Servants, historically and politically considered; the Irregularities of Servants, the Employment of Foreigners, and the general Inconveniences resulting from the Want of proper Regulations.* 8vo. 1s. 6d. Miller. 1800.

That some regulations with respect to servants are essentially and immediately necessary, every matter of a family will readily bear testimony. Perhaps one of the greatest evils is the formation of clubs, for the expressed purpose not only of maintaining servants out of place, but we fear for the encouragement of insolence and depredation. This tract contains many sensible and important observations on the relative situations of masters and servants; and has perhaps nothing more exceptionable than the title-page, which is too diffuse, and promises too much.

ART. 39. *A Manual for the Use of Coachmen, Grooms, Ostlers, and all Persons concerned in the Care and Management of Horses; being a Selection of near Three Hundred Receipts, for the several Disorders to which that noble Animal is subject; together with some general Observations, and an Index.* 12mo. 103 pp. 2s. Lee and Hurst. 1799.

The compiler of this little book informs, that “he was induced to undertake the task, to avoid the constant trouble he was at in transcribing single receipts for one or other of his friends.” So far as our knowledge of the subject enables us to judge, he has executed that task in general with skill and accuracy; though one medicine is omitted, which we have seen given with great success; namely, Daffy’s Elixir, for the gripes. The *General Observations*, at the end, are useful, as explaining the nature and application of the remedies proposed. We therefore, without scruple, recommend this publication to all “coachmen, grooms, and ostlers,” who are, or may become, readers of the *British Critic*.

ART. 40. *Le Negociant universel, ou Recueil de Lettres originales de Commerce, écrites par les meilleures Maisons de Russie, Hollande, Angleterre, France, Espagne, Portugal, Allemagne, Italie, Turquie, &c. Avec une Table alphabétique des Termes usités dans le négoce. Ouvrage propre à servir de modèle à une Correspondance Française, et à former le vrai style commercial. Utile aux Négocians, Marchands, Commis, &c. A l’Usage de la Jeunesse Angloise qui se destine au Commerce. Par G. Keegan, Maître de l’Académie, Manor-House, Kensington.* 8vo. 312 pp. 5s. Vernor and Hood, &c.

The design of this author to instruct youth in commercial writing, is what many parents will approve; and the examples are sufficiently numerous to teach facility and variety.

FOREIGN CATALOGUE.

FRANCE.

ART. 41. *Leçons d'histoire prononcées à l'école normale, en l'an III. de la république Française : ouvrage élémentaire, contenant des vues nouvelles sur la nature de l'histoire ; sur le degré de confiance et le genre d'utilité dont elle est susceptible ; sur l'abus de son emploi dans l'éducation de la jeunesse ; et sur le danger de ses comparaisons et de ses imitations généralement vicieuses ; accompagnées de notes, et de trois plans relatifs à l'art de construire les salles d'assemblées publiques et délibérantes ; par C. F. Volney, membre de l'institut Paris, an VIII.*

The author, employed as Professor of History in the Ecole normale, or, rather, to inform those appointed to instruct, how they ought to teach history, as well as to examine whether, and how far, historical knowledge ought to make a part of education, was at first struck with the daily influence which history exercises on the actions and opinions of men.

“ C'est de l'histoire,” says he, in his Advertisement, “ que dérive la presque totalité des opinions religieuses ; et en accordant à l'orgueil de chaque secte d'excepter les siennes, il n'en est pas moins évident que là où la religion est fautive, l'immense quantité d'actions et de jugemens dont elle est la base, porte aussi à faux et croûle avec elle. C'est encore de l'histoire que dérivent la plupart des maximes et des principes politiques qui dirigent les gouvernemens, les renversent ou les consolident ; et l'on sent quelle sphère d'actes civils et d'opinions embrasse dans une nation ce second mobile. Enfin ce sont les récits que nous entendons chaque jour, et qui sont une branche réelle de l'histoire, qui deviennent la cause plus ou moins médiate d'une foule d'idées et de démarches erronées ; de manière que, si l'on soumettoit au calcul les erreurs des hommes, j'oserois assurer que sur mille articles, *neuf cent quatre-vingts* appartiennent à l'histoire, et je poserois volontiers en principe, que ce que chaque homme possède de préjugés et d'idées fausses, vient d'autrui par la crédule confiance accordée aux récits ; tandis que ce qu'il possède de vérités et d'idées exactes, vient de son expérience personnelle.

“ Je croirois donc avoir rendu un service éminent, si mon livre pouvoit ébranler le respect pour l'histoire, passé en dogme dans le système d'éducation de l'Europe ; si devenant l'avis préliminaire, la préface universelle de toutes les histoires, il prévenoit chaque lecteur contre l'empirisme des écrivains, et contre ses propres illusions ; s'il

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engageoit

engageoit tout homme *persent* à soumettre tout homme *raconteur* à un interrogatoire sévère sur les moyens d'information, &c."

We have, however, been taught, that *testimonium hominum parit certitudinem metaphysicam*, or a complete degree of certainty; metaphysical certainty being itself defined in the same logical systems, *adhæsiō mentis alicui judicio propter motivum à veritate, ne quidem divinitus, separabile*. Human testimony, if accompanied with the requisite conditions, is calculated to produce this metaphysical certainty even *circa facta supernaturalia*, it not being more difficult to establish the reality of these, than of other events.

But it must not be understood that M. V. refuses to believe every thing.

"Entre ces excès," says he (of admitting or rejecting every thing) "il est une terme moyen; c'est d'asseoir son jugement lorsque l'on a pèsé et examiné les raisons qui le déterminent, de le tenir en suspens tant qu'il n'y a pas de motif suffisant à le poser, et de mesurer son degré de croyance et de certitude sur les degrés de preuves et d'évidence dont chaque fait est accompagné."

The author, having thus examined the certainty of history, in the next place treats of its utility. This he finds to be of three kinds; the first *moral*, relative to individuals; the second *political*, relative to governments and societies; and the third applicable to the sciences and the arts.

The study of history does not appear to M. V. to be suited to children; it supposes an experience already acquired, and a maturity of judgment incompatible with their age; it ought therefore, in his opinion, to be banished from the primary schools.

On considering the *moral* and individual utility of history, this author contends, that well-written romances, or novels, have the advantage of it. A romance presents lessons more analogous to the condition of the greater part of mankind; they may retrace in it their own hearts, their own passions, their own vices, and their own virtues.

In regard to the *political* utility of history, M. V. observes, that "il est remarquable que dans l'histoire ce ne sont pas tant les faits majeurs et marquans qui sont instructifs, que les faits accessoires, et que les circonstances qui les ont préparés ou produits; car ce n'est qu'en connoissant ces circonstances préparatoires, que l'on peut parvenir à éviter ou à obtenir de semblables résultats: ainsi, dans une bataille, ce n'est pas son issue qui est instructive; ce sont les divers mouvemens qui en ont décidé le sort, et qui, quoique moins faillans, sont pourtant les causes, tandis que l'événement n'est que l'effet. Telle est l'importance de ces notions de détail, que, sans elles, le terme de comparaison se trouve vicieux, n'a plus d'analogie avec l'objet auquel on veut en faire l'application; et cette faute, si grave dans ses conséquences, est pourtant habituelle et presque générale en histoire: on accepte des faits sans discussion; on les combine sans rapports certains; on dresse des hypothèses qui manquent de fondemens; ou en fait des applications qui manquent de justesse; et delà, des erreurs d'administration et des gouvernemens, faussement imitatifs, qui entraînent quelquefois les plus grands malheurs. C'est donc un art, et un art profond que d'étudier l'histoire sous ce grand point de vue, &c."

Foatenelle called history *une fable convenue*.

In reading different histories, we learn three things: 1. the character and talents of the historian; 2. the prevailing spirit of the epoch in which he lived; 3. the events which he relates. Of these three things, the first is that of which we gain the most perfect knowledge.

In effect, the events strike us according to the manner in which they are presented, and instruct us chiefly by the reflections with which they are accompanied. Read the History of England, as written by *Hume*, *Mrs. Macaulay*, and *le père d'Orleans*; the fund of the events is the same, but they are notwithstanding very different histories.

The Abbé *Mably* has given precepts on the manner of writing history. According to him, one would almost be induced to believe, that the historian is the master of his matter, like the poet; he must form for himself a system, a plan, a law of unity, of interest; he recommends it to the writers to put fine discourses into the mouths of the leading personages; he permits, and even advises, them not to follow the order of events; according to the precept of *Horace*,

Pleraque differat et præsens in tempus omittat.

He almost allows a little fiction:

*Atque ita mentitur, sic veris falsa remiscet,
Imo ne medium, medio ne discrepet inum.*

Considered in this light, we may say, that the reading of good histories is not less useful than that of romances; the reason is plain, because most histories are romances; the fund, or ground, may be true, but what a rich embroidery! And it is the embroidery which interests the most, and to which the greatest attention has been paid. It is often said, that physic is better than the physicians; but here the contrary is the case, the historians are better than the history.

The President *Henault* had conceived, that history might be written in a dramatic form, and he has set the example. Indeed, many of our tragedies are excellent specimens of this kind.

In the parts of this work which treat of the effect of the Jewish, Greek, and Roman historical and other books, introduced into education, we find many original, as well as just observations, which we shall therefore commend; but a much greater number to which we must strongly object.

Esp. d. Journ.

ART. 42. *Connoissances des Temps pour l'an XI.* (1803) In 8vo. Paris.

We have here, for this year, three calendars; the Julian, the Gregorian, and the Republican; and a chart of the Eclipse of the 17th of August, 1803, for all the countries of the earth. This chart is not to be found in the Ephemerides of Bologne, for 1799—1810; it has been supplied by Mr. *Duvaucel*.

The additions, which form 270 pages, contain a catalogue of 887 southern stars, by Mr. *Vidal*; one of 1500 new stars, by *Michael Lefrançois Lalande*, bringing the total number of stars reduced to 10,500; observations, or memoirs, by *Laplace*, *Delambre*, *Vidal*, *Flaugergues*,
Du.

Duvaucel, Quenot, Sorlin, Mougín, Jerom, and Michael Lefrançois Lande, Burckhards, Thulis, Duc-la-Chapelle, and Bernier.

To these are added, the history of Astronomy for the year 7 (1799); notices of new astronomical books; an extensive extract from two pieces, to which the prize of the Institute was adjudged, by Mr. Burg, and Mr. Bouvard, with the programma of the prize proposed by the Board of Longitude, &c. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

In reply to *Mr. Lewis*, we desire he will enquire of his publisher, what are the reasons which he assigns, for refusing to the trade the customary credit for the *Tales of Wonder*.

The letter of *Veritas* has been received. We shall undoubtedly bestow a careful consideration on the production mentioned in his letter.

We do not happen to know the book to which *Homo* alludes; but we recommend to him Dr. Watt's Scripture History, in question and answer, which is probably at least as good.

LITERARY INTELLIGENCE.

Mr. Fitzgerald, whose compositions have been often heard with applause at the Literary Fund, is preparing a volume of *Poems* for the public.

A new edition of *Boileau*, with various notes, will soon be published by *Dulau*.

A comprehensive system of medical and operative surgery is preparing for the press by *Mr. Blair*, assisted by other respectable surgeons.

A work by *Mr. Fosbrooke*, called *British Monachism, or Monastic Manners and Customs*, is gone to press.

Mr. Biscarven's volume of *Poems* will very soon go to press.

ERRATUM.

In our last, p. 652, l. 4, for "or the straits," read "or the marts beyond the Strait."

THE

BRITISH CRITIC,

For FEBRUARY, 1801.

“Primam religioni suæ judex patientiam debet, quæ magna pars
Justitiæ est.” PLIN. JUN.

The first duty of a critic is patience, which is itself a principal part
of Justice.

ART. I. *Voyage in Search of La Pérouse, performed by Order
of the Constituent Assembly, during the Years 1791, 1792,
1793, and 1794; and drawn up by M. Labillardiere, Cor-
respondent of the Academy of Sciences at Paris, Member of
the Society of Natural History, and One of the Naturalists
attached to the Expedition. Translated from the French. Il-
lustrated with Forty-six Plates. 4to. 2l. 2s. Stockdale.
1800.*

ART. II. *An Account of a Voyage in Search of La Pérouse, un-
dertaken by Order of the Constituent Assembly of France, and
performed in the Years 1791, 1792, and 1793, in the Re-
cherche and Esperance Ships of War, under the Command of
Rear-Admiral Bruni D'Entrecasteaux. Translated from the
French of M. Labillardiere, Correspondent of the ci-devant
Academy of Sciences, &c. &c. In Two Volumes. Illustrated
by Engravings, and a Chart, exhibiting the Tracks of the
Ships. 8vo. 1l. 11s. 6d. Debrett. 1800.*

THAT the fate of the justly celebrated Pérouse should excite
an interest and regret among his countrymen, even in the
present condition of degenerated France, cannot be deemed

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extraordinary. The present publication, therefore, records the particulars of a Voyage, undertaken for the express purpose, and with the authority of the ruling powers of France, to ascertain whether any remnant of the companions of Pérouse might still remain among the islands they might be supposed to have visited; or whether any particular information could, by any means, be obtained of their fate and fortune. Our readers will not fail to remember, that the last authentic accounts of Pérouse were received by his countrymen from the coasts of New Holland, and through the medium of England. It is a matter also of considerable pride and honour to Englishmen, that the information contained in these volumes is solely to be ascribed to the candour and liberality of this country. In the midst of a war, prosecuted with much inveteracy, the papers, through the means of which these volumes were made public, were, from the generous interposition of Sir Joseph Banks, remitted to the hands of the French government.

The track pursued by those who had the conduct of the expedition, the particulars of which are here related, may be easily supposed. Their object must necessarily and immediately be to explore, in all directions, the shores of New Holland. They accordingly proceeded from France to the Brazils and the Cape. Here they appear to have been deluded by some misinformation, which gives occasion to the compiler of this work to vent a spleen against Englishmen, alike preposterous and unjust. At the Cape, Admiral D'Entrecasteaux was informed by two French Captains, that, being at Batavia, Commodore Hunter had informed them, he had seen, at the Admiralty Islands, some natives dressed in the uniform of the French navy. But we have never heard this assertion confirmed; and it is rendered improbable by what the writer of this work, Labillardiere, subsequently remarks. Captain Bligh, who went to the Society Islands, to procure the bread-fruit tree, had seen Commodore Hunter after he was supposed to have seen the natives of the Admiralty Islands in the French uniforms. But it appeared, "that Captain Bligh did not learn from Hunter any thing relating to the depositions of the two French Captains." But, surely, Governor Hunter would have communicated such information to Captain Bligh, had it been in his power.

From the Cape, and with this impression strong upon their minds, the navigators proceeded to the Island of St. Paul, and from thence to Van Diemen's Land. At Cape Van Diemen, they discovered a strait, to which they properly gave the name of their leader; and which, in a situation where impetuous winds almost constantly prevail, promises to be of

considerable importance to future navigators. Leaving this place, the voyagers next proceeded to New Caledonia, and from New Caledonia to what are called the Admiralty Islands. These last were necessarily objects of their serious regard; for here it was that Commodore Hunter was said to have perceived some vestiges of Pérouse's unfortunate expedition. Their careful examination of these places, however, terminated wholly in disappointment. From this part of the work, we think it proper to take the following extract.

“ At noon, in latitude $5^{\circ} 43' 12''$ south, and longitude $152^{\circ} 3' 26''$ east, we saw Bougainville Island, forming, with the little adjoining islands, a bay not less than 15,000 toises in extent. The General intended to anchor there; but shoals observed in different points of its entrance, and a sand-bank near its farther extremity, made him change his resolution.

“ Bougainville Island terminates in very low lands, and we soon had sight of the narrow channel which separates it from Bouka Island.

“ After standing off, we lay to all night.

“ The heat of the day had accumulated the materials of thunder above the high mountains. Frequent flashes of lightning discovered to us their summits, and the thunder rattled with a tremendous noise.

“ During the night the current had carried us more than twenty minutes towards the north. At six in the morning we were 5,000 toises to the northward of Bouka Island. The vast plantations of cocoa-nut trees which adorned its shores, indicated a numerous population.

“ A canoe, with nine natives on board, put off, and steered towards us. We immediately hove to in order to receive them; but they stopped within three hundred toises of the ship, and showing us their island, made signs to invite us on shore. There were but seven paddles in the canoe; two other natives seemed wholly occupied in baling out the water, which beat over the sides of the canoe, and in observing our movements.

“ A native put off alone from the breach, on a *catimarran*, and paddling with the greatest celerity, came and joined the canoe, which kept always to the windward of us. Though a very old man, he appeared to be still very robust. After having viewed us for some minutes, he plied towards the island, as rapidly as he had come off. He appeared to be a messenger dispatched by the inhabitants, to make his observations, and to report to them what he had seen.

“ The canoe left us, and proceeded towards the *Esperance*, another very large one having been already alongside of her.

“ We saw at some distance a small canoe, manned by five natives, who came a-stern of our ship, and kept at the distance of about 500 toises, notwithstanding all our invitations to them to come on board.

“ In hopes of alluring those savages, we let down into the water a plank, with some knives and nails upon it, and a bit of scarlet stuff by way of a flag, tied to a stick placed upright in its centre. They did not, however, seize upon those objects, till we cut the string which kept it nearer to the ship than they chose to venture. The sight of

the bit of stuff diffused among them the most lively joy: they showed us that they had accepted of our present, and earnestly desired more of the same sort.

“ At last, by throwing them handkerchiefs, bits of red stuff, and empty bottles, we succeeded in bringing them alongside. One of the bottles having taken in some sea-water, the savage who took it up, thinking perhaps that we had sent him something good to drink, was disagreeably mistaken on tasting the contrary, and we regretted that we had not given him timely notice of the circumstance.

“ Those natives were acquainted with the method of barter, and took much pains to shew us the price of their goods.

“ We received a very fine bow and some arrows, in exchange for a few handkerchiefs, which we let down to them by a rope. As they did not observe that we possessed this kind of weapon, they endeavoured to make us sensible of its value, by showing us its use.

“ One of the gunners went for his fiddle, and played them some tunes; and we had the pleasure to see that they were not insensible to music. They offered us a number of things in exchange for the instrument, making signs for it, by imitating the motions of the fiddler upon a paddle. But they soon found that their solicitations were fruitless. It was the only fiddle by which the ship's company danced; and we had too long a voyage before us, to think of parting with the instrument, which procured us an exercise so salutary to seamen.

“ We had so loaded them with presents, that they soon began to make difficulties in giving their commodities in exchange for ours, to procure which they had recourse to unfair arts. The Commander had agreed to give them some handkerchiefs striped with red, their favourite colour, for a bow, and trusting too much to their good faith, had delivered them the handkerchiefs: but instead of the bow, they would only give some arrows, which were refused.

“ Those natives seemed to have a great propensity to gaiety. They seemed to take pleasure in repeating the words which they heard us pronounce; and the sweetness of their language enabled them easily to succeed in the imitation.

“ They were passionately fond of music, and particularly of the most brisk and noisy tunes. One of the officers, who was a good performer, played a very lively tune. They listened with very great attention; astonishment was visible in their features; they could not conceal the pleasure they felt; but, by different motions of their arms, which kept exact time with the measure, and a great agitation of the whole body, they gave unequivocal proofs of their sensibility.

“ They did not lose sight of the desire which the Commander had expressed for a bow. One of them promised him a bow in exchange for a hat; but when he got possession of the hat, he refused to surrender the bow.

“ Most of the things which we gave them were tied to the end of a line, which they were not at the pains to loose; for they carried in their girdles shells which were sufficiently sharp to cut it at once.

“ As we had good reason to distrust their promises, a man went down by a rope-ladder astern, with a view to exchange a bit of red stuff for a bow, when we perceived that the current had carried us to
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the north-west, and that we were already too near the shore. As a calm prevented us from steering the ship, we were obliged to put out a boat to tow her off. The savages thinking, no doubt, that we intended to pursue them, in order to punish them for their dishonesty, retreated precipitately towards the island. Out of gratitude, perhaps, for the patience with which we allowed them to cheat us, they committed no such act of treachery as General Bougainville, in his voyage round the world, had experienced at their hands.

“ Four canoes were, all this while, dealing with the *Esperance*. One of them was manned by natives, of whom sixteen were paddlers, and the rest warriors.

“ We learned from the people on board the *Esperance*, that this war-canoe had long kept at a distance; but ventured to come alongside, on seeing the different articles which their countrymen in the little canoes had procured.

“ The order with which the savages were stationed in the great canoe, indicated a kind of naval tactics. A warrior, armed with a bow and arrows, stood between every two paddles on each side, and intermediate parties of two or three warriors stood with their faces towards the stern of the canoe, in order to observe the movements in that direction, and to fight while retreating. Those warriors showed no hostile disposition; they seemed very fond of the wine and brandy which was given to them, but did not eat bacon without a degree of repugnance.

“ Those savages had excellent teeth, and found no difficulty in masticating the hardest biscuits that were offered to them.

“ Could those natives have had any communication with the English and the Spaniards? One of them, on showing us an arrow, which he was going to tie to the end of one of our strings to convey it on board, pronounced very distinctly the English word *arrow*. Another, showing us the land, and inviting us to it, made use of the Spanish word *tierra*.

“ We learned from the *Esperance*, that several of them pronounced the word *Bouka*, the name which General Bougainville gave to their island. This word, which in the Malayan language is the expression of negation, and which, when the first syllable is pronounced long, signifies *to open*, doubtless seems to indicate some analogy with the Malayan; from which, however, it differs so much, that one of the ship's company, who spoke the language fluently, could not understand those natives.

“ The value which they seemed to affix to nails, and the other articles of hardware which we gave them, showed that they were acquainted with the use of iron.

“ The colour of their skins is blackish. They are of a middling stature; and being naked, their distinctly marked muscles indicated great strength. Their figure, though not very agreeable, is extremely expressive. Their heads are very big; their foreheads broad, like the rest of their faces, which are very flat, especially under the nose; their chins large and prominent; their cheeks full, their noses flat, their mouths very large, and their lips very thin.

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“ The betel, which gives a bloody tint to their large mouths, adds to the ugliness of their appearance.

“ Their ears are loaded with large rings made of shells, the weight of which contributed to the large size of those organs. Some had red and white streaks traced upon their bodies; and we observed one whose hair and nose were sprinkled with a red earth, which appeared to be ochre. Some had bracelets formed of the fibres of the cocoa-nut husk.

“ Their hair was curled, thick and bulky, like that of many Papaws, whom we afterwards met with.

“ They are in the practice of plucking the hair from every part of the body. There was but one seen, on board the *Esperance*, who allowed his beard to grow.

“ All of them had their loins girded with a cord, which went several times about the body, and seemed only designed as a point of support, to increase the muscular strength of those parts. One of them, probably with a similar view, had his left arm tied in three different places, over the biceps muscle; some flat bits of wood, on the outside of the arm, supported the strain of the cord.

“ Those savages appeared to handle the bow with much address. One of them brought on board the *Esperance* a booby, which he had brought down with an arrow; and the fatal wound was seen in the belly of the bird.

“ The industry of those islanders seemed to be particularly directed to the fabrication of their arms, which were formed with great care. We admired the skill with which they had coated their bow-strings with a resinous substance, which gave them, at first sight, the appearance of cat-gut. The middle of the string was done round with bark, in order to save it from wear, by giving the impulse to the arrow. The inferior part of the arrows was very light, being formed of the stalk of the *saccharum spontaneum*; and the other part consisted of very hard wood, well pointed. The joining is ingeniously fastened with about thirty turns of bark, as is also the part of the arrow which bears upon the string, to give it the greater solidity.

“ Their canoes, formed of several planks, ingeniously joined together, are of a shape at once elegant, and adapted for a quick motion.”
P. 154.

From the numerous group of islands, comprehending Bougainville's Island, the Admiralty Islands, &c. &c. the voyagers proceeded to New Guinea, and finally anchored at Amboyna. The whole of the eighth Chapter, which we think the most entertaining part of the work, is occupied with describing excursions into the interior of the island; an account of the Sago Palm, which is curious and interesting; the natives of Amboyna, their dress, manners, with a variety of important observations. This is, on the whole, the best account of Amboyna we remember ever to have seen, not excepting that of Stavorinus, of which, on a recent occasion, we spoke with praise. Leaving Amboyna, the navigators explored the south-west coast of New Holland; and
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ranging along its shores came a second time to Cape Van Diemen. The naturalists discovered, at Legrand's Bay, a new species of swan, and a marine salt, upwards of two hundred meters in perpendicular height. The tenth Chapter excites considerable interest. It gives an agreeable account of the interior parts of the country, of various trees peculiar to New Holland, of the natives and their manners. These latter are so curious as to justify another extract.

“ About noon we saw them prepare their repast. Hitherto we had but a faint idea of the pains the women take to procure the food requisite for the subsistence of their families. They took each a basket, and were followed by their daughters, who did the same. Getting on the rocks, that projected into the sea, they plunged from them to the bottom in search of shell-fish. When they had been down some time, we became very uneasy on their account; for where they had dived were sea-weeds of great length, among which we observed the *fucus pyriferus*, and we feared that they might have been entangled in these, so as to be unable to regain the surface. At length however they appeared, and convinced us that they were capable of remaining under water twice as long as our ablest divers. An instant was sufficient for them to take breath, and then they dived again. This they did repeatedly, till their baskets were nearly full. Most of them were provided with a little bit of wood, cut into the shape of a spatula, of which I spoke above; and with these they separated, from beneath the rocks, at great depths, very large sea-ears. Perhaps they choose the biggest, for all they brought were of a great size.

“ On seeing the large lobsters, which they had in their baskets, we were afraid that they must have wounded those poor women terribly with their large claws; but we soon found, that they had taken the precaution to kill them as soon as they caught them. They quitted the water only to bring their husbands the fruits of their labour; and frequently returned almost immediately to their diving; till they had procured a sufficient meal for their families. At other times they staid a little while to warm themselves, with their faces towards the fire on which their fish was roasting, and other little fires burning behind them, that they might be warmed on all sides at once.

“ It seemed as if they were unwilling to lose a moment's time, for while they were warming themselves, they were employed in roasting fish; some of which they laid on the coals with the utmost caution: though they took little care of the lobsters, which they threw any where into the fire, and when they were ready, they divided the claws among the men and children, reserving the body for themselves, which they sometimes ate before they returned into the water.

“ It gave us great pain to see these poor women condemned to such severe toil: while, at the same time, they ran the hazard of being devoured by sharks, or entangled among the weeds that rise from the bottom of the sea. We often intreated their husbands to take a share in their labour at least, but always in vain. They remained constantly near the fire, feasting on the best bits, and eating broiled fucus, or fern-

tein-roots. Occasionally they took the trouble to break boughs of trees into short pieces, to feed the fire, taking care to choofe the driest. From their manner of breaking them, we found that their skulls must be very hard; for, taking hold of the sticks at each end with the hand, they bent them over their heads, as we do at the knee, till they broke. Their heads being constantly bare, and often exposed to all weathers, in this high latitude, acquire a capacity of resisting such efforts: besides, their hair forms a cushion, which diminishes the pressure, and renders it much less painful on the summit of the head, than on any other part of the body. Few of the women, however, could have done as much; for some had their hair cut pretty short, and wore a string several times round the head, others had only a simple crown of hair. We made the same observation with respect to several of the children, but none of the men. These had the back, breast, shoulders, and arms, covered with downy hair.

“ Two of the stoutest of the party were sitting in the midst of their children, and each had two women by his side. They informed us by signs, that these were their wives, and gave us a fresh proof that polygamy is established among them. The other women, who had only one husband, were equally careful to let us know it. It would be difficult to say which are the happiest; as the most laborious of their domestic occupations devolve upon them, the former had the advantage of a partner in them, which perhaps might sufficiently compensate their having only a share in their husband’s affections.

“ Their meal had continued a long time, and we were much surprized that not one of them had yet drank; but this they deferred, till they were fully satisfied with eating. The women and girls then went to fetch water with the vessels of sea-weed, of which I have already spoken, getting it at the first place they came to, and setting it down by the men, who drank it without ceremony, though it was very muddy and stagnant. Then they finished their repast.

“ When we returned towards Port Dentrecasteux, most of the savages accompanied us; and before they left us, they gave us to understand, that, in two days, by proceeding along the shore, they should be very near our ships. To inform us that they should make this journey in two days, they pointed out with their hands the diurnal motion of the sun, and expressed the number two by as many of their fingers.

“ When we re-embarked to go on board, these good people followed us with their eyes for some time, before they left the shore, and then they disappeared in the woods. Their way brought them at times to the shore again, of which we were immediately informed by the cries of joy, with which they made the air resound. These testimonies of pleasure did not cease, till we lost sight of them from the distance.

“ During the whole time we spent with them, nothing appeared to indicate that they had any chiefs. Each family, on the contrary, seemed to us to live in perfect independence; though we observed in the children the greatest subordination to their parents, and in the women the same to their husbands. It appeared, that the women were careful to avoid giving their husbands any occasion for jealousy: though, when we returned on board, one of the crew boasted of the favours he had received from one of the beauties of Cape Diemen;

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but it is difficult to say how far his story was founded on truth." P. 312.

A second time the voyagers passed through D'Entrecasteaux's Strait, anchored in Adventure Bay, proceeded to the northward of New Zealand, and came to Tongataboo, one of the Friendly Islands. The manners of the people there are well described; but these are now familiar to every reader. Leaving Tongataboo, they discovered a new island on their way to New Caledonia, to which they gave the name of *Île de Beupre*. They describe the natives of New Caledonia as remarkably bold and daring, and as cannibals. One of their articles of food is a new species of spider.

Leaving New Caledonia, they proceeded in a northerly direction till they came to Santa Cruz, or Egmont Island, which place, with its inhabitants, is described. Having explored a part of Solomon's Archipelago, the north coast of La Louisiade, they passed through Dampier's Strait, to examine the north coast of New Britain. Here they lost their Admiral. - Hence again proceeding to Waygiou, an island near Pitt's Strait, they finally came to Batavia. At this place they were detained on account of the war; and, melancholy to tell, lost the greater part of their crews. The survivors were variously dispersed, and it is greatly to be feared, that but a very few ever have found their way back again to their native country.

Thus ended this disastrous enterprise; honourable indeed to both countries, but particularly to this; by whose generosity the papers and collections of the Voyage were communicated to France. It will strike every observer, as no creditable feature in the present national character of our adversaries, that the naturalists and men of science who accompanied the expedition, were, on all occasions, treated with the most marked negligence and contempt. They were denied the comforts, and often the necessaries which the rest of the crew had in common. With respect to the translations before us, both are undoubtedly entitled to praise. That published for Stockdale appears, on the whole, to be the best; while, on the other hand, the chart and plates which accompany Debrett's publication, are superior to those in the other work. We think, however, that the Voyage itself does not much increase our stores of knowledge; nor, except in that part which describes the manners of Amboyna, does it afford any great degree of entertainment.

ART. III. *Indian Antiquities: or, Dissertations, relative to the ancient geographical Divisions, the pure System of primeval Theology, the grand Code of Civil Laws, the original Form of Government, the widely-extended Commerce, and the various and profound Literature, of Hindostan: compared, throughout, with the Religion, Laws, Government, and Literature, of Persia, Egypt, and Greece. The whole intended as Introductory to, and Illustrative of, the History of Hindostan, upon a comprehensive Scale. Volume VII. and Final. 8vo. 1s. White. 1800.*

THROUGHOUT the whole of this extensive investigation into the antiquities of India, and of the great empires of Asia connected with it, we have uniformly endeavoured to do justice to the views and plan of the author in undertaking it; and a regular and correct analysis, as well of his Indian History, as of the present work, will be found in our preceding volumes. We applaud the industry and perseverance that have enabled him to complete them; and it is no small gratification to us, to find the voice of public approbation so decidedly sanctioning the opinion, which, at the very commencement of our labours, we ventured to give concerning the utility, and, indeed, the necessity of such a publication, in times like the present, to counteract those principles, which it is the constant endeavour of infidelity to found upon perverted representations of eastern history and mythology.

To fill up the outlines which Mr. Maurice had sketched for the conduct of this now voluminous work, a dissertation on the literature, and the arts and sciences anciently flourishing in India, and another on the jurisprudence of that country, were wanting. With these, and with another curious dissertation on the treasures in bullion and coined money, amassed in the ancient world, the public are here presented; and Mr. M.'s own account of the plan pursued by him in discussing those subjects, will perhaps be the best introduction the reader can have to the strictures contained in the volume. It is dedicated to two gentlemen, who stand deservedly high in the line of their profession, Mr. Pinner and Mr. Dallas, to whom the author acknowledges to have been under considerable obligations at his entrance upon the field of Oriental literature. In apology for engaging at all in *legal discussion*, Mr. M. urges, that a Dissertation on Indian Jurisprudence formed a part of his original proposals, published long before Sir William Jones had favoured the learned world

world with the translation of Menu's Institutes, which is now in the hands of most professional men.

“ Though that circumstance,” he adds, “ has enabled me greatly to curtail my disquisitions on that curious head of Indian literature, yet it by no means releases me from the obligation I am under to the general class of my readers, who may not be in possession of the work in question. The concise observations which I have ventured to offer on the legislature of India and that singular code, composed of such heterogeneous ingredients, that jargon (for so I must call it) of despotism to men and benevolence to brutes, of sense and absurdity, of the sublime and the puerile, are the result of considerable attention to the subject, founded partly on what I have been able to collect from ancient classical writers, and partly from the few genuine Hindoo documents as yet in our possession.”

Mr. M. then proceeds to explain himself on the other topics discussed in this curious final volume of his Antiquities, and closes the Dedication in the following manner :

“ The legal Dissertation, though the last in order of those that occupy the pages of this final volume, I have introduced first and more particularly to your notice, Gentlemen, because it is the one in which you will probably find yourselves most interested. It contains two others, intimately connected with Indian commerce and literature, to which I beg permission to make these dedicatory pages somewhat introductory.

“ When the Arabian chiefs, in the seventh century of the Christian æra, poured their myriads into the plains of Hindostan, they found there such superabundant wealth, the tribute of all nations for innumerable ages, as occasioned the writers of that country to invent the romantic fiction that, among other rarities peculiar to India, a tree was discovered there of pure gold*, and of enormous size, springing naturally out of the soil, thus realizing Milton's fable of the vegetable gold that grew in the delightful paradise of his fancy. According to writers, however, hereafter referred to, of somewhat better authenticity than those fablers, nothing could equal, in the ancient periods that preceded their irruption, the astonishing magnificence displayed in the pagodas. The lofty roofs and columns of those stupendous edifices are reported to have been entirely covered with that beautiful metal; the high-raised altars blazed with a profusion of gems; the breasts and vestures of their monstrous idols were covered with strings of the loveliest pearl, while their eyes sparkled with the borrowed lustre of emeralds and rubies. I thought it could not fail of being peculiarly interesting to that very large and respectable portion of my readers who are commercially connected with India, to trace to their source, in the vast, but now probably exhausted, mines of Africa and Asia, the streams of that amazing wealth, by way of appendix to the Dissertation on the ancient commerce of India in the sixth volume of these

* See Orme's Hindostan, vol. i. p. 9.”

Antiquities. The picture, it must be owned, is extremely gaudy and magnificent, but I trust it is not overcharged.

“ The arts and sciences of India, which I have considered under the general head of its literature, were carried, in periods of the most remote antiquity, to so high a point of excellence as opens to the European scholar an immense field for reflection. In this instance also I have endeavoured to do the ancient Indians strict justice without exaggeration; but, on some points principally relating to their unparalleled advance in mechanical science, considerable difficulties arising, and there being such a deficiency of written materials in Europe for proving the points contended for; to substantiate those points I have had recourse to the following plan of investigation and decision, in which, if my author Sir William Jones was, as I have every reason to think, correct in his original positions, I could scarcely fail of being also correct in my deductions.

“ By a train of forcible arguments, strengthened by an ingenious astronomical calculation, that equally zealous and judicious explorer into the genuine antiquities of Asia has fixed the period of the first promulgation of Menu's Institutes to that of the establishment of the first monarchies in Egypt and Asia, which could not have taken place many ages posterior to the deluge; and their first publication, as a code of written laws, to about the year 1280 before Christ. Now when we read in that code of the *engraving and piercing of gems*, and particularly of *diamonds*, an art only recently known in Europe, we know they must necessarily have had the use of those fine steel instruments without which that operation could not possibly have been performed, and consequently that they must have been very excellent metallurgists as early after the deluge as can well be conceived. Again, when, in the same book, we read of a particular *cast*, or class, whose sole occupation it is to attend *silk-worms*, we can ascertain, however disputed in favour of the Chinese at a later date, the very early period when silk-weaving flourished in India. To the same decision we are irresistibly led in respect to the art of making pottery and porcelain, which induced me to conclude that the ancient Murrhins were not crystal or agate, but a fine kind of porcelain, and I rejoice to find that so good a judge of the subject as Dr. Vincent confirms the fact contended for*. A variety of similar proofs may be brought of their having been, in those ancient periods, good *chemists*, *astronomers*, *architects*, *geometricians*, and even *anatomists*, an assertion so often and strenuously denied; and, for these proofs, I refer the reader to the parts of the Dissertation that relate to those facts.

“ Such, Gentlemen, is the species of entertainment which I have endeavoured gratefully to provide for yourselves and the indulgent public in the present volume of Indian Antiquities; and, while I take a final adieu of a subject that has engrossed some years of my life, most fervently do I hope that my humble essays may only be the forerunner

* An ingenious Frenchman, however, in the *Mem. de l'Institut. Littéraire*, tom. ii. p. 133. contends, and seems to prove, that it was a species of Chalcedony, called in French *Girafol*, or *cacholong*. *Rev.*

of some grander effort more fully and effectually to display them, since my mind is eternally impressed with the conviction from which, indeed, I have uniformly acted, that every additional research into their early annals and history will ultimately tend (not to weaken and subvert, as the sceptic vainly presumes, but) to strengthen and support the Mosaic and Christian codes, and, consequently, the highest and best interests of MAN."

The Dissertation on the treasures amassed, in gold and silver bullion, and in coined money, in the ancient world, and particularly in India, the result of its vast commerce in every age, exhibits an astonishing display of wealth; and the golden current is traced down, by various channels, from Susa, one great source of the riches of Tyre and Sidon, through Lydia, Babylon, and Judea, first into the overflowing treasury of the all-conquering Alexander, and his Greek captains; and then into the prodigious vortex of Rome, flourishing in the zenith of its power, its rapacity, and its luxury. The account of the effect which the accumulation of wealth that succeeded the conquest, by Cyrus, of the Lydian and Babylonian empires had on the Persian character, and the consequent magnificence assumed by the princes, his successors, is given in the warm and vivid colouring, not unusual in the pages of this writer. It contains the substance of what has been delivered on this head by the classical writers of antiquity, and is as follows :

" Never was there a more sudden change effected in the manners of a nation than that which took place in Persia, after the conquest of Babylon. The honourable indigence, the strict regimen, and laborious exercises, in which from infancy they had been trained, were now succeeded by an ostentatious magnificence, a luxurious diet, and an indolent effeminacy. With the wealth, they caught the habits of the Lydians, and wallowed in all that unbounded voluptuousness for which the former are branded in the page of history. During the life of Cyrus, indeed, his example and authority kept up in the army some remains of the ancient discipline; but the princes and nobles delighted rather to follow the example of Cræsus, and were plunged in excesses of every kind. The successors of Cyrus on the throne of Persia seemed to think the dignity of that throne was better supported by splendor than virtue, and aimed to secure the abject obedience of their subjects, by dazzling them with a glory that seemed more than human; so devoted indeed were they to the shameless gratification, at any price, of their licentious and stimulated appetites, and so far had they exhausted every source of known terrestrial enjoyment, that one of them, it is well known, was not ashamed, by a public edict, to offer a splendid reward to any person who should invent a new pleasure.

" Ancient writers speak with rapture of the beauty of imperial Susa, and the magnificence of its sumptuous palace, so highly distinguished,

gished, as to have been the residence, during three months of the year, that is, during the spring season, of the great Shah-in-Shah, as Ecbatana was, during the summer. The walls and ceilings of this palace were overlaid with gold, ivory, and amber, exhibiting the noblest designs, wrought in the most exquisite taste. Its lofty throne of pure gold was raised on pillars resplendent with jewels of the richest lustre. The monarch's bed, also of pure gold, we have already noticed, as shaded with the golden plane-tree and vine presented by Pythias, on whose branches hung clusters of emeralds and rubies. He reposed his head on a casket containing five thousand talents of gold, which was called *the king's bolster*; and his feet rested on another, containing three thousand talents of the same metal. Every province of his vast empire daily furnished one dish, loaded with the richest rarities produced in it. He drank no water, but the pure cold wave of the Choaspes, carried with him in silver vessels, whithersoever he went. His bread was made of the finest wheat in Phrygia; Egypt supplied him with salt; the rich high-flavoured wines of Damascus alone sparkled in his cup; the softest, sweetest melodies soothed him during the banquet; and the loveliest women of Asia beguiled his hours of domestic retirement. When he marched to battle, the pomp of the procession was to the last degree splendid and solemn; and has been minutely described by Herodotus, Arrian, and Curtius; of whose various relations the following is the result.

“ It commenced the moment the sun appeared above the horizon. At that instant, a trumpet, sounding from the king's pavilion, proclaimed the appearance of its beam, and a golden image of its orb, inclosed in a circle of crystal, was displayed on high in the front of that pavilion. The Persian banner, which was a golden eagle, the eagle of the sun, with its wings expanded, being also elevated, a body of Magi, carrying on silver altars the sacred and eternal fire, believed to have descended from heaven, advanced first. Then followed another band of Magi, chanting hymns in honour of the sun; and 365 youths, to represent the number of the days of the reformed year, clothed in flame-coloured vests, and bearing a golden rod, the symbol of his ray. After these, marched a large body of horse and men, bearing spears with their points downward. Ten consecrated horses, of surpassing magnitude, bred on the Nisæan plains, and caparisoned with furniture that glittered all over with gold and gems, preceded the chariot of the sun (for such it was, though called by Herodotus that of Jupiter) empty, and drawn by eight white horses, the equerries attending them clothed in white vests, and also bearing in their hands golden wands. Next came the Persian band, called *immortal*, ten thousand in number, all wearing collars of pure gold, and arrayed in robes of gold tissue. Next came the male relations of the sovereign, habited in purple vests, fringed with precious stones and pearl. The king followed immediately after, in a chariot drawn by Nisæan horses, a living mine of gold and rubies, and darting from his own person a glory scarcely less resplendent than that of the sun, whom he represented. He appeared seated on a throne, elevated above the chariot that bore him, and sustained by colossal figures of the Genii of the Persian mythology, cast in pure gold. The chariot was of gold, and from the centre of the beam,

beam, that glittered with jewels, rose two statues of pure gold, each a cubit in height, the one representing PEACE, the other WAR; over whose heads a golden eagle, the banner of Persia, spread its wings, as if to sanction the choice of the nations, whether hostile or pacific. Two thousand chosen horse, the king's body-guard, followed the royal car; succeeded by twenty thousand foot, armed with javelins decked with pomegranates of gold and silver. Ten thousand horse brought up the rear of the army of native Persians. The rest of the innumerable host followed at a distance, in separate divisions, according to the nations which they respectively represented.

“ The citadel of Susa is said to have been the great treasure-house of the kingdom: in it the ancient records of the Persian empire, from its foundation, were preserved. We are informed, by Diodorus, that Alexander carried away from this plundered capital no less than nine thousand talents of coined gold, and of gold and silver bullion forty thousand talents*. It must, however, have been in the more ancient periods of the empire that Susa was the chief treasury; because, great as this sum appears, it is comparatively trifling to what, according to the same author, that insatiable plunderer of the wealth of Asia found at Persepolis, which amounted to such an enormous sum, that, besides three thousand camels which were loaded with it, all the adjoining countries were drained of their mules, asses, and other beasts of burthen, to convey it away from a city, on which he wreaked his particular and unrelenting vengeance, in return for the impolitic burning of the Grecian temples by Xerxes†. The total aggregate, in bullion, obtained at Persepolis, Diodorus states at one hundred and twenty thousand talents of gold, independent of the precious gems, the costly furniture, the vessels of chrysal and agate, the vests of Tyrian purple and gold embroidery; found in profusion in the houses of the Persian nobles and merchants. At the taking of Damascus, after the battle of Issus, he found in the royal coffers two thousand six hundred talents, in coined money, and five hundred in bullion; and with the other treasures, taken in that wealthy city, loaded seven thousand mules. Ten thousand talents, at one time, and thirty thousand at another, were the sums offered by Darius to Alexander, as the ransom of his captive wife and daughters. The battle of Arbela put him in possession of all the costly utensils and splendid equipages of Darius, with four thousand talents in money. In Pasargada he found six thousand talents; and, in the royal city of Ecbatana, according to Strabo‡, no less than one hundred and eighty thousand talents.” P. 486.

With respect to the treasures wasted by the sail of commerce, from every country of the habitable globe to the shores of India, in exchange for its valuable productions, they are thus accounted for :

* Diodorus Siculus, lib. xviii. cap. 66.

† Ibid. lib. xvii. p. 63.

‡ Strabonis Geograph. lib. xv. p. 741.”

“ The principal use, to which the Indians seem to have applied the immense quantity of bullion, from age to age imported into their empire, was, to melt it down into statues of their deities; if, indeed, by that title we may denominate the personified attributes of the Almighty and the elements of nature. Their pagodas were anciently crowded with these golden and silver statues; they thought any inferior metal must degrade the Divinity, and the sacred emanations that issued from the Source of all Being. Every house, too, was crowded with the statues of their ancestors, cast in gold and silver; those ancestors that were exalted to the stars for their piety or valour. This custom of erecting golden statues, in their houses and temples, to brave and virtuous men, seems to have remained long after the time of Alexander; for, we are told, by Apollonius, that he saw in India two golden statues of that hero, and two of brass, representing Porus, the conquered Porus, and therefore of inferior metal*. The very altar of the temple was of massy gold; the incense flamed in censers of gold; and golden chalices and vases bore the honey, the oil, the wine, and the fruits, offered at their blameless sacrifice. I have already mentioned the temple of the Sun, or rather of Auruna, the day-star, described by Philostratus, whose lofty walls of porphyry were internally covered with broad plates of gold, sculptured in rays, that, diverging every way, dazzled the beholder, while the radiant image of the adored deity burned, in gems of infinite variety and unequalled beauty, on the spangled floor. The floor also, of the great temple of Nauracut, in the northern mountains, even so late in time as the visit of Mandesloe, we have seen, was covered with plates of gold; and thus the Hindoo, in his purer devotion, trampled upon the god of half mankind. In the processions also, made in honour of their idols, the utmost magnificence prevailed; they then brought forth all the wealth of the temple, and every order of people strove to outvie each other in displaying their riches and adding to the pomp. The elephants marched first, richly decorated with gold and silver ornaments, studded with precious stones; chariots, overlaid with those metals, and loaded with them in ingots, advanced next; then followed the sacred steers, coupled together with yokes of gold, and a train of the noblest and most beautiful beasts of the forest, by nature fierce and sanguinary, but rendered mild and tractable by the skill of man; an immense multitude of priests carrying vessels, plates, dishes, and other utensils, all of gold, adorned with diamonds, rubies, and sapphires, for the sumptuous feast of which the gods were to partake, brought up the rear. During all this time the air was rent with the sound of various instruments, martial and festive; and the dancing girls displayed, in their sumptuous apparel, the wealth of whole provinces exhausted to decorate beauty devoted to religion.” P. 497.

Having given the above specimens from the lighter and more entertaining portion of the volume, and willing, before we take our final leave of the work, to do essential justice to the

* Philostrat. lib. ii. cap. 11.

† Strabo, lib. xv. p. 710.”

laborious researches of the author, on those abstruser subjects that yet remain for consideration, we shall, in this instance, deviate from our general custom, in regard to volumes in an octavo form, and allot to a second article the detail of some circumstances connected with literature and jurisprudence, not a little curious in their nature, nor wholly unimportant in their consequences. While our Gallic rivals in arms and literature are *still using* their most assiduous endeavours, for the worst of purposes, to subvert the established chronology of the Christian world, let us not treat with neglect, or indifference, literary efforts of a directly contrary tendency, in which the utmost latitude is allowed to the exertion of human genius, in periods at all consistent with the most enlarged limits of the Mosaic computation of the earth's existence, as an habitable planet; in which arts and sciences are traced back to their antediluvian origin; and the laws and traditions prevalent among the primeval race, are truly represented as sometimes faintly glimmering, and at others beaming forth with irresistible splendour, amidst the obscurity of Asiatic codes, and the chaos of Oriental superstitions.

(To be concluded in our next.)

ART. IV. *Practical Observations on the Use of Oxygen, or Vital Air, in the Cure of Diseases: to which are added, a few Experiments on the Vegetation of Plants.* By D. Hill, Fellow and One of the Council of the London Medical Society, and Honorary Member of the Medical Society at Guy's Hospital. 4to. 58 pp. 7s. 6d. Rivingtons. 1800.

THIS author had long been employed, he says, in examining the properties of gaseous fluids, and their effects on the human constitution, and had actually received considerable benefit, from using them in his own person, before he ventured to administer them to his patients. A great number of trials since made, in a variety of diseases, particularly in those arising from debility, or want of energy in the constitution, and made, almost constantly, with advantage to the patients, induce him now to offer the result of his observations and experience to the public. The cases of nineteen patients are related, which form a small part only of the persons who have been relieved,

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or cured, by inhaling the oxygen gas, under the author's direction. The diseases with which they were affected, were epilepsy, palsy, scrofula, rickets, and some anomalous complaints. From these we shall select a case of hydrocephalus, as being a disorder of frequent occurrence, and hitherto deemed incurable by medicine.

“ Case of Hydrocephalus, in the Child of William Bennet, late of Bennet's Meads, now No. 26, Devonshire-place Meads.

“ This was a strong healthy child, till six months old, when he was seized with the small-pox in the natural way. The epileptic fit, common to young children previous to the eruptive fever, lasted three quarters of an hour, accompanied with strong convulsive struggles, and much seeming pain and uneasiness in the head. The morning after this fit the small-pox appeared. With common nursing, during the several stages of the disease, the mother, to a certain degree, recovered the child; but as it often happens that, without proper medical aid, the constitution is much impaired, so it was in this child; for, when the eruption was gone, the habit was very much exhausted, a great heaviness affected it, and there was a considerable inflammation in the white part of the eye, where a pustule had been.

“ The child was taken in this state to the Small-pox Hospital. Mr. Wachsel, the attendant apothecary, very judiciously ordered leeches to be applied to the temples, and several doses of physic, which soon recovered the eye. Shortly afterwards, however, the child began to appear more dull and heavy; his head gradually enlarged; the sutures, which had been united except the two fontanels, were beginning to lose their bony union; and his lower extremities were so unable to support his body, that every attempt to move him gave him great pain.

“ He was now taken a second time to the hospital. Mr. W. immediately discovered, that the enlargement of the head proceeded from water lodged within it, and apprised the child's mother of its fatal consequences. He notwithstanding advised more doses of physic, and some tonic remedy. The opening medicines gave him relief for a few days; but after that symptoms of oppression returned with great violence, when the same remedies were repeated, but with no good effect. The head being now wonderfully increased in size, in consequence of the weight and pressure of the water on the brain, the paralysis of all the extremities was complete.

“ The child was brought to me in May, 1796, then seventeen months old. On examining its head, I found the sagittal suture, commencing from the nasal process, or bones of the nose, and extending through the os frontis, or frontal bone, open to the full extent of half an inch. The other sutures, connecting the several bones of the head, were in the same proportion open, and expanded from their natural bony union into a wide membranous one, under which water was felt to fluctuate very readily. On any kind of pressure a convulsive motion of the body followed. His pulse was weak, and beat near a hundred in a minute; and all his lower extremities were perfectly flabby, and motionless.

“ This

" This deplorable case, on being presented to my view, appeared to me one of the most incurable diseases to which the human frame could be subject ; and from its extent far more threatening than any I had ever met with during my practice. The child's total incapacity to inhale, even if vital air could act as a remedy, was the first difficulty I had to encounter. I therefore contrived to apply a tube to the body of my apparatus, closed the child's nostrils with my finger and thumb, made it cry, and, as often as it took a deep inspiration, forced the vital air from the apparatus into the lungs. This method succeeded completely ; for warmth in the extremities was immediately felt, with a firmer pulse, and soft skin. The succeeding night he slept with much more composure than he had done for many months, and his mother observed that he made an unusual quantity of water.

" From continuing the same dose of two parts of pure vital air to twenty of common air daily, in the course of a week he was evidently stronger, more lively, and his bowels, which from the general paralytic torpor had been disposed to great costiveness, were become quite regular. As the action of the air by this time had produced a white tongue, I ordered a dose of rhubarb and sal polychrest, to clear the bowels gradually, by repeating it at short intervals. This soon cleared the tongue; the child ate a great deal heartier, and improved very much in appearance; the membranes soon became flaccid; and, as the water gradually lessened, new *osse* matter gradually closed the future in the frontal bone. In a month the whole of the futures, except the two fontanel; were again united by a firm bony union. The head being reduced nearly to its natural size, on the cause of its enlargement being gradually removed, the palsy of the lower extremities recovered. Tonic remedies were now ordered, so that by the middle of October he could stand, and walk alone; and to so great a degree did the vital air renovate this poor little being, that he cut eight new teeth. This farther effort of nature appeared to be the only reason, why he did not recover the entire use of the lower extremities sooner. Since his recovery, this child has had his thigh fractured: but his constitution has surmounted this accident, though he is rendered somewhat lame, by the injured limb being shorter than the other.

Observations on the preceding Case.

" Vital air thus mechanically applied with the happiest effects, in the last stage of this fatal disease, a disease too becoming more prevalent among children, with the phenomena of its thus imparting life to the blood, and exciting strong action in the heart and arteries, cannot fail to claim much attention, and give confidence in future practice. In the next place it promoted an increase of all the secretions, by the skin, kidneys, and bowels. To these effects succeeded the restoration of natural sleep, the subsequent absorption of the water covering the brain, the renovation of the *osse* process in uniting the various sutures of the skull, and lastly the removal of all the paralytic affections of the arms, legs, and bowels." P. 14.

Oxygen is exhibited with most advantage, the author says, to young subjects, as it assists in developing the parts, and aids their growth; next to them, to persons from the age of pu-

berty to about the forty-fifth year ; to those who are further advanced in life, it should be administered sparingly, and with caution. The author has found the application of oxygen to the roots of plants highly beneficial, in restoring those that are decaying, and accelerating their growth. He thinks also that, administered to fruit-trees, it heightens the flavour of the fruit. He proposes to give a delineation of the apparatus he employs, in applying oxygen to trees, in a subsequent fasciculus or number, which will contain further experiments on the use of oxygen in the cure of diseases. The cases and observations are illustrated by plates, representing two children, deformed and crippled by the rickets, with the view of showing the advantage they experienced from inhaling the oxygen ; and a geranium, first as blighted and nearly destroyed, by being exposed to a cold frosty air, then, from the influence of the gas, full of bloom and vigour.

ART. V. *Travels in the Interior of Africa, from the Cape of Good Hope to Morocco, from the Year 1781 to 1797; through Caffraria, the Kingdoms of Mataman, Angola, Mussi, Monæmugi, Muschako, &c. likewise across the Great Desert of Sahara, and the Northern Parts of Barbary. Translated from the German of Christian Frederick Damberger. Illustrated by a Map, and coloured Plates. 8vo. 9s. Longman. 1801.*

WE are anxious, promptly, and we hope effectually, to do our utmost in checking the circulation of what we cannot help considering as a most impudent and fraudulent publication. Some individuals on the continent availing themselves of the public curiosity, with respect to books of Travels, in general, and with what concerns Africa in particular, have, we do not the least doubt, from a Map of Africa before them, produced this tarrago of falsehood and nonsense. Were the account given in the book true, which we are certain it is not, it does not afford one atom either of information or amusement, but is just such stuff as the most ignorant of mankind might have put together, from any German Map.

We will insert a few particulars, which not only justify, but establish this suspicion.

The volume consists of about five hundred pages ; of which one half is taken up with describing the traveller's journey through Caffraria, a portion of Africa, very well known for having

having been most investigated. The other half hastily runs through the diameter of Africa, about which every one is anxiously inquisitive, and which, if Mr. Damberger had actually examined, he must necessarily have described to the extent, not of half a scanty octavo volume, but of many entire books.

The compiler, for such we must call him, is perpetually inveighing against Europeans in general, and against the English in particular, on account of the part they take in the slave-trade, and impudently and ignorantly asserts, that no Africans would have been made slaves, unless Europeans had come into the country. This information he has probably derived from some ingenious and candid essays on the slave-trade; whereas if he had read some authentic books, of less modern date, he would have found that expeditions for seizing slaves, are as old as the time of Sesostris.

In one place, he describes himself as actually fainting from hunger, but after a short interval recovering himself, without having received any nourishment, he walks many miles with a large land-turtle on his back.

He somewhere loses himself, by sinking *fathoms* deep in mud, but from this also he recovers without suffocation. The gentleman comes to an inn, in Africa, as regularly as to the Three Kings at Brentford; and, upon many occasions, finds good entertainment for 20 Zimpoes. Whereas honest Poncet informs us that, in the interior of Africa, silver is of no use in the way of trade, all is done by exchange of commodities.

But in Page 147, Part II. we find Mr. Damberger in the summit of his glory. He arrives at Kahoratho, and here sees a canal, which is conducted from the river Gambia. The compass which he represents as having with him, must have been terribly out of order, for Kahoratho happens to be in longitude 42, and the Gambia is in longitude 22, the length therefore of this canal must be 20 degrees, or 1400 miles. If this be not in the style of Munckhausen, we know not what is. From this part therefore we will make a short extract.

“ Here I chose to remain, because I perceived that it would not be possible for me to reach the town of Sahahara, it still being three or four leagues distant.—On the 10th, in the forenoon, I came to that town; where I was immediately taken in custody by six soldiers, and carried to the dwelling-place of the king. But he sent word to the guard, that, as he could not speak with me that day, they must take me back, and keep a strict watch over me. Accordingly, I was conveyed to a goat-hut, and presented with victuals and drink in abundance.—Next morning an order came to bring me to the king; I followed,
and

and was brought before him. At my entrance a variety of questions were put to me by one of his ministers *; namely: Wherefore was I come into that country?—Whether I had brought the king any presents?—Whither I intended to proceed?—And whether I was a christian? I answered, that I had thought it the nearest and also the safest way to travel through that country; that I was an unfortunate mariner who had lost all his property, and no christian; neither did I require any farther assistance than quarters for the night, and, if it were possible, meat and drink for one day; but that if my presence were disagreeable to the king, I was ready to quit the town immediately. On receiving orders to remain, as the king wanted to have some conference with me himself, I was taken back to my hut, and again supplied with meat and drink. I lived very comfortably here till the 14th, eating, drinking, and sleeping; but now my affairs took another turn. An officer fetched me from where I was, and conveyed me to the slave-hut; where, on the succeeding morning, I was obliged to rise very early, and, by command of the overseer, first feed the horses, then press dates, and, at last, carry the implements for hunting, such as a spear, two fowling-pieces, and a water-vessel, into the forest. These offices, however, I retained only a few days. For once, as I was carrying the king's guns into the forest, I examined them. The king observing this, asked why I examined them. I answered, to see, as they were in a very bad condition, whether they could not be repaired. The locks probably had not been unscrewed and oiled for some years, and were therefore all over rust. The king, perceiving me thoughtful, asked whether I would put his arms in better order; on my replying in the affirmative, he said, that I should have another dwelling, and more conveniencies, that very day.—I have remarked above, that in the country of Bahahara, and the adjacent parts, it is customary for people to travel about on purpose to clean arms, and repair them when damaged. It may therefore be thought that my pretending to work in this way was superfluous; but, for clearing up this matter, I must mention what follows: A few years before my arrival, the king of Haoussa declared war against the king of Bahahara, and did him considerable mischief. The armourers, as I may call them, had just at that time been putting the arms of the latter king in good condition, and were about to go away, when the king sent them orders not to depart, but to abide in his capital, that they might not furnish and repair the arms of his enemies. Resolving, however, to go, as there was no more to be earned in that place, the king ordered them to be arrested and thrown into prison, from which they were not to be delivered till the termination of the war. From that time forth they have never come into the country, notwithstanding the king has made them large promises.—That very evening a roomy hut was assigned

“ * The king understood my language; but from stateliness, chose to talk with me through his minister, as he only speaks with his officers and great men by his own mouth: and it was a testimony of extreme grace and condescension in him, afterwards, to converse personally with me.”

me, adjoining to what is called the palace of the king; I had victuals and drink brought me whenever I chose, and was waited on by a slave. I took my own time, worked very leisurely; but what I did was therefore of the more importance. On the third day I presented the king with the first repaired fowling-piece, on which I was loaded with cucumbers, and dismissed with assurances of the royal favour.—After a short time I was again sent for by the king, who commissioned me to rectify the damaged arms of all the soldiers, and likewise to furnish some of the soldiers with directions to enable them in future to repair their own arms. In regard to the former I could not give him a satisfactory answer; representing to him that, as I was not able to make new locks and triggers, it would be impossible for me to repair all the arms; but such as were within my ability should be done. He was satisfied with my remonstrances, saying, that he did not require of me more than to do what I could, as the arms without locks and triggers might still be of service. I, some time afterwards, informed myself how this could be, and was told, that the soldiers who went with such arms to war, fired them by applying burning wood or glowing embers to the pan.—I had now a very good time of it, working at my own option, and at leisure hours strolling about the town, in order to make acquaintances, and to study the manners, customs, and ceremonies of the country. I not unfrequently attended the king to the chace, and found it a very agreeable pastime. The king repeatedly urged me to take a wife; nay, he even seemed disposed to cede to me one of his four hundred concubines; but I diverted him from his purpose by telling him that I had already a wife and three children in my own country, whom, if he would permit me, I would go and fetch hither. At the beginning of March 1788 the king informed me, that the time was drawing nigh when he should leave Bahahara, on account of the bad water at that season, and repair to Kahoratho, where a canal was conducted from the river Gambia, yielding fresh and good water. It was easy for me to imagine that he would command me to attend him; and I therefore came to the resolution, either with his consent, or privily, to pursue my journey from that place. Two days previous to the king's departure, I actually received orders to get myself in readiness to set out with him. Thanking the king for his gracious commands, and for the confidence he reposed in me, I at the same time requested him to give me leave to set forward on my way home, that I might be back again with him before the rainy season came on.—“How many days journey hast thou to thy home?” interrogated the king.—I answered, “More than thirty.”—“I will give thee two trusty persons to accompany thee thither and back again.”—“That favour I cannot accept; first, because I could not maintain these people on the road, and again, because the arrival of them in my country would attract so much observation, as would induce my king to put me in prison, to prevent me from returning; since it is my business there, as I have done here, to keep the guns of my king in good order; consequently I could not leave him by day, but must contrive to come clandestinely away by night, in order to return to thee.”—By these arguments the king was moved to grant me permission shortly to take my departure.—On the 13th we set out from Bahahara,

hahara, in full court-state, namely, with twenty priests, four hundred men on foot, two hundred horsemen, and about a hundred wives of the king.—Bahahara is upwards of a league in length, and about three quarters of a league in breadth, has few houses, though a great many huts constructed of rushes and palm-leaves, and having the lower parts plastered with mortar. The town is surrounded by a double palisade, contains about a hundred temples very badly built, scarcely better than the huts, and has four streets formed by the disposition of the huts into five rows.—The palace, like the few houses, consists only of one story, but is extremely spacious, comprising the sixth part of the whole town. It is inclosed by a wall built of flints and pieces of rock, five feet high, three feet thick, and very irregular. In the court of the palace stand nine detached buildings, inhabited by the priests, the concubines and officers. On the north side of it is a quadrangle surrounded with stones, in which the horses belonging to the horsemen on guard, stand at night. The king's mansion is on the south-side, and consists of four apartments, which among us would be called stables. One of them I plastered with mortar, painting it a green colour from young palm-leaves and the juice of tamarinds, at which the king was extremely pleased.—In the town are two market-places: one not far from the palace, for fruits and corn; the other on the west side of the town, where fish, fowl, and other animals are sold and bartered. The merchants, of whom here are ten or twelve, make Mondays and Wednesdays, according to our division of the week, their principal days of business, when they publicly hang out on bare poles such commodities as they have for sale. Every year likewise two great fairs are held, to which foreign merchants are said to come from the distance even of twenty days journey. As neither of them happened during the time of my stay, I can say nothing farther about them." P. 142.

The reader will perceive, that Tombuctoo is here called Tambuka. A little further on, this traveller comes to Silla; with respect to the situation of which place, he differs totally from Mungo Park. This gentleman, whose veracity has been never called in question, places Silla upon the Niger, and to the south-west of Tombuctoo; whereas, Mr. Damberger represents it far from the Niger, and to the north-east of Tombuctoo.

We could easily add a considerable number of other blunders and absurdities, but we think what we have produced will be sufficient to satisfy the reader of the justice of our determination. They incline us at least to be of the same opinion with a facetious reader, who intimated that there must surely be a mistake in the name of the author, and that, for *Damberger*, we should read *Humberger*.

ART. VI. *Lyrical Ballads, with other Poems: in Two Vols.*
 By W. Wordsworth. Second Edition. Fine-paper 12mo.
 10s. Longman and Rees. 1800.

IN our Review for October, 1799, we noticed, with considerable satisfaction, the first edition of this work, then comprised in one anonymous volume. It is now extended, by the addition of another volume; and the author has given his name to it, with the exception of the *Ancient Mariner*, the *Foster Mother's Tale*, the *Nightingale*, the *Dungeons*, and the poem entitled *Love*; all of which, as he informs us, are furnished by a friend, whose opinions on the subject of Poetry agree almost entirely with his own. From this similarity of mind, and from some expressions in the Advertisement prefixed to the first edition, we were then led to attribute the whole to Mr. Coleridge, the supposed author of the *Ancient Mariner*: we now, therefore, add to the list of our Poets another name, no less likely to do it honour. Mr. Wordsworth has, indeed, appeared before the public some years ago, as author of *Descriptive Sketches in Verse*, and of an *Evening Walk*; compositions, in which were discoverable the fire and fancy of a true poet, though obscured by diction, often and intentionally inflated. His style is now wholly changed, and he has adopted a purity of expression, which, to the fastidious ear, may sometimes perhaps sound poor and low, but which is infinitely more correspondent with true feeling than what, by the courtesy of the day, is usually called poetical language.

Whatever may be thought of these Poems, it is evident that they are not to be confounded with the flood of poetry, which is poured forth in such profusion by the modern Bards of Science, or their brethren, the Bards of Insipidity. The author has thought for himself; he has deeply studied human nature, in the book of human action; and he has adopted his language from the same sources as his feelings. Aware that "his Poems are so materially different from those upon which general approbation is at present bestowed," he has now defended them in a Preface of some length; not with the foolish hope of reasoning his readers into the approbation of these particular Poems, but as a necessary justification of the species of poetry to which they belong. This Preface, though written in some parts with a degree of metaphysical obscurity, conveys much penetrating and judicious observation, important at all times, but especially when, as it is well observed, "the invaluable works of our elder writers are driven into neglect

neglect by frantic novels, sickly and stupid German tragedies, and deluges of idle and extravagant stories in verse." Perhaps it would be expecting too much from any one but Shakspeare, were we to demand that he should be the Poet of human nature. It would be no mean, it would indeed be a very lofty praise, to assert of a writer, that he is able to pour into other bosoms powerful feelings of a particular class, or belonging to a particular order of men. To this praise, Mr. Wordsworth lays a well-supported claim. He declares himself the Poet chiefly of low and rustic life (some specimens of ability he has given in other lines, but this is evidently his excellence) and he pours it, not under its disgusting forms, but in situations affording, as he thinks, the best soil for the essential passions of the heart, incorporated with an elementary and durable state of manners, and with the beautiful and permanent forms of nature*.

Each separate Poem has, as its distinct purpose, the development of a feeling, which gives importance to the action and situation, and not the action or situation to the feeling. Whether the particular purpose is, in every case, worthy of a Poet, will perhaps admit of some doubt. We have no hesitation in saying, that it is generally interesting, often invaluable; but on these points the author shall speak for himself.

"This object I have endeavoured in these short Essays to attain, by various means; by tracing the maternal passion through many of its more subtle windings, as in the Poems of the *Idiot Boy* and the *Mad Mother*; by accompanying the last struggles of a human being at the approach of death, cleaving in solitude to life and society, as in the Poem of the *Forsoaken Indian*; by shewing, as in the stanzas entitled *We are seven*, the perplexity and obscurity which in childhood attend our notion of death, or rather our utter inability to admit that notion; by displaying the strength of fraternal, or, to speak more philosophically, of moral attachment, when early associated with the great and beautiful objects of Nature, as in the *Brothers*; or as in the incident of *Simon Lee*, by placing my reader in the way of receiving, from ordinary moral sensations, another and more salutary impression than we are accustomed to receive from them. It has also been part of my

* Mr. Wordsworth seems to be peculiarly well situated for the subjects of such a study. The vicinity of the Lakes in Cumberland and Westmoreland (the scene of most of his Poems) is chiefly inhabited by an order of men nearly extinct in other parts of England. These are small farmers, called in that part of the country *Statesmen*, who, cultivating their own little property, are raised above the immediate pressure of want, with very few opportunities of acquiring wealth. They are a mild, hospitable people, with some turn for reading; and their personal appearance is, for the most part, interesting.

general purpose, to attempt to sketch characters under the influence of less impassioned feelings, as in the *Old Man travelling*, the *Two Thieves*, &c. characters of which the elements are simple, belonging rather to Nature than to Manners; such as exist now, and will probably always exist, and which, from their constitution, may be distinctly and profitably contemplated." P. xv.

Of the judicious degree of simplicity in language which the author attained in his first volume, we formerly expressed our approbation. The second is written with equal felicity, being alike grounded upon an accurate and attentive observation of those modes of speech, which are prompted by the natural flow of passion. Where the subjects are supplied by rustic life, the language of rustics, purified only from accidental associations of disgust, is also adopted, and for this simple and weighty reason; because,

"such a language, arising out of repeated experience and regular feelings, is a more permanent, and, a far more philosophical, language, than that which is frequently substituted for it by poets, who think that they are conferring honour upon themselves and their art, in proportion as they separate themselves from the sympathies of men, and indulge in arbitrary and capricious habits of expression, in order to furnish food for fickle tastes, and fickle appetites, of their own creation."

The author has argued with great ingenuity, and at some length, on the absurdity of the distinction frequently made between the appropriate language of prose, and that of metrical composition. He has shown, that the two species of writing may be wholly similar in every thing but metre; and that neither of them can be dignified by any other means than energy and loftiness of thought. A great part of this argument would appear useless, had we not unhappily witnessed, in some striking instances, how much the public taste may be misled by affected pomp and false glitter of language. We cannot too often repeat, that the frippery and tustian of the Darwinian phraseology, is no more compatible with a just classical taste, than the heterogeneous mixture of science and fancy is allowable in a poetical subject. The faults of this kind, in the second volume, are so very few, as to deserve no notice, in comparison with the general purity of the style. As to the subjects, it must be owned that their worth does not always appear at first sight; but, judging from our own feelings, we must assert, that it generally grows upon the reader by subsequent perusal. The following remarks may, perhaps, illustrate the cause of this improving interest.

I. It is not requisite that the poetic feeling should be strictly referable to any of those known and powerful classes, called
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the sublime, the terrible, the pathetic, &c. It may sometimes consist in a gentle agitation of the contending emotions, from which a preponderance of pleasure is ultimately produced, as from the melancholy recollections of a cheerful old man, in the *Two April Mornings*, and the *Fountain*; sometimes it may arise from the mixture of lively imagery with various feelings, as with exultation and pity, in the two parts of *Hartleap Well*; sometimes it may be founded on the soft, and almost insensible affections which we receive from natural scenery, aided, perhaps, by some accidental association in our own minds. Of this kind are the different Poems on the *Naming of Places*, *Lines written with a Slate Pencil*, &c. *Rural Architecture*, and some others.

2. Even where the feeling intended to be called forth is of a rich and noble character, such as we may recur to, and feed upon, it may yet be wrought up so gradually, including so many preparatory circumstances of appropriate manners, of local description, of actual events, &c. that the subtle uniting thread will be lost, without a persevering effort toward attention on the part of the reader. Who, that has studied Shakspeare, must not be conscious how often the connection of minute and trifling incidents with the main story has eluded his observation, until after repeated perusals? Something of this kind will probably occur to the readers of the *Brothers*, the *Cumberland Beggar*, and more particularly of the Poem, entitled *Michael*; yet these three are of the highest order of Poems in the volume. The interest, especially of the first, is so dramatically wrought up, the minute touches are so accurately studied, the general effect is so insensibly produced, and appeals so forcibly to the heart, as to rank its author far beyond the reach of common-place praise or censure.

3. There is a third class of Poems possessing a strong effect, which results equally from the power of imagination and of feeling; in these, the prominent features of the story are all along attended with a concurring splendour of poetic ornament, and the combined influence of these agents pervades every part of the composition. This is greatly the case in the Poem of *Ruth*, and in that of *Ellen Irwin*, of which the latter is merely narrative; the former intermixes much of deep and interesting speculation: to this class also may be referred *Lucy Gray* and *Poor Susan*, with several beautiful specimens in the second volume.

4. Other small pieces have different characteristics. The *Fragment of the Danish Boy* is a mere creation of fancy; the *Pet Lamb* presents a portraiture of infantine simplicity; and
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the lines in pages 50 and 53, are masterly sketches of those "strange fits of passion," which sometimes unaccountably flash across a poetical mind.

From the longer Poems it is almost impossible to select any passage without injury to its effect, owing to a want of that interest which the context supplies. We shall, however, venture to cite the following tender touches from the *Brothers*.

" ——— though their parents
Lay buried side by side, as now they lie,
The old man was a father to the boys,
Two fathers in one father: and if tears
Shed, when he talk'd of them where they were not,
And hauntings from the infirmity of love
Are aught of what makes up a mother's heart,
This old man, in the day of his old age,
Was half a mother to them." P. 32.

In the *Poet's Epitaph*, an effusion of good-humoured satire, is succeeded by this picture of animated and engaging sensibility.

" But who is he with modest looks,
And clad in homely russet brown?
He murmurs near the running brooks
A music sweeter than their own.

He is retired as noon-tide dew,
Or fountain in a noon-day grove;
And you must love him, ere to you
He will seem worthy of your love.

The outward shews of sky and earth,
Of hill and valley he has view'd;
And impulses of deeper birth
Have come to him in solitude.

In common things that round us lie,
Some random truths he can impart;
'The harvest of a quiet eye,
That broods and sleeps on his own heart.

But he is weak, both man and boy,
Hath been an idler in the land;
Contented if he might enjoy
The things which others understand.

Come hither in thy hour of strength,
Come, weak as is a breaking wave!
Here stretch thy body at full length,
Or build thy house upon this grave." P. 167.

Perhaps

Perhaps the English language can boast few instances of descriptive poetry, enlivened with a happier variety of imagery, than the fanciful echo in the Poem inscribed to *Joanna*. The lady's laugh, to be sure, is loud, but it is not unpleasing.

“ When I had gazed perhaps two minutes' space,
 Joanna, looking in my eyes, beheld
 That ravishment of mine, and laugh'd aloud.
 The rock, like something starting from a sleep,
 Took up the lady's voice, and laugh'd again :
 That ancient woman*, seated on Helm-crag,
 Was ready with her cavern ; Hammar-Scar,
 And the tall steep of Silver-How sent forth
 A noise of laughter ; southern Loughrigg heard,
 And Fairfield answered with a mountain tone :
 Helvellyn far into the clear blue sky
 Carried the lady's voice ;—old Skiddaw blew
 His speaking trumpet ;—back out of the clouds
 Of Glaramara southward came the voice ;
 And Kirkstone toss'd it from his misty head.” P. 185.

But the most singular specimens of unpretending, yet irresistible pathos, are the two *Songs*, p. 50 and 52. In artlessness, they strongly remind us of Burns ; but perhaps go beyond him in delicacy. As they have a secret connection, we shall insert both.

“ Strange fits of passion I have known,
 And I will dare to tell ;
 But in the lover's ear alone,
 What once to me befel.

When she I lov'd was strong and gay,
 And like a Rose in June,
 I to her cottage bent my way,
 Beneath the evening moon.

Upon the moon I fix'd my eye,
 All over the wide lea ;
 My horse trudg'd on, and we drew nigh,
 These paths so dear to me.

And now we reach'd the orchard plot,
 And, as we climb'd the hill,
 Towards the roof of Lucy's cot,
 The moon descended still.

“ * On Helm Crag, that impressive single mountain at the head of Grasmere, is a rock which, from most points of view, bears a striking resemblance to an old woman cowering. Close by this rock is one of those fissures or caverns, which, in the language of the country, are called *Dungeons*. The other mountains either immediately surround the vale of Grasmere, or belong to the same cluster.”

In one of those sweet dreams I slept,
 Kind Nature's gentlest boon!
 And all the while, my eyes I kept
 On the descending moon.

My horse mov'd on; hoof after hoof
 He rais'd, and never stopp'd:
 When down behind the cottage roof
 At once the planet dropp'd.

What fond and wayward thoughts will slide
 Into a lover's head;
 "O, mercy!" to myself I cried,
 "If Lucy should be dead!"

She dwelt among th' untrodden ways,
 Beside the springs of Dove,
 A maid whom there were none to praise,
 And very few to love.

A violet by a mossy stone,
 Half hidden from the eye;
 Fair as a star, when only one
 Is shining in the sky.

She liv'd unknown, and few could know
 When Lucy ceas'd to be;
 But she is in her grave, and oh!
 The difference to me."

When the art of poetry has been long cultivated among a polished people, and brought to a state of great refinement, the natural operation of an ill-judged ambition, to excel even those who have most successfully adorned the language, leads writers either to employ an affected and over-laboured style, or, at least, to keep always upon the high stilts of elegance, to the exclusion of Nature and Simplicity. In such a state of the poetic art, that man may be considered as a public benefactor, who, with talents equal to the task, which is arduous, recalls attention to the more natural style, and shows what may be effected by simple language, expressive of human passions, and genuine, not artificial feelings. In this character, Mr. Wordsworth appears; and appears with a success, to which we could by no means refuse our approbation. We will not deny that sometimes he goes so far in his pursuit of simplicity, as to become flat or weak; but, in general, he sets an example which the full-dressed poet of affectation might wish, but wish in vain, to follow*. He would correct Mr. W. as the dancing-master of Hogarth would correct the attitude of Antinous.

* The title of the Poems is, in some degree, objectionable; for what Ballads are not *Lyrical*? Besides, there are many compositions in blank verse, not at all *Lyrical*.

ART. VII. *Philosophical Transactions of the Royal Society of London, for the Year 1800. Part II.* 4to, 298 pp. The Two Parts 11. 5s. 6d. Elmſly.

XII. *On double Images caused by Atmospheric Refraction.*
By William Hyde Wollaston, M. D. F. R. S.

THE refractive property of the atmosphere has often been observed to deviate from its more usual mode of acting, and several instances are mentioned in former volumes of the *Phil. Trans.* and elsewhere, of its having represented objects in an inverted position, or having formed an inverted image beneath the object itself; but as the cause of such unusual refractive power had not been satisfactorily explained, Dr. Wollaston endeavoured,

“ 1st. To investigate theoretically the successive variations of increasing or decreasing density, to which fluids in general are liable, and the laws of the refractions occasioned by them.

“ 2nd. To illustrate and confirm the truth of this theory, by experiments with fluids of known density.

“ And, lastly, to ascertain, by trial upon the air itself, the causes and extent of those variations of its refractive density, on which the inversions of objects, and other phenomena observed, appear to depend.”

With this view, Dr. W. very properly expresses the general laws, which may be applied to all cases of varying density, in three propositions, which are as follows.

“ Prop. I. If the density of any medium varies by parallel indefinitely thin strata, any rays of light moving through it in the direction of the strata, will be made to deviate during their passage, and their deviations will be in proportion to the increments of density where they pass.

“ Prop. II. When two fluids of unequal density are brought into contact, and unite by mutual penetration; if the densities at different heights be expressed by ordinates, the curve which terminates these ordinates, will have a point of contrary flexure.

“ Prop. III. If parallel rays pass through a medium, varying according to the preceding proposition, those above the point of contrary flexure will be made to diverge, and those below the same point will converge, after their passage through it.”

Those propositions are clearly demonstrated, and the demonstrations are illustrated by means of diagrams; after which, Dr. W. relates a variety of well-contrived experiments, accompanying them with useful remarks, and allusions to the phenomena observed by other persons (the above-mentioned diagrams

diagrams and preparations of the experiments are delineated in a plate which follows the paper). But it being not in our power to give a very concise, and at the same time a sufficiently clear idea of those particulars, we shall conclude with an enumeration of the particulars that are explained by them; viz.

“ 1st. Why air heated by the moderate warmth of the sun’s rays, occasions objects to appear doubled and inverted.

“ 2ndly. Why refraction, by a higher degree of heat, gives an additional image, which is not inverted.

“ 3dly. In what state of evaporation the increase of the air’s density brings distant objects into view by unusual elevation.

“ 4thly. Under what circumstances evaporation may also produce an inverted image less elevated.

“ And it is probable, that the same reasoning will afford a ready explanation to other varieties of terrestrial refraction that may have been, or may hereafter be observed.”

XIII. *Investigation of the Powers of the prismatic Colours to heat, and illuminate Objects; with Remarks, that prove the different Refrangibility of radiant Heat. To which is added, an Inquiry into the Method of viewing the Sun advantageously, with Telescopes of large Apertures, and high magnifying Powers.* By William Herschel, LL. D. F. R. S.

The various experiments which this indefatigable astronomer has made, at different times, for the purpose of observing the sun through telescopes, in a manner that might be less hurtful to the eye, and the use of differently coloured darkening glasses, had struck him at different times with a remarkable peculiarity of effects; for with some of those darkening glasses he felt a considerable sensation of heat, whilst they transmitted but little light; whereas others transmitted much light, and scarce any sensation of heat.

“ Now,” says he, “ as in these different combinations the sun’s image was also differently coloured, it occurred to me, that the prismatic rays might have the power of heating bodies very unequally distributed among them; and, as I judged it right in this respect to entertain a doubt, it appeared equally proper to admit the same with regard to light. If certain colours should be more apt to occasion heat, others might, on the contrary, be more fit for vision, by possessing a superior illuminating power.”

The well-imagined, and well-executed experiments, which Dr. H. made in consequence of this supposition, verified his hypothesis, and opened a vast field of speculation and experimental enquiry to the eyes of philosophers. The account of

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the experiments and observations which forms this most interesting paper, is arranged under distinct heads, of which we shall endeavour to give a concise idea.

Experiments on the heating Power of coloured Rays.

The general method of conducting such experiments is described by this author in the following manner :

“ I fixed,” says he, “ a piece of pasteboard in a frame mounted upon a stand, and moveable upon two centres. In the pasteboard I cut an opening, a little larger than the ball of a thermometer, and of a sufficient length to let the whole extent of one of the prismatic colours pass through. I then placed three thermometers upon small inclined planes : their balls were blackened with japan ink. Their balls being very small, made them of exquisite sensibility. The scales of all were properly disengaged from the balls.

“ I now placed the stand, with the framed pasteboard and the thermometers, upon a small plain board ; that I might be at liberty to move the whole apparatus together, without deranging the relative situation of the different parts.

“ This being done, I set a prism, moveable on its axis, into the upper part of an open window, at right angles to the solar rays ; and turned it about till its refracted coloured spectrum became stationary, upon a table placed at a proper distance from the window.

“ The board containing the apparatus was now put on the table, and set in such a manner as to let the rays of one colour pass through the opening in the pasteboard. The moveable frame was then adjusted to be perpendicular to the rays coming from the prism ; and the inclined planes carrying the three thermometers, with their balls arranged in a line, were set so near the opening, that any one of them might easily be advanced far enough to receive the irradiation of the colour which passed through the opening, while the rest remained close by, under the shade of the pasteboard.”

This description is accompanied with a delineation of the apparatus.

The conclusion drawn from the result of the experiments which were performed with this apparatus, and which are particularly stated in the paper, is, that the heating power of red rays is to the heating power of green rays, as 550 to 242 ; and that the heating power of red rays is to that of violet rays, as 35 to 10.

Experiments on the illuminating Power of coloured Rays.

The experiments which are related under this head, had two objects in view, namely, to ascertain the power of illuminating which belongs to each particular coloured ray, and their aptness for giving distinct vision.

“ I placed,” says Dr. H. “ an object that had very minute parts, under a double microscope ; and, having set a prism in the window,

So as to make the coloured image of the sun stationary upon the table where the microscope was placed, I caused the differently coloured rays to fall successively on the object, by advancing the microscope into their light. The magnifying power was 27 times.

“ In changing the illumination, by admitting a different colour, it always becomes necessary to readjust the instrument. It is well known, that the different refrangibility of the rays will sensibly affect the focal length of object-glasses; but in compound vision, such as in a microscope, where a very small lens is made to cast a lengthened secondary focus, this difference becomes still more considerable.

“ By an attentive and repeated inspection, I found that my object was very well seen in red, better in orange, and still better in yellow; full as well in green, but to less advantage in blue; indifferently well in indigo, and with more imperfection in violet.”

Several other substances, such as red paper, green paper, a piece of brass, &c. were likewise viewed in differently coloured lights, and their appearances are particularly described.

“ From these observations, which agree uncommonly well, with respect to the illuminating power assigned to each colour, we may conclude, that the red-making rays are very far from having it in any eminent degree. The orange possess more of it than the red; and the yellow rays illuminate objects still more perfectly. The maximum of illumination lies in the brightest yellow, or palest green. The green itself is nearly equally bright with the yellow; but, from the full deep green, the illuminating power decreases very sensibly. That of the blue is nearly upon a par with that of the red; the indigo has much less than the blue; and the violet is very deficient.

“ With regard to the principle of distinctness, there appears to be no deficiency in any one of the colours, &c.”

Radiant Heat is of different Refrangibility.

“ I must now remark that my foregoing experiments ascertain beyond a doubt, that radiant heat, as well as light, whether they be the same or different agents, is not only refrangible, but is also subject to the laws of the dispersion arising from its different refrangibility; and, as this subject is new, I may be permitted to dwell a few moments upon it. The prism refracts radiant heat, so as to separate that which is less efficacious, from that which is more so. The whole quantity of radiant heat contained in a sun-beam, if this different refrangibility did not exist, must inevitably fall uniformly on a space equal to the area of the prism; and, if radiant heat were not refrangible at all, it would fall upon an equal space, in the place where the shadow of the prism, when covered, may be seen. But, neither of these events taking place, it is evident that radiant heat is subject to the laws of refraction, and also to those of the different refrangibility of light. May not this lead us to surmise, that radiant heat consists of particles of light of a certain range of momenta, and which range may extend a little farther, on each side of refrangibility, than that of light? We have shewn, that in a gradual exposure of the thermometer to the rays

of the prismatic spectrum, beginning from the violet, we come to the maximum of light, long before we come to that of heat, which lies at the other extreme. By several experiments, which time will not allow me now to report, it appears that the maximum of illumination has little more than half the heat of the full red rays; and from other experiments, I likewise conclude, that the full red falls still short of the maximum of heat; which perhaps lies even a little beyond visible refraction. In this case, radiant heat will at least partly, if not chiefly, consist, if I may be permitted the expression, of invisible light; that is to say, of rays coming from the sun, that have such a momentum as to be unfit for vision. And, admitting, as is highly probable, that the organs of sight are only adapted to receive impressions from particles of a certain momentum, it explains why the maximum of illumination should be in the middle of the refrangible rays; as those which have greater or less momenta, are likely to become equally unfit for impressions of sight. Whereas, in radiant heat, there may be no such limitation to the momentum of its particles. From the powerful effects of a burning lens, however, we gather the information, that the momentum of the terrestrial radiant is not likely to exceed that of the sun; and that, consequently, the refrangibility of *calorific* rays cannot extend much beyond that of *colourific* light. Hence we may also infer, that the invisible heat of red-hot iron, gradually cooled till it ceases to shine, has the momentum of the invisible rays which, in the solar spectrum viewed by day-light, go to the confines of red; and this will afford an easy solution of the reflection of invisible heat by concave mirrors."

Application of the Result of the foregoing Observations, to the Method of viewing the Sun advantageously, with Telescopes of large Apertures and magnifying Powers.

The particulars of this section, and of the next, under the title of *Telescopic Experiments*, do not admit of being sufficiently abridged to be reported here.

XIV. *Experiments on the Refrangibility of the invisible Rays of the Sun.* By William Herschel, LL. D. F. R. S.

In the section of the preceding paper, on radiant heat, which we have transcribed in full, the strong probability is asserted, of the range of radiant heat being more extensive than that of the coloured spectrum. The experiments which are related in the present paper place the matter beyond all doubt, and furnish, at the same time, the explanation of several curious phenomena.

The apparatus, with which those experiments were performed, is delineated in a plate, without which it would not be easy to give a distinct description of them. It may suffice to say, that Dr. Herschel placed some thermometers in different parts of the prismatic spectrum, as also in places adjoining to it; and by a long series of observations, in

which

which this very able philosopher used every necessary precaution, he was at length enabled to form the following deductions:

“ The first four experiments prove, that there are rays coming from the sun which are less refrangible than any of those that affect the sight. They are invested with a high power of heating bodies, but with none of illuminating objects; and this explains the reason why they have hitherto escaped unnoticed.

“ My present intention is, not to assign the angle of the least refrangibility, belonging to these rays, for which purpose more accurate, repeated, and extended experiments are required. But, at the distance of 52 inches from the prism, there was still a considerable heating power exerted by our invisible rays, one inch and a half beyond the red ones, measured upon their projection on a horizontal plane. I have no doubt but that their efficacy may be traced still somewhat farther.

“ The fifth and sixth experiments shew, that the power of heating is extended to the utmost limits of the visible violet rays, but not beyond them; and that it is gradually impaired, as the rays grow more refrangible.

“ The four last experiments prove, that the maximum of the heating power is vested among the invisible rays; and is probably not less than half an inch beyond the last visible ones, when projected in the manner before-mentioned. The same experiments also shew, that the sun's invisible rays, in their less refrangible state, and considerably beyond the maximum, still exert a heating power fully equal to that of red coloured light; and that, consequently, if we may infer the quantity of the efficient from the effect produced, the invisible rays of the sun probably far exceed the visible ones in number.

“ To conclude, if we call *light*, those rays which illuminate objects, and *radiant heat*, those which heat bodies, it may be inquired, whether light be essentially different from radiant heat? In answer to which I would suggest, that we are not allowed, by the rules of philosophizing, to admit two different causes to explain certain effects, if they may be accounted for by one. A beam of radiant heat, emanating from the sun, consists of rays that are differently refrangible. The range of their extent, when dispersed by a prism, begins at violet coloured light, where they are most refracted, and have the least efficacy. We have traced these calorific rays throughout the whole extent of the prismatic spectrum; and found their power increasing, while their refrangibility was lessened, as far as to the confines of red-coloured light. But their diminishing refrangibility, and increasing power, did not stop here; for we have pursued them a considerable way beyond the *prismatic spectrum*, into an invisible state, still exerting their increasing energy, with a decrease of refrangibility up to the maximum of their power; and have also traced them to that state where, though still less refracted, the energy, on account, we may suppose, of their now failing density, decreased pretty fast; after which, the invisible *thermometrical spectrum*, if I may so call it, soon vanished.

“ If this be a true account of solar heat, for the support of which I appeal to my experiments, it remains only for us to admit, that such
of

of the rays of the sun as have the refrangibility of those which are contained in the prismatic spectrum, by the construction of the organs of sight, are admitted, under the appearance of light and colours; and that the rest, being stopped in the coats and humours of the eye, act upon them, as they are known to do upon all other parts of our body, by occasioning a sensation of heat."

XV. *Experiments on the solar, and on the terrestrial Rays that occasion Heat; with a comparative View of the Laws to which Light and Heat, or rather the Rays which occasion them, are subject, in Order to determine whether they are the same, or different.* By William Herschel, LL. D. F. R. S.

This third, and elaborate paper, by the same author, may be considered as a continuation of the preceding subject. It contains a considerable number of experiments, it determines several remarkable particulars, and the whole is intermixed with proper and instructive reasoning.

Dr. Herschel begins, by declaring the meaning of what he calls *the rays that occasion heat*; namely, that by this he does not mean to adopt, or to allude to any theory, either of the emanation of a calorific fluid, or of the communication of motion to a fluid, which is dispersed throughout space, and which may be caused to produce heat by a particular agitation, &c.

He then distinguishes heat into six different kinds; namely, three *solar*, and three *terrestrial*; but as the latter strictly resemble the former, he reduces the number to three; namely, 1. that which we receive directly from the sun, or may obtain by the flame of torches, lamps, candles, &c. 2. The heat of coloured radiants, which is obtained by separating the rays of the sun with a prism, or by having recourse to culinary fires. 3. The heat of radiants, which yield neither light nor colours.

Since the object of this paper is to give a comparative view of the operations that may be performed on the rays that occasion heat, and of those which can be effected on those that occasion light, Dr. H. has thought proper to make a recapitulation of several facts which relate to the latter. This statement is followed by the account of twenty experiments, which were performed with different instruments, and the apparatus is minutely delineated on five plates.

With respect to the result of those experiments, of which we shall subjoin the titles, it is only in our power to say in general that they prove, beyond a doubt, that the rays which occasion heat, both solar and terrestrial, are in every state subject to the laws of reflection, and to the laws of refraction.

- Exp. 1. Reflection of the heat of the sun.
2. Reflection of the heat of a candle.
3. Reflection of the heat that accompanies the solar prismatic colours.
4. Reflection of the heat of a red-hot poker.
5. Reflection of the heat of a coal fire, by a plain mirror.
6. Reflection of fire-heat, by a prism.
7. Reflection of invisible solar heat.
8. Reflection and condensation of the invisible solar rays.
9. Reflection of invisible culinary heat.
10. Reflection of the invisible rays of heat of a poker, cooled from being red-hot till it could no longer be seen in a dark place.
11. Refraction of solar heat.
12. Refraction of the heat of a candle.
13. Refraction of the heat that accompanies the coloured part of the prismatic spectrum.
14. Refraction of the heat of a chimney-fire.
15. Refraction of the heat of a red-hot iron.
16. Refraction of fire-heat, by an instrument resembling a telescope.
17. Refraction of the invisible rays of solar heat.
18. Trial to render the invisible rays of the sun visible by condensation.
19. Refraction of invisible culinary heat.
20. Confirmation of the 19th experiment.

XVI. *Chemical Experiments on Zoophytes; with some Observations on the component Parts of Membrane.* By Charles Hatchett, Esq. F. R. S.

Mr. Hatchett has bestowed much labour on the analysis of shell and bone, as appears from his papers which have been published in the *Phil. Trans.* previous to the present volume. The present rather long and elaborate paper is a continuation of the same subject. It is divided into three parts; namely, 1st. Experiments on Zoophytes; 2dly. Observations on the foregoing Experiments; and, 3dly. Observations on the component Parts of Membrane. To all which is prefixed, a short Statement of the principal Facts, which had already been established relatively to the nature of shells, crustaceous substances, and bones.

The experiments of the first part were performed on the following substances, which were treated with acids and other saline

saline substances.—*Madrepora virginea*, *Madrepora muratica*, *Madrepora labyrinthica*, *Madrepora ramea*, *Madrepora fascicularis*, *Millepora cœrulea*, *Millepora alcornis*, *Millepora polymorpha*, *Millepora cellulosa*, *Millepora fascialis*, *Millepora truncata*, *Tubipora musica*, *Flustra foliacea*, *Corallina opuntia*, *Isis ochracea*, *Isis hippuris*, *Gorgonia nobilis*, *Gorgonia ceratophyta*, *Gorgonia flabellum*, *Gorgonia suberosa*, *Gorgonia pectinata*, *Gorgonia setosa*, *Gorgonia umbraculum*, *Gorgonia verrucosa*, *Gorgonia antipathes*, *Antipathes ulex*, *Antipathes myriophylla*, Sponges, *Alcyonium asbestinum*, *Alcyonium ficus*, and *Alcyonium arboreum*.

In the second part, this author observes, that the minutiae of analysis did not form part of his plan,

“ which was only to sketch an outline, comprehending the most prominent chemical characteristics of certain bodies appertaining to the animal kingdom, which hitherto had been but little or not at all examined; so that this outline (although defective) might serve as a chain of connection, and as basis, upon which a more perfect superstructure may in future be gradually raised; and it appeared evident that this would be most easily and speedily executed, by following a systematical and comparative plan.”

Mr. H. then collects into a small compass the result of numerous experiments, from which

“ there is reason to conclude, that the varieties of bone, shell, coral, and the numerous tribe of zoophytes with which the last are connected, only differ in composition by the nature and quantity of the hardening or ossifying principle, and by the state of the substance with which it is mixed or connected. For the gluten or jelly which cements the particles of carbonate or phosphate of lime, and the membrane, cartilage, or horny substance, which serves as a basis, in and upon which the ossifying matter is secreted and deposited, seem to be only modifications of the same substance, which progressively graduates, from a vivid liquid or gluten, into that gelatinous substance which has so often been noticed, and which again, by increased inspissation, and by the various and more or less perfect degrees of organic arrangement, forms the varieties of membrane, cartilage, and horn.”

The observations on the component parts of membrane, which form the third part of this paper, are not susceptible of much abridgment; for such particulars, therefore, we must refer our readers to the paper itself.

XVII. *On the Electricity excited by the mere Contact of conducting Substances of different Kinds.* By Mr. Alexander Volta, F. R. S. &c.

This masterly paper of Professor Volta is printed in the French language, without any translation into the English.

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The effects similar to those of electricity, which are produced by the simple application of metallic substances to animal bodies, were discovered a few years ago by the famous Galvani, and are generally known under the appellation of Galvanism. The singular nature of that discovery engaged various scientific persons in the investigation and improvement of that subject; and in this pursuit no one has been more assiduous, nor more deservedly fortunate, than the learned author of the paper which is at present under our consideration.

The discovery, which is announced in this paper, seems to be of very great consequence in philosophy. It opens a vast field of experimental investigation; it explains a variety of hitherto mysterious phenomena; and it furnishes the scientific world with a singular electrical machine, which acts without being put in motion, and which, of course, when once prepared, will remain in action for several hours, and even two or three days, without requiring any manual labour.

After a variety of experiments, which Mr. Volta had performed during some years, he was at last enabled to construct the above-mentioned simple machine, the general construction of which we shall subjoin in his own words.

“ Le principal de ces résultats, et qui comprend à-peu-près tous les autres, est la construction d'un appareil qui ressemble pour les effets, c'est-à-dire pour les commotions qu'il est capable de faire éprouver dans les bras, &c. aux bouteilles de Leyde, et mieux encore aux batteries électriques faiblement chargées, qui agiroient cependant sans cesse, ou dont la charge, après chaque explosion, se rétablirait d'elle-même; qui jouiroit, en un mot, d'une charge indéfectible, d'une action sur le fluide électrique, ou impulsion, perpétuelle; mais qui d'ailleurs en diffère essentiellement, et par cette action continuelle qui lui est propre, et parcequ'au lieu de consister, comme les bouteilles et batteries électriques ordinaires, en une ou plusieurs lames isolantes, en couches minces de ces corps censés être les seuls *électriques*, armées de conducteurs ou corps ainsi dit *non-électriques*, ce nouvel appareil est formé uniquement de plusieurs de ces derniers corps, choisis même entre les meilleurs conducteurs, et par là les plus éloignés, suivant ce qu'on a toujours cru, de la nature électrique. Oui, l'appareil dont je vous parle, et qui vous étonnera sans doute, n'est que l'assemblage d'un nombre de bons conducteurs de différente espèce, arrangés d'une certaine manière 30, 40, 60 pièces ou d'avantage, de cuivre, ou mieux d'argent, appliquées chacune à une pièce d'étain, ou, ce qui est beaucoup mieux, de zinc, et un nombre égal de couches d'eau, ou de quelque autre humeur qui soit meilleur conducteur que l'eau simple, comme l'eau salée, la lessive, &c. ou des morceaux de carton, de peau, &c. bien imbibés de ces humeurs; de telles couches interposées à chaque couple ou combinaison des deux métaux différents, une telle suite alternative, et toujours dans le même ordre, de ces trois espèces de conducteurs, voilà tout ce qui constitue mon nouvel instrument; qui imite,
comme

comme j'ai dit, les effets des bouteilles de Leyde, ou des batteries électriques, en donnant les mêmes commotions que celles-ci ; qui, à la vérité, reste beaucoup au-dessous de l'activité des dites batteries chargées à un haut point, quant à la force et au bruit des explosions, à l'étrécille, à la distance à laquelle peut s'opérer la décharge, &c. égalant seulement les effets d'une batterie chargée à un degré très-foible, d'une batterie pourtant ayant une capacité immense ; mais qui d'ailleurs surpasse infiniment la vertu et le pouvoir de ces mêmes batteries, en ce qu'il n'a pas besoin, comme elles, d'être chargé d'avance, au moyen d'une électricité étrangère ; et en ce qu'il est capable de donner la commotion, toutes les fois qu'on le touche convenablement, quelque fréquents que soient ces atouchements."

After this general sketch, Mr. V. describes two of the most advantageous methods of disposing the above-mentioned conducting substances ; and a delineation of the same is contained in a single plate, which accompanies the paper. He also gives a variety of useful hints towards the further improvement of such machines.

The power of this apparatus seems capable of being increased to any degree. Thus, if a pillar be constructed, by placing twenty or thirty couples of metallic conductors, one upon the other, with the interposition of water, or of some spongy substance, which is thoroughly imbibed with water, between any two couples ; and then you apply one hand to the lower, and the other hand to the upper part of the pillar, a slight shock will be perceived in the fingers only. If the pillar consists of fifty or sixty couples of metallic conductors, &c. the shock will be felt as high as the wrists, or even higher ; and when the pillar consists of ninety or one hundred couples, &c. the shock will be stronger than perhaps many persons will like to feel.

Even when the machine consists of not more than twenty couples of metallic conductors, it is capable of affecting an electrometer, provided a condenser be used, which, receiving the electric influence from the machine, imparts it in a condensed state to the electrometer.

When the machine consists of about forty couples of conductors, it is capable of affording a spark whenever it is touched with a pointed conductor.

Thus all the principal and leading phænomena of electricity are exhibited by a set of conductors only.—Thus it appears, that the electric fluid is put in motion without any sensible motion of the bodies which cause it to circulate. And since such dispositions of conductors must naturally exist within the body of the earth, as well as on its surface, the philosopher may thence derive the explanation of a variety of phænomena,

which, previous to this discovery, were involved in darkness and uncertainty. But the most striking phenomena, which may be explained by means of this property of conductors, are those of the torpedo, electrical eel, and other electric sea-animals :

“ A quelle électricité donc,” says Mr. V. “ a quel instrument, doit-il être comparé, cet organe de la torpille, de l’anguille tremblante, &c. ? à celui que je vien de construire, d’après le nouveau principe d’électricité qua j’ai découvert il y a quelque années, et que mes expériences successives, sur-tout celles qui m’occupent maintenant, ont si bien confirmé, savoir, que les conducteurs sont aussi, dans certains cas, moteurs d’électricité, dans le cas du contact mutuel de ceux de différente espèce, &c. à cet appareil, que j’ai nommé *Organe électrique artificiel*, et qui, étant dans le fond le même que l’organe naturel de la torpille, le ressemble encore pour la forme, comme j’ai déjà avancé.”

XVIII. *Some Observations on the Head of the Ornithorhynchus paradoxus.* By Everard Home, Esq. F. R. S.

The contents of this paper, being descriptions of parts of the head of the animal, cannot be conveniently abridged, nor can those parts be easily described without the two plates which accompany the paper. But our readers may be informed of the nature of its contents by the following paragraphs, which form the beginning of the paper.

“ The specimens of this extraordinary animal which have been sent to Europe, have been deprived of the internal parts, and the skins are mostly dried, and but badly preserved. Such imperfect specimens have raised the curiosity of the naturalist, and excited the ardour of the anatomist, without satisfying their inquiries.

“ It was natural, under these circumstances, to reserve any observations which had been made upon this newly discovered quadruped, till the entire animal should be brought home preserved in spirits, and enable us to examine the structure of its different organs ; but, finding that Professor Blumenbach has been led to believe that it was an animal without teeth, an opinion which must have arisen from the imperfect state of the specimen he examined, it appeared highly proper to do away the mistake, and lay before this learned Society such observations respecting the head of this extraordinary animal, as I have been enabled to make.”

We shall here conclude our account of a part of the *Philosophical Transactions*, singularly rich in discoveries, which are not only important in themselves, but evidently open new fields of enquiry for the advantageous employment of philosophers in every country of Europe.

ART. VIII. *Reflections on the Political and Moral State of Society, at the Close of the Eighteenth Century.* By John Bowles, Esq. Author of *Reflections on the Political State of Society, at the Commencement of the Year 1800, &c. &c.* 174 and 92 pp. 5s. Rivingtons.

IN the present position of Europe, when a volcano of impiety has burst forth in France, almost "frightening the isle from her propriety*," and actually convulsing the continent to its very centre, the public will be ever ready to hear such a writer as Mr. Bowles, to be moved by his persuasions, and to be convinced by his reasonings. We have seen "the fountains of the great deep" of impiety, broken up by the hands of flagitious republicanism. We have also seen "the windows of heaven" opened, to rain down miseries added to miseries, upon the heads of an apostate nation: and we cannot but listen therefore to a writer like Mr. Bowles, who seems to stand the foremost of all our writers against the enormities of France, since the death of Mr. Burke, as possessing a portion of his master's fire, and directing his energy yet more in behalf of religion.

Mr. Bowles's work is divided into three parts. The first respects the rejection of Bonaparte's overtures for peace at the commencement of the year 1800. The second dwells upon the general and pervading spirit of profligacy, in the revolution of France. But the third returns again to a particular point, begins a fresh course of pages, and considers the origin of the war, as stated by Talleyrand in Bonaparte's overtures. The first of these we will consider in the present article.

"The above considerations," says Mr. Bowles (when he has stated three, the danger of inducing Russia to recede from the confederacy, the danger of dissolving the whole confederacy, and the danger resulting from the unsettled power as well as the personal character of Bonaparte;)

"were surely more than sufficient to induce even the most credulous to suspect, that in pretending to hold out the olive branch, Buonaparte in reality only tendered a bough of the poisonous tree of liberty. If however, in spite of so many reasons to induce a contrary opinion, he had really been actuated by a wish to restore to mankind the blessings of peace; if it was indeed his intention to suffer Europe to enjoy security, and independence; it was easy, and it would have been natural for him, in the letters which contained his

* Othello.

overtures, to present such prospects to the view. He must have known both the suspicion which was attached to his situation, as the head of, a republic, which had excited the terror of the world, and the additional alarm and distrust which accompanied the mention of his own name: consequently, if his views had been truly pacific, he would have endeavoured to inspire Europe with confidence, by an express renunciation of the foreign system of France; and by an assurance, that as a ruler he meant to observe the long-established principles of civil society, to which as a general he had shewn himself so dangerous and determined an enemy; and that he was willing to restore the balance of Europe, which was essential to the general security, on condition only that he should be allowed to retain the Gallic sceptre. Some intimations of this sort were the least that could be expected from him, in case his views were really favourable to the general tranquillity. But, in his overtures to the British government, nothing of the kind is to be found. Those overtures, indeed, abound with the most pathetic lamentations on the ravages of war, and with animated description of the benefits and glory of peace. But they do not go beyond some inflated *phrases* of that description. They do not afford the least ground to hope, that the First Consul intended any change of system; that it was his inclination to respect the authority of other governments, and the independence of other states; that, under his reign, society would cease to have any thing to apprehend from the disorganizing principles of the French republic; that the decrees of fraternity would at length be repealed; that, governed by him, France would confine her attention to her own affairs, without intermeddling with the domestic concerns of other countries; that she would again recognize the laws of nations; and that she would be satisfied, if peace could be made on such terms, with limits which might be compatible with that balance of power, for the formation and preservation of which Europe had sustained so many contests. The total neglect of Buonaparte to give any such assurances, must convince every impartial mind, that his professions of a desire for peace were fraudulent; that he meant to adhere to the known system of the republic; that the same revolutionary zeal inspired the First Consul, as had animated the conqueror of Italy, and the invader of Egypt." P. 7.

Such assurances, after such conduct, were so obviously requisite, that the omission of them inters all that the worst enemy of Buonaparte can possibly infer from it. They were indeed so requisite, that we stand amazed, on a calm review of the whole, by the light which Mr. Bowles has here thrown upon it, that the assurances were not given, even if meant only to be given insidiously. Yet this is not the first time in the history of French republicanism, when her turbulence has been at open war with her insidiousness; when her bravery would not stoop to deceive; and when her insolence, usefully for Europe, compelled a continuance of the war, which her hypocrisy professed a wish to terminate.

“ But

“ But it is not,” adds Mr. Bowles, “ by negative proof alone, however strong and conclusive, that the pacific professions of the new government of France are shewn to be perfidious. The letters, which were address'd to the British government, contain internal evidence of the most positive and unequivocal kind, that nothing was farther from the mind of Buonaparte, than a desire of restoring peace to the world. The avowed object of the overture, as explained in the first of those letters, was a *general pacification*. Now when a number of powers are confederated in war, against either a single power or another confederacy, the natural, the obvious, the accustomed mode of effecting a general pacification, is a *general congress*. We should look, therefore, to the dispatches of Buonaparte, for a proposition of that sort as a matter of course, if he really desired a general pacification. But in his letters on this occasion there is not the most distant allusion, to the only measure calculated for the attainment of the end, which he professed to have in view. This is, doubtless, very suspicious. But suspicion is exchanged for certainty, when we read the subsequent letter of Talleyrand. For in that letter the minister waves all idea of the *general pacification*, which his Majesty had declared to be the object of his overture; and without even noticing either the Allies, with which his Britannic Majesty was known to be in close union, or the Spanish Monarch with whom he was at war, proposes to put an immediate end of hostilities by agreeing to a suspension of arms, and naming plenipotentiaries on each side, who should repair to Dunkirk, or any other town advantageously situated for the quickness of respective communications, and who should apply themselves without any delay to effect the re-establishment of peace and good understanding *between the French republic and England*. Such is the inconsistency between the First Consul and his Minister. The former talks, though in the most indefinite terms, of a *general pacification*; the latter proposes a *separate negociation*, than which nothing could be more unfavourable to a *general peace*, and an immediate armistice, of which (considering the comparative state of the naval force, and of the commerce of the two countries,) the whole benefit would have remained with France, and which would have been productive of the greatest disadvantage to Great Britain*. Such evident marks of duplicity prove to a demonstration, the propriety of the rejection of the first overture, and the necessity there was of rejecting the second. When men convict themselves of contradiction and falsehood, it would be madness to confide in their professions, or to comply with their desires.” P. 8.

“ * The very important circumstance, that an immediate naval armistice was one of the propositions contained in the overture of the First Consul, has not been noticed as it deserves. With a recollection of that circumstance, let the people of this country judge of the sincerity of the pacific professions of Buonaparte, and of the propriety of the conduct of the British government in rejecting his advances. They will be the better able to form their opinion on those subjects, in consequence of the attention they have recently paid to the *distinct* question of a naval armistice.”

The contradictory nature of the two propositions is so great and glaring, as to strike every mind with a feeling of it. But the first proposition was brought forward, merely as a stalking-horse to the second. The political fowler was to take his station between the legs of *that*, merely to take his aim at *this*. Nor was even *this* his grand aim. When he had brought this within the reach of his shot, he would then (as his more recent conduct has shown us) have directed his whole attention to Austria, and have made (as he is now making) a separate truce with her. So much was this overture for peace, in the first moments of it, all artifice, duplicity, and hypocrisy!

“ It should not escape notice,” Mr. Bowles proceeds accordingly to say, “ that the proposal of Talleyrand to treat for a separate peace, followed directly an intimation on the part of Lord Grenville, that his Britannic Majesty would only treat, whenever an opportunity should offer, *in concert with his allies*. To propose therefore a separate treaty, was to propose what it was known would not be acceded to; and afforded a strong additional proof, that no serious thoughts of peace were entertained. Indeed the omission of all mention of a general congress, when a wish for general pacification was expressed; and the offer of separate negotiation, when it had been declared by the other party, that no treaty would be entered into, but in concert with allies; evinced not only a desire to obtain false credit for a pacific disposition, but a studious endeavour to avoid any distinct or practicable proposition leading to negotiation, lest by possibility it should be accepted.” P. 11.

In this conclusion, we most cordially agree. A proposal for *general* pacification was made and accepted. Then a proposal for *particular* pacification was substituted for the other, without any notice of the substitution; even though the former had been accepted, with an express preclusion of the latter: and, had the second been accepted as the first was, a third assuredly would have been offered, that had been equally precluded as the second. The whole was plainly nothing but a farce, exhibited by that manager of the great theatre of France, to answer his own secret purposes.

“ Nor are the overtures of Buonaparte destitute of evidence, of his adherence to the Jacobinical principles and practices of the French republic. Of this a more convincing, and indeed a more insulting proof, can scarcely be conceived, than that ostentatious and unnecessary display of Jacobinical forms, which appears at the head of his epistle to the British Monarch. Fearful (as it were) lest a doubt should arise respecting the character which he meant to assume; lest some hope should arise, that in the exercise of his new authority he might conform to the principles of social order, he prefixed to that epistle, in the most conspicuous manner, the Jacobinical insignia of “ the Sovereignty of the People, Liberty, Equality.” What more solemn pledge could he give, of a fixed determination to adhere to the revolutionary system of France?

France? How could he more clearly display his inveterate hostility to all established government, than by such an avowal of principles, which had been instruments of destruction to half the governments of Europe, and which were at open and irreconcilable enmity with all legitimate authority? It was not a *domestic* concern, in which he was then engag'd. He was addressing his first public act to a *foreign* power. He was making an OVERTURE FOR PEACE. Could any thing prove more strongly that it was a *Jacobinical* peace which he had in contemplation, than his taking such an opportunity of displaying the *Jacobinical* banners of the republic? Nay, he did not content himself with exhibiting on those banners the ordinary emblems of republican France; he chose, in honour no doubt to his accession, to blazon her escutcheon with a new quartering, and to ornament her shield with the device of "THE SOVEREIGNTY OF THE PEOPLE," the most *Jacobinical* of all *Jacobinical* symbols; which, though it had been the fundamental principle of her revolutionary code, had not till then been entered upon her armorial bearings." *Ibid.*

This *gratuitous* adoption of that *super-addition* to the ensigns of republicanism, was plainly intended to announce an *extraordinary* hostility to our monarchy, and to frighten us by the very exhibition from *any* negotiation under it. So much at odds were the emblems in the front with the proposals in the rear! With so much solicitude did the very proposer of peace provide for our disgust, at the very sight of his proposals!

To this letter from Bonaparte a reply was made officially, by Lord Grenville, and an answer returned by Talleyrand.

"If a sincere desire for peace," Mr. Bowles goes on to remark, "had been the inducement with Buonaparte thus to continue the correspondence, it is impossible that he should not have endeavoured to shew, that the obstacles which Lord Grenville had represented as precluding all hope of real advantage from negotiation, did not really exist; that the system of destruction, by which the French republic had excited so much alarm, was no longer pursued; that Europe had nothing to fear, from the principles of the new government of France; and that the authority of the First Consul was as compatible with the security of Great Britain and her allies, as that of the line of Princes, the restoration of which Lord Grenville had stated to be the most certain and speedy means of re-establishing general tranquillity. But the reply of the Ex-Bishop is of a very different nature. It is in fact a complete and a laboured demonstration, that all the impediments to peace which had been enumerated by Lord Grenville, continued in full force. In that reply, the new government of France takes especial care to identify itself with all the factions, which during the whole revolution have tyrannized over France, and molested the rest of Europe. By attempting to justify, it avows its approbation of the conduct of those factions; and it adopts and repeats the various pretexts by which they had endeavoured to deceive other states; it even presumes to boast of the early proclamation made by them on the part of the republic, of a *love of peace*, of a *disinclination for conquest*, of a *respect*

for

for the independence of all governments, and this at a time when every quarter of the globe has been convinced by direful experience, that perfidy alone dictated those declarations. Nay, it dares to assert, that France was occupied entirely with her own affairs, and that she was disposed to avoid taking part in those of Europe; in spite of the accumulated evidence by which it is demonstrated, that it was the fundamental principle of her revolution, to propagate over the whole earth her principles of licentiousness and anarchy, to excite the people of every country to revolt, and to subvert all established authority, and all the institutions of society. The repetition of such audacious falsehoods, after the events which have occurred, is marked (if possible) with still blacker characters of atrocity than their first promulgation. Such a repetition is an insult to the understanding and feelings of mankind; and it denotes that confirmed and matured depravity, which can only be produced by the habitual perpetration of the grossest crimes." P. 18.

Mr. Bowles thus closes the present argument, in a manner peculiarly pointed and keen; peculiarly calculated to convince the heads, and to gain the hearts of his readers.

All these reasonings appear to us so conclusive in themselves, and set the transactions of our government in so just a light, that we could not, in our own opinion, promote the cause of the constitution, and display the merit of Mr. Bowles, better than by confining ourselves to this single topic, and exhibiting his arguments upon it in one regular view. These, by their variety, show us the doubles that have been made by the Republicans of France in this mock offer of peace; while the right line that they should have followed is running by the side of them, and makes their deflections more apparent by its own directness. We must therefore thank Mr. Bowles for ourselves, and for the public, that on a subject, upon which some have presumed so rashly to censure the conduct of our own government, he has thrown a lustre of illumination, so strong, yet so steady, that it must force even those to feel who will not see; compel them to feel the sun flashing through the very eye-lids which they are determined to shut against its beams.

(To be continued.)

ART. IX. *The Sovereign. Addressed to his Imperial Majesty, Paul, Emperor of all the Russias. By Charles Small Pybus, M. P. One of the Lords Commissioners of the Treasury.*
Imperial Folio. 5l. 5s. White. 1800.

THE best-tempered critic, in his very best-tempered mood, would certainly pronounce this a whimsical production. An elaborate eulogium upon one sovereign potentate, dedicated

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to

to another, while between the two there never was, nor ever can be, any more affinity or resemblance; than between wisdom and folly, or between any two things or persons, the most hostile or contradictory that can be imagined, may well excite surprise and astonishment.

The character, nevertheless, of the writer, places him far beyond the reach of all undue motives of conduct. Under this impression, we give the following two short specimens. The first is the Introduction.

“ O thou great monarch of a powerful reign,
 That more than doubles Europe’s whole domain!
 Whom larger empires own their sovereign lord,
 Than ever bow’d beneath the Macedonian sword;
 Or gaz’d with trembling at the awful sight,
 Of Rome’s proud eagle in its utmost flight
 Say, can the sceptre’s blaze, the golden globe,
 The brilliant diadem, the gorgeous robe,
 The courtly pageant, and the splendid train,
 The strength of navies riding on the main;
 The iron frontier, the embattled coast,
 The waving banner, and the glitt’ring host;
 The dread salute of cannon thundering loud,
 The prostrate homage of a suppliant crowd;
 Can all the pomp of power and wealth combin’d,
 Raise up one genuine transport in the mind,
 With balmy soothing things tranquillize the breast,
 Or give the slumbers of contented rest?
 No, none of these can sooth the troubled frown,
 Or lull the cares that lurk beneath a crown.
 Weak in themselves, alone their rays dispense
 Fallacious seemings to the outward sense;
 Their mental influence depends on this,
 Are these the object, or the means of bliss?
 But happy they, thrice happy, who profess
 Their greatest blessing is the power to bless,
 Delight in mercy, study to be just,
 And hold their sceptre as a sacred trust:
 Not as the tyrant’s persecuting rod,
 But as the gracious instrument of God.
 Where can Ambition find so sure a way,
 To change a partial into general sway?
 For when the duties of his high estate
 Fill all his thoughts, his actions regulate,
 Like him whose worth adorns his Albion’s throne,
 The monarch reigns in realms beyond his own;
 Through foreign latitudes his power extends,
 And only terminates where virtue ends.
 From every clime exulting millions pour
 Their golden praise, his emulating store

Swells with the best of wealth, and hourly draws
The countless tribute of a world's applause."

The few lies, which succeed, are the most spirited perhaps
of the whole performance.

"Illustrious shade! O, could thy soul infuse
Its taint resemblance in the anxious Muse;
Then in sublimer song her voice should raise
Strains less unequal to her hero's praise.
But what at last avails the poet's fire?
Vain are his honours, and his boasted lyre:
Vain is the laurel that adorns his brow:
Vain are his numbers: nor can all bestow,
But from their deathless theme alone receive
The fame, not e'en Mæonides could give.
Since then establish'd glory thus defies
The power of poetry, that never dies,
How much more vain are offerings alone;
Compos'd of perishable brats and stone;
Tho' quarries were consum'd, and millions spent,
When the whole empire forms one monument?"

This country could never boast of a specimen of typography more superb and magnificent, than is exhibited in the present publication. A most elegant engraving of the Imperial Crown of Russia, a very highly finished portrait of the author; paper, types, ink, with all the succedanea of typographical excellence, place this work proudly out of the reach of competition. The author little thought of the change about to take place in the sentiments and conduct of the individual, in whose praise he has been so lavish; or he would assuredly have spared himself much ill-timed trouble and expence, and have deprived those who judge of such things less indulgently than ourselves, of so fair an occasion of sneer and ridicule.

ART. X. *The true History of the Conquest of Mexico,*

(Continued from our last, p. 36.)

WE left Cortes on the road to Mexico. His new allies advised him to march by the province of Tlascala, which, besides being fertile in grain, and other articles of which the Spaniards stood much in need, was extremely hostile to the Mexicans, whose power they nearly equalled, and whose incroachments they vigorously opposed.

On their route, they crossed a small district belonging to Montezuma. Cortes did not lose so favourable an opportunity of renewing his enquiries respecting that Prince. The passage is curious.

“Appearances demonstrated that we had entered into a new country, for the temples were very lofty, and together with the terraced dwellings, and the houses of the cacique, being plaistered and whitewashed, appeared very well, and resembled some of our towns in Spain. We named this place Castel Blanco. In consequence of our message, the chief, and other principal persons of the town, came out to meet us, and took us to our quarters, where they gave us paltry and cold entertainment. After supper, Cortes made enquiry relative to the military power of Montezuma. He was informed, how that monarch had under him great armies, and that the city of Mexico was of uncommon strength, being founded in the water, and no passage from one house to another except by bridges or boats; that each house was terraced, and only required a parapet to be converted into a fortress; that the entrance to the city was by three causeways, in each of which were four or five apertures for the passage of the waters, and that on each of these apertures was a bridge of wood, which being raised, precluded the entrance into Mexico. We were also informed of the great wealth of Montezuma, in gold, silver, and jewels, the hearing of which filled us with astonishment; and such is the nature of Spanish soldiers, that we were anxious to try our fortunes, although the accounts we had been given, made our hopes appear almost visionary; and truly we found Mexico stronger than what it was now described to us. The cacique launched out also in the praises of his great lord, Montezuma, saying, that he ruled wherever it was his will to do so, and that he was apprehensive of his dissatisfaction at our being entertained in that place, without his licence. To all this Cortes replied, saying, “That we came from a distant country, by the orders of our sovereign, to warn the great Montezuma to desist from human sacrifices, and all outrages either upon his own vassals, or his neighbours, and to require from him submission to our monarch. And,” added Cortes, “I now require you all who hear me, to renounce your human sacrifices, cannibal feasts, and other abominable practices, for such is the command of our Lord God, whom we adore and believe, who gives us life and death, and who is to raise him up to heaven.” All this the natives heard with a profound silence, and Cortes then turning to the soldiers, proposed to them immediately to plant the holy cross; but the Rev. Father Olmedo objected, upon the grounds of the ill-will and ignorance of the people, which might induce them to commit some outrage or indignity against that holy symbol; he therefore recommended that it should be deferred until a better opportunity.” P. 90.

As Cortes was accompanied by a number of Mexicans, and as the avowed purpose of his journey was a friendly visit to Montezuma, the Tlascalans naturally concluded that his design was hostile to themselves, and therefore determined to oppose his progress. They were a brave and resolute people; but their

their desultory movements were as ill-calculated to annoy a disciplined body of Europeans, as their offensive weapons, which consisted merely of clubs, wooden swords, and arrows headed with flint, were to contend with men cased in iron, supported by several pieces of artillery, and accompanied by those terrible animals, which spread confusion, and alarm wherever they appeared. Such as they were, however, they effectually stopped the advances of Cortes, who was on the point of retreating, when the officers of his little army advised him to make one more serious attempt to conciliate (that is, to deceive) the Tlascalans; which was, it appears, but too successful.

The last battle with this gallant nation is well described. It seems to have made a durable impression on the veteran.

“ On the fifth of September, 1519, having brought out our whole force not excepting the wounded, the cross-bowmen and musketeers being directed to fire alternately, so that there should always be some of each loaded, the soldiers with sword and buckler being ordered to use the points, passing them clear through the bodies of their opponents, and the cavalry being instructed to keep their ranks, and charge at half speed, pointing their lances at the eyes of the enemy, and riding through them without halting to give thrusts, with our colours flying, and four of our companions as a guard upon them, we set out upon our march. We had not proceeded half a quarter of a league, when we saw the troops of the enemy covering the plains. Each body displayed its respective device, and they advanced, sounding all their warlike instruments.

“ Much might be written on the subject of this great and long-doubtful battle, where four hundred men stood opposed to hosts, which surrounding them from all parts, filled these plains, extending in every direction for the space of two leagues. Many of our small number were sick and wounded, and we knew that the enemy came upon us in a determination to sweep us from the earth, and sacrifice us to their idols. Their first discharges of arrows, stones, and two-headed darts which pierce any armour, and through the body where unprotected, covered the ground; and they continued advancing till they closed upon, and attacked us with their lances, and two-handed swords, fighting foot to foot, and encouraging each other by their cries and shouts. Our artillery, musketry, and cross-bows played on them, and the home-thrusts our infantry made with their swords, prevented their closing upon us as much as they had done on the former occasion. Our cavalry also charged with such effect, that, next to God, it was to them we owed the victory. At one period I saw our battalion completely broken, nor could all the exertions of Cortes for a time rally it, such was the pressure of the enemy upon us. By the sole effect of our swords, however, we at length forced them off from us, and were then enabled to close and form. One circumstance that preserved us was the thickness of the enemy, whereby full play was given to our artillery. Another was, that they did not know how to bring up their forces

forces upon us without confusion, and some of the divisions could not come to the attack at all. The one composed of the warriors of Guaxocingo, was prevented from engaging by Chichimecatecle, whom Xicotenga, the commander in chief, had provoked by some insulting observation relative to the preceding battle. This circumstance we were informed of afterwards. They were also apprehensive by experience of our cavalry, our cannon, and other arms; but above all was the great mercy of God, who gave us force to sustain their attacks. Two divisions, as I have observed, stood aloof, from disgust at what Xicotenga had said relative to the conduct of the son of Chichimecatecle on the former occasion: this being observed by the others, slackened their ardour; and the loss of one of their greatest chiefs killed, at length caused them to draw off their forces and retire, pursued by our cavalry, though but for a very little distance, owing to their excessive fatigue. Thus being again matters of the field, we returned our thanks to God for his mercy. One of our soldiers was killed, above seventy and all the horses were wounded. I received two wounds, one by a stone, the other by an arrow; but they were not such as to prevent my doing duty; indeed if wounds had exempted us, few would have been fit for it." P. 97.

It is clear from these, and numerous other incidents of the same nature, that if the natives of this country had possessed one weapon of a destructive kind, the Spaniards must have been all destroyed. There is scarcely a battle in which they are engaged, where the major part of them are not wounded. These wounds, however, are not often dangerous, and scarcely ever prove fatal. Did Mexico produce no poisonous substance?

After a short stay at Tlascala, Cortes resumed his march for Mexico, attended by thousands of his late enemies, now converted into zealous friends. As he approached, Montezuma became more restless and alarmed; he sent various ambassadors to stop, or divert his advances; but as each of these unfortunately brought gold to Cortes, as presents, either for him or his officers, they had an effect directly contrary to what was intended, and only induced that General to hasten his march. Avarice, as we have already said, had obtained the most complete possession of his whole soul; and when gold was the object in view, he was blind to every other consideration.

Cortes was not, however, in such haste, but that he stopped for a few days at Cholula, where he prepared himself for further cruelties, by a massacre of 6000 of the inhabitants, whom, by the deepest art, he had inveigled into an inclosed square. The pretence for this atrocious act was, a silly story of their intending to fall upon the Spaniards—which they had an undoubted right to do—and which Cortes pretended to believe, that, by having a plea for their destruction, he might weaken

the power of Montezuma, of whom they were the faithful allies.

Before Cortes gave the signal for murdering the trembling wretches, whom he had shut up, he acquainted them with the charges brought against them by the Tlascalans, and others.

“ This being successively explained to the natives by Donna Marina, they confessed the whole of the charge, but said that it was planned entirely by the orders of Montezuma. Cortes replied, that such crimes were never suffered to pass without punishment, and he then commanded a musket to be fired, as the signal for slaughter, which was waited for by us, who were as I have related well prepared, and falling upon the multitude then inclosed within the courts, we executed their punishment on them in a manner that they will ever remember; for a number of them were killed by us instantly, and many afterwards burned alive, very contrary to the expectations they had formed from the promises of their gods*. Within two hours our allies the Tlascalans arrived, and made a desperate slaughter of them in the streets, and as soon as the Cholulans had ceased to make resistance, the former ravaged the city, plundering and making them slaves without our having it in our power to prevent them; and on the day after, when the intelligence had reached Tlascala, fresh hordes crowded hither for the same purpose.” P. 122.

This massacre, which shocked the Court of Spain, filled the whole country with horror, when the details of it were afterwards given by the good Bishop of Chiapa. In allusion to this, the author says,

“ This which I have related is the reality of the endless story of the Lord Bishop of Chiapa, F. Bart. de las Casas, who says we put these people to death merely for pastime; but I must observe, that certain reverend Franciscans, after the conquest of Mexico, being some of the first his Majesty sent to New Spain, went to Cholula on purpose to make the strictest enquiry; the result of which was, that they found the affair to have happened exactly as I have related it. If this punishment had not taken place our lives would have been in the greatest danger, and had we been destroyed, this country of New Spain would not have been so easily gained, or a second expedition attempted; or if it had, it might have failed of success, as the natives would have defended their coasts.” P. 125.

Honest, but simple Bernal Diaz, thou hast stumbled on the truth!

As Cortes approaches the capital, the narrative becomes infinitely interesting. We cannot refuse our readers the plea-

* Above six thousand Cholulans were put to death on this occasion.”

ture of witnessing the first interviews of Cortes with Cacamatzin and Montezuma.

“ Early in the morning, when we were on the point of marching, a centinel came to inform us, that a great number of Mexicans, richly dressed, were upon the road. Cortes therefore ordered us to return into our quarters, and at that instant four of the principal courtiers of Mexico arrived, and waiting on Cortes with great respect informed him, that Cacamatzin lord of Tezcuco, the nephew of the great Montezuma, was approaching, and requested that he would wait to receive him. Cacamatzin followed in the greatest pomp carried in a magnificent litter adorned with green plumes, and enriched with jewels, set in the branched pillars of solid gold. He was borne by eight lords, who assisted him out of the litter, and swept the way by which he was to pass. When he came into the presence of Cortes he said to him, “ Malintzin, here am I and those lords to attend you to your residence in our city, by order of the great Montezuma.” Cortes embraced the prince, and presented him with three jewels of that kind called margajitas, which are figured in different colours. We then set forward on the road to Mexico, which was crowded with multitudes of the natives, and arrived at the causeway of Iztapalapa, which leads to that capital. When we beheld the number of populous towns on the water and firm ground, and that broad causeway, running straight and level to the city, we could compare it to nothing but the enchanted scenes we had read of in Amadis of Gaul, from the great towers and temples, and other edifices of lime and stone which seemed to rise out of the water. To many of us it appeared doubtful whether we were asleep or awake; nor is the manner in which I express myself to be wondered at, for it must be considered, that never yet did man see, hear, or dream of any thing equal to the spectacle which appeared to our eyes on this day.

“ When we approached Iztapalapa, we were received by several great lords of that country, relations of Montezuma, who conducted us to our lodgings there, in palaces magnificently built of stone, and the timber of which was cedar, with spacious courts, and apartments furnished with canopies of the finest cotton. After having contemplated these noble edifices we walked through the gardens, which were admirable to behold from the variety of beautiful and aromatic plants, and the numerous alleys filled with fruit trees, roses, and various flowers. Here was also a lake of the clearest water, which communicated with the grand lake of Mexico by a channel cut for the purpose, and capable of admitting the largest canoes. The whole was ornamented with works of art, painted, and admirably plaistered and whitened, and it was rendered more delightful by numbers of beautiful birds. When I beheld the scenes that were around me, I thought within myself that this was the garden of the world! This place was, at the time of which I am speaking, with one half of the houses in the water, and the other half on dry land; but all is destroyed, and that which was a lake is now a tract of fields of Indian corn, and so entirely altered that the natives themselves could hardly know it.

“ On the next day we set out, accompanied as on the former one, and proceeded by the grand causeway, which is eight yards wide, and runs in a straight line to the city of Mexico. It was crowded with people, as were all the towers, temples, and causeways, in every part of the lake, attracted by curiosity to behold men, and animals, such as never had before been seen in these countries. We were occupied by very different thoughts; our number did not amount to four hundred and fifty, we had perfectly in our recollection the accounts we had received on our march, that we were to be put to death on our arrival in the city which we now saw before us, approachable only by causeways, whereon were several bridges, the breaking of one of which effectually cut off our retreat. And now let who can, tell me, where are men in this world to be found except ourselves, who would have hazarded such an attempt?

“ When we arrived at a place where a small causeway turns off, which goes to the city of Cuyoacan, we were met by a great number of the lords of the court in their richest dresses, sent as they said before the great Montezuma, to bid us welcome. After waiting there some time, the nephew of Montezuma and other noblemen went back to meet their monarch, who approached, carried in a most magnificent litter, which was supported by his principal nobility. When we came near certain towers which are almost close to the city, Montezuma who was then there quitted his litter, and was borne in the arms of the princes of Tezcuco, Iztapalapa, Tacuba, and Cuyoacan, under a canopy of the richest materials, ornamented with green feathers, gold, and precious stones that hung in the manner of fringe; he was most richly dressed and adorned, and wore buskins of pure gold ornamented with jewels. The princes who supported him were dressed in rich habits, different from those in which they came to meet us, and others who preceded the monarch spread mantles on the ground, lest his feet should touch it. All who attended him, except the four princes, kept their eyes fixed upon the earth, not daring to look him in the face.

“ When Cortes was told that the great Montezuma approached, he dismounted from his horse, and advanced towards him with much respect; Montezuma bid him welcome, and Cortes replied with a compliment, and it appeared to me, that he offered to yield the right hand to Montezuma, who declined it, and put Cortes on his right. Our general then produced a collar of those artificial jewels called margaritas, which are of various colours, set in gold, and threw it upon the neck of Montezuma; after which, he advanced to embrace him, but the lords who surrounded the monarch, taking him by the arm, prevented him, it appearing to them not sufficiently respectful. Cortes then said, that he rejoiced in having seen so great a monarch, and that he was highly honored by his coming out to meet him, as well as by the many other marks of his favor. To this Montezuma made a gracious reply, and gave orders to the princes of Tezcuco and Cuyoacan to attend us to our quarters. Attended by his nobility, he then returned to the city, all the people standing close to the walls, without daring to lift up their eyes, and thus we passed, without obstruction from the crowd. Who could count the multitude of men, women, and children, which thronged the streets, the canals, and terraces on the tops of the houses,

houses, on that day! The whole of what I saw on this occasion is so strongly imprinted on my memory, that it appears to me as if it had happened only yesterday: glory to our Lord Jesus Christ, who gave us courage to venture upon such dangers, and brought us safely through them! And praised be he, that he has suffered me to live, to write this my true history, although not so fully and satisfactorily as the subject deserves." P. 130.

We recommend this whole chapter (the 8th) to particular notice; it is perhaps the most interesting and amusing that is to be found in history. The court of Montezuma is described at great length, as indeed it well deserved to be; since it probably surpassed in state and magnificence that of any contemporary potentate in Europe. The character of the Monarch is highly amiable; frank, generous, and unsuspecting, he forms a perfect contrast with the gloomy, perfidious, sordid, and cold-blooded Cortes, who is a traitor upon argument, and a murderer upon calculation!

Dr. Robertson relates the seizure of this Prince; but he attributes it, with the Spanish historians, or rather the glosses over of Spanish enormities, to the news of the defeat of Juan de Escalante. The Doctor had certainly read Diaz, and, to do him justice, makes good use of the old soldier on many occasions; how is it then, that he did not consult him on the present? Whoever has the slightest knowledge of the ruling passion of Cortes, must be convinced, that the true motives of the seizure of Montezuma are to be found in the following passage:

“Cortes perceiving how adverse the king was to the conversion of his temple into a christian church, applied to one of the principal officers of his palace, for materials to construct a chapel and altar, within our quarters. His desire being made known to Montezuma, it was instantly complied with, and timber and workmen being provided, in three days we had it completed. Here we said mass every day; we had however to lament the total want of wine for the holy sacrament, it having been all used in the illness of Cortes, the reverend father, and others, during the wars in Tlascala. However we were constant in our devotions, as well on account of our duty, as in order to impress a proper idea of our holy religion, on the minds of Montezuma and the natives. Being employed in looking out for a proper place to fix the holy cross, one of our carpenters observed an appearance on the wall, as if a door had been there, and lately closed up. When this was made known to Cortes, it was privately opened, and on entering the apartment, they found riches without end! The secret soon transpired, and we went, all of us, to view them. I was then a young man, and I thought that if all the treasures of the earth had been brought into one place, they could not have amounted to so much. It was agreed to close up the door again, and we determined to conceal the knowledge of it until the proper time should offer.

“ A council was now called, composed of Cortes as president, with four captains, and twelve soldiers whereof I was one, and having duly considered how evidently the Lord guided us, and what wise and valiant captains and brave soldiers we had, as also the fickle disposition of the Indians, who though now kind to us, might change, there was no saying how soon, and that notwithstanding the hospitality with which Montezuma treated us, he might at any moment fall into an opposite line of conduct, we resolved to follow the opinion of Cortes, by adopting the most effectual measure, which was, to seize, and make that monarch our prisoner.” P. 150.

Cortes's next exploit (in every respect worthy of him) was that of burning alive four Mexican nobles before the prison of their unhappy sovereign, who was put in irons during the execution. The Historian of America thinks this infernal barbarity “ may have flowed from that artful policy which regulated every part of Cortes's behaviour towards the Mexicans.” What abuse of language! The policy of Cortes consisted in nothing more than the superiority of his arms, and a determination to employ them in the destruction of an innocent people, who were in the tranquil possession of the gold for which he thirsted. The “ artful policy” of a foot pad is precisely the same, and is altogether as worthy of the historian's admiration.

The treasures of the “ concealed chamber” were not long suffered to remain in the possession of the captive Monarch. They were carried to the Spanish quarters: the account of their distribution is not void of interest.

“ Nothing farther was then thought necessary, than to deduct his Majesty's fifth, and distribute the shares to the officers and soldiers; Cortes however proposed that the division should be postponed until more treasure was brought in, and more exact weights made, but the soldiers were clamorous for an immediate division, for they perceived that since the various articles had been taken to pieces, above a third part was already gone; for Cortes, the captains, and others, were conveying it off and concealing it. At length it was determined to weigh it, and to postpone the division until the ensuing day. It was accordingly so done, and exclusive of the ornaments and plates of gold, it was found to amount to upwards of six hundred thousand crowns. I will now relate how it was divided, and how the most of it remained with Cortes and certain others.

“ In the partition of the treasure Cortes first laid aside his Majesty's fifth; secondly, for himself, another fifth; thirdly, a portion of the gold to reimburse the expences in the Island of Cuba, and also for the naval expenditure incurred by Velatquez, and the destruction of the ships; fourthly, for the expences of our agents in Spain; fifthly, for our soldiers in Villa Rica; sixthly, for the loss of killed horses; seventhly, for the reverend father and the captains; eighthly, double shares for the cavalry, musketeers, and crossbow-men. Thus by the
time

time all these drafts were made, what remained for each soldier was hardly worth stooping for!! Many refused to take their shares, and the whole, nearly, remained with Cortes. We were obliged to be silent, for to whom could we appeal for justice? Some at length took their shares at a hundred crowns, and then cried out for more; these men's mouths Cortes stopped, giving privately a little to one, and a little to another, with promises in abundance on condition that they kept themselves quiet. That which was allotted to the soldiers in Villa Rica went no better, as shall be related in its place, and such was the result of the division of Montezuma's treasure." P. 172.

(To be concluded in our next.)

ART. XI. *Political Essays on Popular Subjects.* 8vo. 142 pp.
2s. 6d. Chapple. 1800.

SO numerous are the political writings which this eventful æra has produced, that some, even of distinguished merit and eminent utility, may escape public notice; more especially when no name is prefixed to the publication. On such occasions it is the duty of a literary journalist to interpose his influence, and by setting the merit of such works in its just light, to multiply the safeguards of public order, and strengthen the defences of the constitution. We have been led to these reflections, by the circumstance of our being ignorant, who is the author of the work before us, and whether it has yet obtained any degree of celebrity. Yet we may safely pronounce it to proceed from a writer of extensive information and masterly judgment; and so excellent is the object of these Essays, so admirable is the chain of reasoning by which it is pursued, that they alone might supply an antidote to the delusive and dangerous principles which have so fatally subverted many other states, and so recently endangered our own.

In a well-written Introduction, the author states his motives to be

“ similar to those which have already given birth to many important productions of the press, and which, while the rest of Europe crouches beneath the dominion of a ferocious conqueror, or is overwhelmed by the torrent of his delusive principles, have, in this happy corner of the globe, aroused the zeal, and animated the exertions of every friend to good government, social happiness, and true religion.”

To show that such exertions are still necessary, he observes, that

“ a large portion of discontent, disaffection, and false opinion, still lurks in the hearts of an active party in this kingdom, and that it is far from improbable that a numerous body of those who are warm in their opposition to the politics of France, are actuated rather by a disgust at the evils which have attended the French revolution, than a full persuasion of the inseparable connection between those evils and their present cause, or a thorough conviction of the folly, the falsity, or the nefariousness of the principles on which that Revolution was effected.”

In this observation we perfectly coincide; and we consider every writer who endeavours to clear this mist from the eyes of his countrymen, as a benefactor to his country. The Essays themselves are four in number. In the first are some just observations on *first principles*; in which the author, though he treats visionary theories with contempt, recommends “ that useful part of metaphysical investigation, the study of the human mind, and the human character, which forms the basis of all political knowledge.” The science of Politics, he observes, does not “ lie open to the observation of every superficial reasoner, nor should a set of disaffected adventurers be placed on a level with its ablest and most venerable proficients.” Here a very handsome and merited compliment is paid to the memory of Mr. Burke; “ whose powers of genius, whose depth of erudition, whose luxuriance of fancy, whose extent of knowledge, whose ardent and persuasive eloquence, whose rich and sublime compositions, whose predictive sagacity, and whose religious zeal, will live”, says this writer, “ in the remembrance of the wise and good, when all his failings and imperfections shall be buried in oblivion.” But it is time to advert to the more important parts of this work; which are contained in the second and third Essays. In the former, he examines most of the popular doctrines on the subject of Liberty; namely, “ That the establishment of liberty alone is the proper end and design of government.”—“ That the right of government depends, at all times, on the will of the governed.”—“ That it is the result of a compact between the rulers and the people, in which the latter stipulated for advantages as the price of independence, (with other corresponding principles)” and, in short, “ that no man is equitably governed, unless he be governed by his own consent.” The arguments by which these doctrines are opposed, are (in our opinion) so just in themselves, and so well enforced by this writer, that we cannot give a better specimen of the work than by inserting a part of them in his own words:

“ What

“What doctrine, in truth, can be more absurd than that which makes the right of government depend entirely on the will or opinion of the people? The assertion is absolutely incompatible with the subject of which it is predicated. Government means nothing, if it do not mean controul on the actions, and, consequently, on the wills, of men; and, without pausing in this place, to enquire how the will of the people is to be known, whether in a division of sentiment the opinion of the majority ought to be obeyed; whether the disapproving minority would not, by this principle, be justly emancipated from all restraint; and, in short, without putting more of those numerous questions, whose answers must inevitably operate as a *reductio ad absurdum*, it is evident, as a general truth, that government could not subsist for a week, for a day, for an hour, if it were rendered subservient to the wills of those whom it is instituted to direct. There could then be no settled constitution, no established laws, no accumulation of wisdom, no deductions of experience, no stability of administration, no security of property, nor any of those various advantages which government ought to produce in human society.

“On the supposition of a compact between the people and their rulers, it is necessary that the terms, on each side, should be nicely balanced and defined, and that the independence, or savage powers, to be surrendered by the one, should be accurately bartered for the advantages to be ensured by the other. Such an agreement is more connected with fiction than with reality: it is more suited to the poet than the historian. Where an actual compact, prescribing the mode of government, and the limits of obedience, can be proved to exist from the acknowledged principles of a constitution, and the express letter of its laws, it may, indeed, be considered as an admirable guardian of the freedom and happiness of a people; but in an abstract case, such as is here supposed, and such as is always assumed by metaphysical writers, the compact is not quoted from the preamble, nor the section, of a statute; it is not brought forward in an embodied form; it is left to be inferred only from the suggestions of theory; and the terms of such an imaginary contract cannot possibly be understood and explained, without a reference to some common and predominant principle, of such as the general good of the community. But where the laws are silent, opinions will vary respecting this general good, and every one deprived of that liberty which he has been taught to consider as original in himself, will necessarily complain that in his own case, the terms of the compact have not been fulfilled. If a difference of sentiment then arise between the people and the government, which is to decide, or who is to be the umpire between them?

“Supposing, however, merely for argument’s sake, we admit the existence of an implied compact in the infant state of a political society, such a covenant would be good and binding only between the parties who contracted at the time, that is, between the individuals who first formed the association, and the governors who were appointed over it. But as these individuals are perpetually changing in number, and varying in person, the necessity for new compacts will be perpetually arising; for, according to another doctrine of the speculative philosophers, the progenitors could claim no right to impose an obligation on their successors:

cessors : and, even on the hypothesis that both parties continue the same, a disagreement may spring up among the people : a part may be persuaded that the original contract has been broken, while another part is satisfied that it is still preserved. On this supposition, shall the discontented portion be deprived of their liberties, merely because the rest of the people do not agree with them in sentiment ; or, shall a part of the contracting body have a power of annulling the compact which was entered into by the whole ?” P. 32.

After proving that these tenets are not merely “ absurd in theory,” but “ false in fact,” he also shows how pernicious they are in their consequences. “ While they lie dormant as theories, they inflate the mind with pride, and flatter the passions which require controul ; they excite disaffection to established government, loosen the ties of allegiance, and degrade the virtues of loyalty and submission ; and when attempted to be reduced to practice,” they “ break down the barriers of restraint,” and “ involve the world in bloodshed, confusion, and anarchy.”

The writer, having thus shown that liberty is not to be considered as “ the chief object of government,” proceeds to point out the principle to which it ought to be subordinate, “ and the extent to which it should be incorporated into every political system.”

This principle he states to be “ the public good, or the general happiness of the community ;” and from many just observations which follow, on the nature and condition of man, he deduces these consequences ; that “ restraint is the first and most essential quality of government,” and that “ the freedom which conduces to happiness, regards restraint as her parent and friend,” provided that “ restraint be directed to its proper object, the public good.”—“ Freedom” therefore, he concludes,

“ is one of the qualities of government, admitted as a mode of accomplishing its ultimate object,—the general happiness of the community ; but it must ever be subordinate to the first principle of all government, exterior restraint ; it must be founded on law as its only solid basis, and must be consistent with virtue, as the sole means by which it can be truly relished, and usefully employed.” P. 51.

Having given so full an account of the second Essay as, we trust, may impress our readers with a just idea of the book in general, we shall be more brief as to the two remaining branches of this work ; although they will be found equally worthy of attention. The object of the third is to prove, that both species of democratic government (namely, the direct, when the whole nation are supposed to enact laws, and the indirect, when they are represented by delegates) “ are founded on a false principle ; that both are impracticable with a close adherence to that principle on which they profess to be founded ; and that, if either could

be carried into execution, it would be productive of the very evils which government is designed to prevent." The author's arguments as to both these forms of democracy are, we think, conclusive; but we especially recommend his remarks on the representative system; since, to the best of our judgment, they completely overthrow the doctrine, which Paine and others have maintained, that representation is a cure for all the evils of a popular government. The principle enforced in this part of the work is, "that almost all the evils attributed both to simple and representative democracy, apply to it only as an original and independent power; whereas all its advantages, like those of liberty, are to be ascribed to its subordinate station in the system of government." This doctrine is admirably illustrated and applied, so as to demonstrate the excellence of the British Constitution.

In the fourth and last Essay, the opposite tenets maintained by Whigs and Tories, at different periods of our history, are clearly and fairly stated, and the degree of danger resulting from the extreme of either opinion pointed out. Among other errors, that which asserts "the sovereignty of the people," is exposed by reasonings, which it would, in our apprehension, be difficult for the ablest champion of that doctrine to answer. Little disagreement, he thinks, can remain on this subject, "between those virtuous characters who are equally attached to the component parts of our government." An animated exhortation to support the king, religion, and constitution of the kingdom, concludes.

From the view we have taken of these Essays, we trust they will appear to merit not only the attention of those readers who seek to gratify taste by the perusal of ingenious and elegant compositions, but the diligent study of all who wish to acquire the soundest principles of government in general, or to maintain unimpaired in their minds a veneration for our happy establishment; that establishment, which has long been our pride, and has, on so many occasions, proved our safeguard against the opposite evils of absolute power, and still more fatal anarchy.

ART. XII. *Sotheby's Translation of the Georgics.*

(Concluded from vol. xv, p. 670.)

IN proceeding with a comparative criticism on Mr. Sotheby, and the translators who have gone before him, the next passage which we shall select, as the subject of comparison, shall

shall be the conclusion of the First Book of the Georgics. As the passage is short, we shall give the translations of it fully.

DRYDEN.

“ Ye *home-born* deities of *mortal* birth,
 Thou father Romulus and *mother earth*,
 Goddesses *unmov'd*, whose guardian arms extend
 O'er Tuscan Tiber's course, and Roman towers defend;
 With youthful Cæsar your joint powers engage,
 Nor *hinder* him to save the sinking age.
 Oh! let the blood, already spilt, atone
 For the past crimes of curst Laomedon:
 Heaven *wants thee there*, and long the Gods, we know,
 Have *grudg'd* thee Cæsar to the world below;
 Where fraud and rapine, right and wrong confound,
 Where impious arms from every part resound,
 And monstrous crimes in every shape are crown'd. }
 The peaceful peasant to the wars is prest,
 The fields lie fallow in inglorious rest;
 The plain no pasture to the flock affords,
 The crooked scythes are straightened into swords;
 And there Euphrates her soft offspring arms,
 And here the Rhine rebellows with alarms. }
 The neighbouring cities range on several sides,
 Perfidious Mars long plighted leagues divides,
 And o'er the wasted world in triumph rides. }
 So four fierce coursers starting to the race,
 Scour through the plain, and lengthen every pace;
 Nor reins, nor curbs, nor threat'ning cries they fear,
 But force along the trembling charioteer.”

WARTON.

“ Ye greater guardian Gods of Rome, our prayer,
 And Romulus, and thou chaste Vesta, hear;
 Ye who preserve with your propitious powers,
 Etrurian Tiber, and the Roman towers;
 At least permit this youth to save the world,
 (Our only refuge) in confusion hurl'd.
 Let streams of blood, already spilt, atone
 For perjuries of false Laomedon.
 The Gods, oh Cæsar! envy and complain,
 That men and earthly cares thy steps detain,
 Where sacred order, fraud, and force confound,
 Where impious wars, and tumults rage around,
 And ev'ry various vice and crime is crown'd. }
 Dishonour'd lies the plough; the banish'd swains
 Are hurried from th' uncultivated plains;
 The sickles into barb'rous swords are beat,
 Euphrates here, there war the Germans threat.
 The neighbouring cities break faith's mutual bands,
 And ruthless Mars raves wild o'er all the lands;

N

As when four furious courfers whirl away
The trembling driver, nor his cries obey ;
With headlong hafte, fwift pouring o'er the plains,
The chariot bounds along, nor hears the reins."

DELILLE.

" O père des Romains fils du Dieu des batailles!
Protectrice du Tibre, appui de nos murailles,
Vefta! dieux paternels! ô dieux de mon pays!
Ah! du moins que Cefar rafsemble nos débris!
Par ces revers fanglant dont elle fût la proie
Rome a bien effacé les parjures de Troie.
Helas! le ciel jaloux du bonheur des Romains,
Cefar te rédemande aux profanes humains!
Que d'horreurs en effet ont fouillé la nature,
Les villes font fans lois, les terres fans culture.
En des champs de carnage on change nos guérets,
Et Mars forge fes dards des armes de Ceres.
Ici le Rhine fe trouble, et la mugit l'Euphrate,
Partout la guerre tonne et la difcorde éclate,
Des augustes traités le fer tranche les nœuds
Et Bellone en grondant fe déchaîne en cent lieux.
Ainfî lorsqu'une fois elancés de la barriere,
D'impetueux courfiers volent dans la carrière.
Leur guide les rappelle et fe roidit en vain,
Le char n'écoute plus ni la voix ni le frein."

SOTHEY.

" Ye native Gods, ye tutelary powers,
Of Tufcan Tiber, and the Roman towers,
Thou Vefta, and thou founder of our name,
Guide of our arms, and guardian of our fame.
Oh! let this youth a prostrate world reftore,
Save a wrecked age, and footh to peace once more.
Enough, enough of blood already fpilt,
Sates vengeful Gods, for Troy's perfidious guilt.
Already envious heav'ns thee Cæfar claim,
And deem the earth fubdued below thy fame;
Where right and wrong in mad confufion hurl'd,
New crimes alarm, new battles thin the world,
None venerate the plough; wafte earth deplores
Her fwains, to flaughter dragg'd on diftant fhores.
Far, far they fall from their uncultur'd lands,
And fcythes transform'd to falchions arm their hands,
'There mail'd Euphrates, there Germania bleeds,
Death neighb'ring towns to kindred flaughter leads,
Mars arms the globe. Thus fteed provoking fteed,
Bursts from the bars, and maddens in his fpeed:
The guide bent back, each wearied finew ftrains,
On flies th' infuriate car, and mocks the fstarting rein."

This passage, for the sake of greater distinctness of comparison, may be divided into four parts: the invocation to the Gods of Rome; the praise of Augustus, which that invocation introduces; the picture of the state of anarchy, which his government was to remedy; and the comparison, by which the unbridled rage of that wretched state is represented to the fancy. The invocation is not only inelegantly, but unfaithfully translated by Dryden. The words which we have marked with italics in his first couplet, are wholly unjustified by the original. The "*Di patrii indigetes*," undoubtedly meant only the *native Gods of Rome*, the local and national deities who more peculiarly presided over the fortunes of the city. No Roman could have had an idea that they were "*home-born*," still less that they were "*of mortal birth*." Dryden, in the haste of his translation, seems to have been led into this confusion by the mention of Romulus. But Romulus and Vesta are invoked, in addition to these national deities (whoever they were) and Romulus was himself considered, not as "*of mortal birth*," but as the son of Mars. In the second and third verses, the language addressed to Vesta is extremely unhappy. The imagination is diverted from the Goddess Vesta, to the earth itself. In other parts of poetry, it may sometimes be allowed to substitute the name of the deities who are supposed to preside over certain objects, for the class of objects over which they preside, as Mars for war, Bacchus for wine, &c. and the reverse. But this never can be tolerated in invocation, because prayer must suppose the *personal existence* of those beings who are addressed. The expressions which we have marked in the fifth couplet are so inelegant, not to say vulgar, that they must displease and disgust even the mere English reader, whose taste does not receive the additional displeasure, which arises from a contrast of the meanness of these lines with the majesty of the original. But all the lines which follow are truly *Drydenic*. They are nervous and musical, spirited and lofty. They have that air of immediately flowing from the inspiration of genius, which distinguishes their great author, and which no other English poet in rhyme has been able to copy. The reader in this passage, as in many others of Dryden, rises from the perusal with mingled feelings of admiration and regret; he admires the powers which can produce such excellence, and he deploras the haste which could suffer so many errors to escape. For the memory and talents of Dr. Warton, we have great respect; but we can scarcely prevail on ourselves to doubt, that our readers must think his translation the worst of those which we have laid before them. The first and third couplets of his version, are made up of as

bad lines, as are perhaps to be found in the works of any versifier of reputation; since Pope has taught correctness to versifiers, and fastidiousness to the public. The subsequent lines are a close and feeble imitation of Dryden, with the exception of one improvement. "*Disbonoured lies the plough*" represents a striking idea of the original which Dryden had omitted, probably more from indolence and hurry, than from want of taste. But this phrase, though not unhappy, is much inferior to the corresponding expressions of Mr. Sotheby. The first lines of the Abbé Delille's version seem to us to be as exact a representation of the sober majesty and finished elegance of the original, as it is possible to give. In the fourth line, indeed, some part of the ideas of Virgil are wanting; but the fifth couplet is perhaps one of the most fortunate specimens of translation which literature can boast. The sequel is not always laboured with equal success. The line which we have marked, is an example of a simple and interesting circumstance being weakened by the common places of mythology. The merits of Mr. Sotheby's version may be, in a great measure, estimated by a review of the faults of his predecessors, which he has judiciously and happily avoided. To compare him to Warton would be injustice; and we will presume to say, that, without danger to his reputation, he may be compared with Dryden. In the invocation and panegyric he is superior; and though, in the description which follows, Dryden gave the reins to his natural genius for vigorous invective, yet the present version, without being weak, is more *Virgilian* than that of Dryden. There is one line of Mr. Sotheby, at which a reader of taste will perhaps pause. It is the fourth in this passage. The idea is not in the original, and the expression and cadence are better suited to the antithetic poignancy, and balanced measure of Pope, than to the general style of Virgil, or to the simple majesty and pious fervour of a patriotic prayer. The words are antithetically placed, without any opposition in the ideas; and, on the whole, it must be owned to be a line which adds more to the sound and pomp, than to the force or beauty of the passage. Yet this criticism implies, perhaps, the greatest commendation that can be bestowed on Mr. Sotheby. A passage, of which such a line is the chief blemish, must approach very near indeed to perfection. Dryden calls the Georgics, in his admirable Dedication, "the best poem of the best poet." There is nothing which entitles it more to this distinction, than the consummate art with which the poet has varied the style, which, though always perfectly elegant, and never deformed by those rugged lines, which so much abound in his model Lucretius, is yet extremely various. The kind

of ornament is varied with every variation of the subject. The descriptions are enriched by all the artifices of poetical language. But the clearness of statement is never obscured by profane ornament. Even the simplicity is not uniform. In pathetic passages it is a soft simplicity. In precepts it is a severe simplicity, suitable to that character of gravity and authority, which becomes those who instruct or command. Perhaps there may be some critics so fastidious as to complain, that in Mr. Sotheby's version there is more uniformity and prodigality of adorned language, than the variety of Virgil admits. Whether this complaint be well or ill founded, the reader will judge from the following passages of the original, and the translation. They are passages of mere statement, in which Virgil seems studiously to have employed great frugality of ornament, or rather to have abstained from ornament altogether.

“ Principio arboribus varia est natura creandis ;
 Namque aliæ, nullis hominum cogentibus, ipsæ
 Sponte suâ veniunt, camposque et flumina late
 Curva tenent.” Georg. lib. ii. v. 9—12.

“ At first, by various ways, o'er hill and plain,
 Spontaneous woods clothed Nature's wild domain :
 Some rise at will, and with *uncultur'd shade*
 Fringe the wild streams, and darken all the glade.”

SOTHEBY.

“ Nec verò terræ ferre omnes omnia possunt
 Fluminibus Salices, crassisque paludibus alni
 Nascuntur, steriles saxosis montibus orni ;
 Littora myrtetis lætissima ; denique apertos
 Bacchus amat colles, aquilonem et frigora taxi.”
 Georg. lib. ii. v. 109—113.

“ Not every soil each varying race supplies,
 Willows by streams, in marshes alders rise ;
 Wild ashes wave bleak promontories o'er,
 Gay myrtles blossom on the sea-beat shore ;
 Along the sunny uplands vineyards glow,
 And yeaws ascend 'mid tempests wing'd with snow.” SOTHEBY.

The lines which are marked in the translation are indeed harmonious and poetical ; but they are perhaps misplaced. They have more of the luxuriancy of a description of Thomson than of the sobriety even of a Virgilian description ; not to speak of the severe simplicity of a Virgilian statement. The happy effect of an occasional abstinence from ornament is very remarkable in the last of these two passages. It is immediately followed by one of the most splendid parts of Vir-

gil—the praises of Italy. The simplicity of the introductory verses admirably serves as a shade, which gives additional lustre to the brilliant colouring of the subsequent description. The great advantages of relief and contrast are sacrificed by all uniformly adorned writers. Pope and Gray, who, though they be poets of very different rank, are both masters of poetical style, have both rejected part of these advantages, in pursuit of that equal polish which distinguishes their writings. Thomson and Darwin, writers of far more unequal merit, have entirely sacrificed them to that uniform gaudiness of style which they affect. We shall extract Mr. Sotheby's translation of the noble verses in which Virgil has celebrated the praises of his country, which almost immediately follow the last cited passage.

“ Yet nor the Median groves nor rivers roll'd,
 Ganges and Hermus, o'er their beds of gold ;
 Nor Ind, nor Bactra, nor the blissful land
 Where incense spreads o'er rich Panchaia's sand ;
 Nor all that fancy paints in fabled lays,
 O native Italy ! transcend thy praise.
 Though here no bulls beneath th' enchanted yoke,
 With fiery nostril o'er the furrow smoke,
 No hydra teeth embattled harvest yield,
 Spear and bright helmet bristling o'er the field ;
 Yet golden corn each laughing valley fills,
 The vintage reddens on a thousand hills,
 Luxuriant olives spread from shore to shore,
 And flocks unnumber'd range the pastures o'er.
 Hence the proud war-horse rushes on the foe,
 Clitumnus hence, thy herds more white than snow,
 And stately bull, that of gigantic size,
 Supreme of victims, on the altar lies,
 Bath'd in thy sacred stream, oft led the train
 When Rome, in pomp of triumph, deck'd the fane.
 Here Spring perpetual leads the laughing hours,
 And Winter wears a wreath of summer flowers ;
 Th' o'erloaded branch twice fills with fruits the year,
 And twice the teeming flocks their offspring rear.
 Yet here no lion breeds, no tiger strays,
 No tempting aconite the touch betrays ;
 No monstrous snake th' uncoiling volume trails,
 Or gathers orb on orb his iron scales ;
 But many a peopled city tow'rs around,
 And many a rocky cliff with castle crown'd,
 And many an antique wall, whose hoary brow
 O'er shades the flood that guards its base below.

Blest in thy race, in battle unsubdu'd,
 The Matian youth, and Sabine's hardy brood,

By strenuous toil the bold Ligurian steel'd,
 And spear-arm'd Volsci that disdain to yield ;
 Camilli, Marii, Decii, swell thy line,
 And thunderbolts of war each Scipio thine.
 Thee, Cæsar! chief, whose sword the east o'erpow'rs,
 And the tam'd Indian drives from Roman tow'rs,
 All hail, Saturnian earth! hail, lov'd of fame!
 Land rich in fruits, and men of mighty name ;
 For thee I dare the sacred founts explore,
 For thee the rules of ancient art restore ;
 Themes once to glory rais'd, again rehearse,
 And pour thro' Roman towns th' Aſcræan verſe."

This passage alone would be sufficient to justify the commendation which we have bestowed on Mr. Sotheby, in which we have, designedly, rather understated our approbation, that there might be no suspicion of our wish to exaggerate, and that our praise might appear to be, what it really is, both considerate and impartial. Whoever will compare the above extract with previous versions, will, notwithstanding the great spirit of some of Dryden's lines, be convinced of the general superiority of the present translation. In the beginning of the passage, none of the translators have been content with the simplicity of Virgil's "*Laudibus Italiæ certent*"; they seem all to have been afraid of trusting Italy without an epithet: and perhaps they were right. Virgil was addressing Italians, whose feelings were sufficiently excited by the mere name of their country. But his translators were speaking to other nations, who had no such feelings connected with the sound of Italy. They were therefore obliged to display some of the circumstances which made Italy not only dear to her own children, but delightful or interesting to other nations. This they have done variously. Dryden has rendered it thus :

Can with sweet Italy contend in fame.

Warton thus :

— can vie
 With the blest scenes of beauteous Italy.

The Abbé Delille :

A l'antique Ausonie ont ils rien qui s'égale.

And Mr. Sotheby :

O native Italy! transcend thy praise.

Dryden has expressed the affection of men for their country with which we naturally sympathize ; the Abbé Delille that reverence which we feel for antiquity ; Mr. Sotheby has expressed the veneration of a patriot for his country, by the solemn

solemn form of invocation, and his love by that epithet, "native", which with so sweet, though irresistible an influence, attracts virtuous hearts to the scene of their first pleasures. Dr. Warton has not availed himself of any of these interesting circumstances. He has employed only vague epithets of common-place description, which call up no picture, and inspire no feeling. It is, however, but justice to him to observe, that he has rendered one phrase of this passage more exactly, and more elegantly (as it seems to us) than any other translator. The phrase is "*alienis mensibus astas.*" It is absolutely mis-translated by Dryden :

And summer suns recede by slow degrees.

The translation of Mr. Sotheby, though very elegant, is perhaps more florid than the manner of Virgil will admit :

And winter wears a wreath of summer flowers.

Dr. Warton seems to have gone as near an exact translation as can be hoped for in poetry.

Here summer shines in seasons not her own.

Though hypercritical acuteness might suggest, that as "summer" is a "season", there is some discordancy in the language "*seasons not her own*", which Virgil has escaped. The version of the same phrase, by the Abbé Delille, is excellent.

Même au sein des hivers l'été luit dans nos plaines ;

though it wants the poetical circumlocution which gives dignity to the language of Virgil. To expect in any other writer turns of expression so elegant, and yet so perfectly void of ostentation ; so dignified, and yet so natural, as those of Virgil, would imply both severity to other poets, and irreverence for his unrivalled art.

Our limits will not permit us to give any more specimens, and we have produced enough to excite the curiosity of every lover of polite letters ; if indeed all such persons be not already in possession of this elegant work. The peculiar beauty of the following verses tempt us to insert them.

“ Yes, lovely Spring ! when rose the world to birth,
 Thy genial radiance beam'd upon the earth,
 Beneath thy balmy air Creation grew,
 And no bleak gale on infant Nature blew.
 When herds first drank the light, from Earth's rude bed,
 When first man's iron race uprear'd its head,
 When first to beasts the wilds and woods were given,
 And stars unnumber'd paved th' expanse of heav'n,
 Then as thro' all the vital spirit came,
 And the globe teem'd throughout its mighty frame,

Each tender being, struggling into life,
 Had droop'd beneath the elemental strife,
 But thy mild season, each extreme between,
 Soft nurse of Nature! gave the golden mean."

In the panegyric on rural life, which is towards the end of the second book, there are several verses finished with such masterly skill, so wonderfully excellent, or, to sum up all praise in one word, so perfectly Virgilian, that they are severe tests indeed of a translator's art.

— Quibus ipsa procul discordibus armis,
 Fundit humo *facilem* victum *justissima* tellus.
 Georg. Lib. ii. v. 459—460.

DRYDEN.

— free from business and debate,
 Receives his *easy* food from Nature's hand,
 And *just* returns of cultivated land.

Here the meaning is accurately rendered, but the elegance is untranslating; and it is perhaps untranslatable.

WARTON.

From wars and discord far, and public strife,
 Earth with salubrious fruits supports their life.

Here the ideas and the elegance are alike lost. The two beautiful and significant epithets, "*facilem*" and "*justissima*", are both unattempted.

DELILLE.

Fidèle a ses besoins a ses travaux *docile*,
 La Terre lui fournit un aliment *facile*.

The words which we have marked in these verses will show, that the ideas of Virgil are skilfully clothed in another language; but the antithetical arrangement of the first line is not Virgilian.

SOTHEBY.

For thee *just* earth, from her prolific beds,
 Far from wild war *spontaneous* nurture sheds.

We will venture to anticipate the decision of readers of taste, by adjudging to Mr. Sotheby the palm in the translation of these verses. These specimens, though too few for our gratification, seem more than sufficient to justify our praise. Upon the whole, Warton's translation is inferior to Dryden in every thing but fidelity; and the present version, still more exact than that of Warton, may indeed sometimes yield to that of Dryden, in those parts which demand peculiar animation and vigour, but far surpasses it wherever tenderness, or elegance,

or

or majesty is the prevailing character of the original. The only general censure to which it is justly liable is perhaps somewhat too great a profusion of ornament, where severe taste might have required more didactic simplicity; and if this objection were harshly urged, it might probably with great truth be answered, that the extreme delicacy of Virgil's elegance might have been unnoticed by modern readers, as they would be repelled by the occasional rusticity and grossness of Homer; and that Mr. Sotheby is justified for having, in some degree, modernized Virgil, on the same principles which excuse Pope for having, in a much greater degree, modernized Homer.

Mr. Sotheby, in his Advertisement, calls Dr. Warton "the first critic of this age". Has this elegant poet forgotten the name of Dr. Johnson? We know that there are strange literary heresies on this subject, prevalent among the friends of the two Wartons. We have the highest respect for the memory of these ingenious and accomplished men, and we therefore admonish their admirers not to provoke comparisons, which cannot be advantageous to their fame, whether rank in criticism is to be estimated by justness of decision, or by vigour of talent.

ART. XIII. *A Maximum; or, the Rise and Progress of Famine. Addressed to the British People. By the Author of a Residence in France, during the Years 1792, 1793, 1794, 1795, &c. &c.* 8vo. 62 pp. 1s. 6d. Wright. 1801.

THE consequence of this tract must by no means be estimated from its size. It contains a statement of facts, and of facts bearing strongly, in the way of example, upon the present circumstances of this country. Under the pressure occasioned by the exorbitant price of all necessaries, some speculators have been rash enough to turn their eyes towards the famous French expedient of *a Maximum*, as a mode of extrication for us. Under these circumstances, to prevent as effectually as possible all hankering after a nostrum so pernicious, by showing its actual operation when tried, a writer here steps forward, well-qualified, both by knowledge and abilities, to state the truth with effect.

When the celebrated *Letters during a Residence in France* were published in 1797, besides commending the truth and spirit

spirit of this picture they contained, we stated our belief * of what we now know to be the fact, that they were the genuine production of a lady, who had been situated as they describe, and the result of actual knowledge and observation. The present pamphlet comes undoubtedly from the pen of the same lady, and may be considered, in some measure, as a supplement to those Letters. It relates the frightful and miserable consequences of the *maximum*, as they were actually experienced when that law was established in France. One or two specimens will effectually show the spirit and force of this seasonable tract.

“ The French farmers argued much in the spirit of Shylock, whenever I conversed with them on the cause of their confinement; they persisted they had a right to sell their corn under the protection of the same laws, which had encouraged them to sow and reap it; and that they would endure every hardship, rather than any advantage should be derived from the injustice practised upon them. They urged, moreover, that it was impossible for them to sell their grain at an arbitrary valuation, while they were themselves obliged to pay for their cattle, implements of husbandry, clothes, and every article (not raised on their own farms), according to the will of the proprietors.—But it was in vain they reasoned; the prejudice against them was universal.—I was one day giving a message at the prison door, when I observed a member of the Convention, who had just entered to take a survey of his flock, talking to an old decent looking prisoner, with a petition in his hand, and apparently very ill, “ *Va t'en, Va t'en*” (Get along, get along with you), said the polite legislator of the most polished nation in the world; and then turning to me, *Citoyenne*, added he, “ that fellow is a farmer, and when I meet with a farmer, *je le traite comme un chien*, I treat him like a dog.” “ Citizen representative,” returned I, “ I wish the farmers may not repay this, by treating us worse than dogs;—for dogs are fed, and, I fear, if we go on this way, we shall be starved.”—“ Pooh, it would be as well for the country, if all the farmers in it were sent to peep out of the † national casement.”

“ Not caring much to argue with one, who, if he had chosen it, might, by way of frolic, have ordered me on the same errand, I was silent, though I now began to suspect this notion of treating farmers like dogs, would end in no good; and many besides myself, converted by want, were of the same opinion.—At first, the gentry, the merchants, the shopkeeper, in short, those of no occupation and those of all occupations, had joined in calling for measures of severity against the farmers; one would have imagined, it was a crime to plough, sow, and cultivate the earth; or that some method had been discovered of producing corn without labour; and, I may venture to say, this madness was the only instance of unanimity between the government and the people.—The result proved, that even a whole nation, when acting

* See Brit. Crit. vol. ix, pp. 176, 274, 369.

† Guillotine,”

under the influence of its necessities, and passions more than its reason, may be wrong; and that the voice of the people is not always the voice of God, nor that of common sense.

“ A few weeks sufficiently manifested the efficacy of this nostrum, of which political quacks had so much boasted; whatever is done by force, is done badly; and whatever wars with the interests of a whole body of men, must be liable to a thousand latent modes of counteraction, which no wisdom can foresee, nor despotism reach.

“ While the military scoured one district, surreptitious bargains were made in another; and, as I have before observed, those who could afford it, were eager, not only to purchase at any rate, but willing also to pay the farmer for his risk in evading the law. The people who were precluded from this private commerce, and who perceived, that bread, as well as most other articles, was becoming daily more unattainable, now fancied nothing would relieve them effectually, except a general Maximum—This opened the eyes of those who had been so zealous in promoting the persecution of the farmers; but it was too late, the lower classes had acquired a disastrous taste for innovation; and, with the fickle restlessness of disease, which is ever flying to new remedies, they were earnest in demanding an extension of the Maximum. At the end of October 1793, then this memorable decree was promulgated—A decree, which France will long execrate, which cost her the lives of so many of her most useful citizens, and which her manufactures have not yet recovered.—Being in prison, I only know the immediate effect from the report of others; from not being able to procure necessaries for money, from the adulteration of every article which was susceptible of it, and from the number of poor shop-keepers hourly brought in, under the charge of violating the new law.” P. 11.

A few more lines of this singular picture, will render a still fuller comment on the dangerous text of a maximum.

“ We remained pretty much in this state, till the Spring of 1794—All open trade and commerce, were at an end—Sometimes we eat, sometimes we fasted—One day no bread, another no meat, and every day risking our lives, merely to obtain food to preserve them: indeed, our existence a good deal resembled that of a highwayman; we ran great hazards, got very scanty supplies, and were constantly in fear.—The government, which so long ridiculed all religions, and had strictly prohibited the Roman Catholics from practising the forms of theirs, now published a pompous harangue, to persuade people to a patriotic fast during Lent, and to inform them, that nature herself seemed to indicate to man, that in this season of universal renovation, he ought to eat sparingly.

“ I know not what effect this eloquence might have produced of itself; but the Maximum operated so powerfully, that very few had the choice of disregarding it; even the most anti-patriotic appetites were sometimes obliged to submit to these civic fastings.—Corn, however, being an article too bulky for general concealment, was still to be obtained, though precariously, and in small quantities; or, rather, the rich managed to purchase all the best, at an enormous price, clandestinely;

tinely; and the refuse, what had been damaged by being secreted in damp places, and was not fit for use, was sold at the Maximum to the poor. In the meanwhile, famine seemed rapidly approaching; parks, gardens, every slip of ground was ordered to be planted with potatoes; valuable trees and shrubs were torn up; and such was the madness, or apprehension of the moment, that it was proposed in the South of France to cut down the mulberry and olive trees, and cultivate nothing but corn and potatoes. Struck* (as the French emphatically expressed it) by the Maximum, all the manufactures at Lyons, Sedan, Rouen, Amiens, Abbeville, &c. &c. were shut up; and, of course, thousands of industrious workmen were starving. It must be observed also, that every sort of labour was necessarily included in the maximum law; so that various trades, which before were not subject to any regulation, were now obliged to work at fixed prices; thus, the act was entirely to the disadvantage of the poor; for a merchant, or shopkeeper, could make private bargains, but the artizan and labourer could not; especially as the total stagnation of commerce and trade had thrown so many out of employ, that hands were as plenty as provisions were scarce. In this respect, the law might well be compared to a cobweb, which confines small flies, and lets great ones escape. Almost every sort of importation ceased; no foreign merchant would send goods to be sold at the Maximum, nor would any native venture to speculate, or risk his capital, under such circumstances. Yet, as there were some articles, which could not be dispensed with, government itself undertook to procure them, and, for more than a year, the whole commerce of France was carried on by its agents. Ten thousand† of these were employed, some at home, others abroad, and many of them who were entrusted with vast sums of money, to purchase corn, disappeared, and left the republicans to provide for themselves. As the summer of 1794 advanced, the public distresses augmented, insomuch that it was judged expedient to sacrifice the fleet, in order to save the grain in the transports, and we owe the opportunity furnished us, on the glorious first of June, to the Maximum—the French would *not* have hazarded an engagement, but to avert a famine. Yet, notwithstanding the supply obtained at the expense of so great a loss of men and ships, the scarcity continued; and farmers, shopkeepers, and manufacturers were imprisoned, guillotined, drowned, and shot, without pity or remorse.”

P. 20.

* * Frappé par le Maximum.

† There is every reason to believe the French government did not at first intend to fix the Maximum for any article, except corn: but they soon found that, having once begun, it was impossible to stop. The law filled two large octavo volumes, and is extremely curious.

‡ This number has been stated officially.

§ See “the Report on Robespierre’s Papers,” *Moniteurs*—History of the French Revolution—Trial of Carrier, and many other publications. Carrier, who was a member of the Convention, used to menace the people of Nantes, that he would play at bowls with their heads. Nantes is a large commercial place, and thirty thousand of its inhabitants were destroyed in the various ways above cited.”

Into a short Appendix, the author has judiciously thrown the opinions of the French themselves, after their proof of this dreadful experiment. One of the best expressed of these we shall cite.

“ Throughout the republic, the progressive rise in the price of necessaries created universal uneasiness, and a consequent anxiety to discover the sources of the evil. In this state of things, a description of men, equally devoid of principle and of experience, struck with the effects, but without capacity to ascertain the causes of what they saw, and misled by a perfidious cabal intent on the ruin of our liberty, forcibly wrested from the National Convention that fatal decree which went to fix the price of necessaries. This law, as foolish as it was wicked, and injurious alike to all without exception, rent asunder the bonds of society, destroyed the main-springs of agriculture, of commerce, industry, and the arts; and, as had been too well foreseen, manufactures and works of all kinds consequently ran to decay. No efforts continued to be made to replace the daily consumption, and the merchant found himself straitened in the means of useful speculation, and every door shut against him. The deficiency of reproduction, the constrained inactivity of commerce, the outrages to which farmers were every where exposed, the yoke of a law more properly murderous than penal—all tended to diminish and render precarious the public supplies, &c. &c.—You doubtless will not hesitate to repeal the Maximum, a law on which sentence of condemnation has long been passed, in the opinion of those even to whom it was held out as a talisman to operate their complete prosperity.” P. 59.

Mrs. ——— very candidly confesses, that at first she had participated in the common opinion, that a maximum would put an end to impositions, and rejoiced accordingly at the establishment of the law. But experience undeceived her, and she now publishes the result of that experience for the benefit of her own country. Such a purpose so executed, demanded of us a speedy and conspicuous notice, and we have therefore taken the earliest opportunity to insert this brief account. Some anecdotes, addressed to the feelings, are also inserted, and well related in this pamphlet; in which the talents that gave interest to *the Residence* are still manifest.

ART. XIV. *The Law of Executors and Administrators.* By Samuel Toler, Esq. of Lincoln's-Inn, Barrister at Law. 8vo. 144 pp. 8s. Butterworth. 1800.

THE title of this book seems rather exceptionable. When the subject matter of a treatise is represented by an abstract term, writers of authority have frequently prefixed the word *Law*, as part of the name of their work, to signify that

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it comprehends every thing which is to be found in our system of jurisprudence upon the subject. Thus there is "The Law of Parliaments", "The Law of Evidence", "The Law of Executions", &c. but we recollect no instance where it has been applicable as is done here; not to the legal doctrine itself, but to the persons who are partly interested to know what that doctrine is. We say partly, because, in strictness of speech, the law which is unfolded by Mr. Toler, is as much the law of those who make wills, or of those who derive title under them, as it is of the executor by whom the will is carried into effect. This mode of expression is therefore not less inaccurate than it is unusual. The title of the valuable work, written by Mr. Justice Dodderidge, upon the same subject, namely, "The Office and Duty of Executors", is exempt from a similar imputation. But when we quarrel with the sign which this author has hung out before his work, it is principally because it holds forth but an adequate promise of the real instruction and entertainment which the reader will receive, when he enters more deeply into it. Mr. Toler has treated this very important and extensive branch of the law in a manner useful to the profession, and creditable to himself. "The Office and Duty of Executors", published under the name of Wentworth, but generally attributed to Judge Dodderidge, is one of the best treatises that we have upon a law subject. But as it was written at a period so distant as the time of James I.* a new work has become necessary, since, as Mr. T. observes, that treatise is of necessity defective in regard to later adjudications, which, especially in equity, are very numerous and important. As that work is looked up to, and quoted as authority, in our courts of justice, we cannot help wishing that not only its substance, but its text, had been preserved entire in the present publication. At the same time, it is but justice to Mr. T. to observe, that, to obtain this advantage, he must have sacrificed his present more methodical and perspicuous arrangement. He has divided his subject into three books. The first of these treats of the appointment of executors and administrators; the second, of their rights and interests in and over the effects of the deceased; and the third,

* As it is our interest to repress the itch of scribbling in persons unqualified to instruct or amuse, selfishness almost tempts us to keep back an anecdote which may tend to encourage it, by showing that some good may unexpectedly spring from such publications. This treatise, and perhaps the no less celebrated production of "The Touchstone of Common Assurances", are stated by the author, in his Preface, to have owed their origin to King James's *Preface to his book against Tobacco*.

of their powers and duties in collecting and distributing the assets, as these effects are technically called. These main parts of his division, and also the subordinate heads into which they are distributed, have been kept as distinct as the nature of a law subject will fairly admit; where it is necessary, not only to lay down the general rule, but to point out the cases to which it is inapplicable, and the grounds upon which its various nice and subtle distinctions depend. Mr. T. has examined the several subjects of his work, in many places at least, with a minuteness sufficient to satisfy enquiry; and he has, in most points (we cannot say in all) unravelled them with a sober patience, which avoids prolixity, and prevents confusion. His language is definite and simple, and, so far as we have traced him, studiously selected from those books upon which he relies as authority for the doctrine he lays down. We cannot help wishing, however, that he had referred his reader less frequently to abridgments and compilations, instead of the more legitimate authority of decided cases. However useful Conyer's Digest, and the Abridgments of Bacon and Viner, and Burn's Ecclesiastical Law may be, the cases which they abstract ought to be cited and consulted, in preference to their abbreviated accounts. The author is, we are assured, well acquainted with the maxim cited by Lord Coke, when speaking of one of the most valuable Abridgments in our law—*Melius est petere fontes quam sectari rivulos.*

A further general objection which struck us in going through this work, is of greater consequence to the student than it is to the lawyer. The author, in entering upon the several heads of his subject, has given his readers no preliminary scheme of his method; no abstract of the parts into which his subject matter must be divided. This excellent mode, which keeps the reader's attention alive during the progress of discussion to the extent and limitation of every rule, is, as far as we recollect, uniformly observed by Lord Chief Baron Gilbert in all his treatises, and in most instances by Lord Hale. It would have cost Mr. T. little trouble to do this, since his book is well-arranged; and it would have saved so much to his less-experienced readers, that we trust he will attend to it in a future edition. Thus, in treating of the appointment of executors and administrators, it would have rendered his work more conspicuous if he had specified, at the commencement, how many sorts of executors and administrators there are, and how they become so. The consideration of executors, *de son tort*, which is treated of in chap. i, sect. 2, ought to have been postponed until after chap. iii, which treats of administrators.

We further think that he should have pointed out the distinction between legal and equitable assets, and where the real estate is made a subsidiary fund, &c. ; whereas he first treats of the payment of debts, and discharge of legacies, instead of deferring it to the latter end of his work. It would have added much to the clearness of his exposition, and rendered the distinctions more easy of remembrance, if he had discussed these points under the same head, and thus brought them into a more direct and immediate contrast with each other than is now done. Indeed the least full and satisfactory part of the book, is that which treats of legacies and the marshalling of assets. Not only many of the nicer distinctions, but some of the leading principles of the law upon these subjects, are wholly omitted. Perhaps the author should have recollected, that he ought to have stepped forward with all his power and information on that part of his subject, where Judge Dodderidge's work was, from the distant period in which he lived, the most defective. We have been thus particular in our reflections, because we are satisfied that the gentleman who has produced so good a book, is capable of making it more perfect. We wish again to repeat, that even these imperfections cannot prevent us from mentioning it to the public as a valuable work, on a subject upon which a good book was much wanting.

A few inaccuracies of expression occurred to us in perusing the book, which we have pointed out for the author's consideration in his next edition.

P. 80, he says, "if the deceased executor hath taken out probate, or the deceased's next of kin administration [*and afterwards die*] then another species of administration, which hath not hitherto been mentioned become necessary, namely, an administration de bonis non, &c." Here the sense evidently requires the insertion of some such words as those we have introduced between brackets.

So also, p. 98. "Or if the administrator, before the repeal, obtain a judgment for a debt due to the intestate, he is not entitled to take out execution, but the defendant may avoid the judgment by an *audita querela*." Both the authorities in the margin, and the context, require the insertion of the words, "*after the repeal has been obtained*"

Further, p. 248. "The defendant, within that period, paid into the childrens' own hands their several legacies; the eldest of whom was then sixteen years, the second fourteen, and the youngest only nine. *On her coming* of age, they filed their bill against the executors to be paid their respective legacies," &c. The relative "*her*," has no proper antecedent;

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and though we may conjecture that it refers to the youngest child, there is nothing in the statement from whence we can properly collect it. Indeed, upon looking into the original report in Atkins, the period at which the bill was filed is not expressly mentioned. These, however, are trivial errors, incident to every first edition of a work, and easily corrected by the reader himself.

ART. XV. *A Defence of Scripture Doctrines, as understood by the Church of England; in Reply to a Pamphlet, entitled "Scripture the only Guide to Religious Truth"; or, "A Narrative of the Proceedings of a Society of Baptists in York, in relinquishing the popular Systems of Religion, &c*." In a Series of Letters to Mr. D. Eaton. By the Rev. John Graham, Rector of St. Mary, Bishophill Sen. and of St. Saviour, York; and Chaplain to the Right Hon. Earl Bathurst.* 8vo. 118 pp. 2s. 6d. Tesseyman, &c. York. 1800.

THIS tract is prefaced by an address "to the Public", stating succinctly and satisfactorily the principal reasons for the publication of it. Letter I. premises some things, before entering upon the proposed design; 1st. contending that, as no length of time can sanctify error, nor can any arguments from numbers be conclusive; so truth is no less venerable because it has stood the test of seventeen centuries, nor is the majority always in the wrong. 2dly. The rule is adjusted, by which we are to interpret the Holy Scriptures. Here, the nature of the cases in which the literal and the figurative sense of Scripture are to be severally taken, is well explained; and some good remarks occur concerning the use of metaphors. 3dly. The question concerning *the inability of man* is set in a proper point of view. Lastly, the peculiar views of the Methodists, with their "extatic impulses, enthusiastic frames," &c. are disclaimed; and the questions principally to be considered are declared to be,

"What is the revelation which Jehovah has given concerning himself? What is the real character and condition of man? How is he to obtain the favour of God? How to obtain that holiness, without which no man can see the Lord?" P. 11.

* This Narrative has not reached us. *Rev.*

Letter II. begins by exposing the prejudice and disingenuousness (we might add the *impudence*, for we do not account it ignorance) of those writers, who charge Trinitarians with believing a *plurality* of Gods. (P. 12.)

It is a striking feature, we think, in the controversies of the present times, and not least in the theological, that opponents are continually represented as holding opinions, and speaking a language, which they expressly disavow. Thus, in the instance before us, do Unitarians deal with Trinitarians; and thus do *rational* Christians (as they style themselves) treat more humble believers, representing them as discarding reason in judging of revelation, when in fact they strenuously exercise reason in judging whether the revelation be divine, and what is the true sense of the things revealed? And, having satisfied themselves on these points, they subject reason to faith, believing what they find God has declared, *because* he has declared it. The Letter then proceeds to settle the question,

“ Whether, if there should be any thing contained in the Scriptures, that favors the idea of an union of the Divine Nature with the human in Jesus Christ, and of a Trinity of Persons in one God,—such doctrines are inadmissible of themselves, as being contrary to reason and common sense.” P. 13.

Here the usual distinction is taken, betwixt things *above* and things *contrary to* reason.

“ If you ask us, how we can conceive of three intelligent agents subsisting in one undivided essence? we answer, that we have no distinct idea upon the subject; nor does this at all affect the question. It is in vain for us to attempt to form adequate ideas of God, either in his attributes, or mode of existence. We can know nothing concerning him, but what he is pleased to reveal to us; and, therefore, to revelation we must have recourse, and let that determine this controverted point. If revelation clearly affirm the doctrines of the Divinity of Christ, and a Trinity of Persons in the Godhead, any diffidence we may be disposed to feel in receiving them, on account of our inability of fully comprehending them, should vanish as the vapour before the sun.” P. 16.

The author examines, 2dly, whether the doctrines of an union of the divine and human natures in Jesus Christ, and of a Trinity of Persons in one God, are, or are not, clearly revealed in Holy Scripture? That they are so is shown by these arguments, that “ the names and titles of the true God are applied to Christ”; that “ the incommunicable attributes of Jehovah are directly ascribed to him”; and, that “ he who sustains the offices which Christ sustains must be divine.”

“ The result of the whole is this: declarations and exhibitions are given in Scripture of Jesus Christ, some of which make him human,

some di ine, some God and Man in one Christ. Your system argues (with as much propriety as I should infer that man has no soul after reading a treatise upon anatomy) Christ is man, therefore he is not God; yet you cannot shew us, that such a consequence is necessary in the nature of things, and that therefore he cannot possibly be God as well as man. We acknowledge him as he is revealed, the incarnate God; the Son of the Virgin Mary, and the Son of God; who "is before all things, was in the beginning with God; and is God." For this belief we have as satisfactory evidence as we could wish. I assure my readers, I have not produced even a specimen of several kinds of argument and proof still adducible in support of this most important truth. I trust enough is brought forward to shew, that we are not worshipping a Creature, instead of our Creator; that in "honoring the Son even as we honor the Father," we ascribe to him only "the glory due to his name;" and that if we venture the salvation of our souls on the atonement he has made for sin, and the prevailing efficacy of his intercession, we are not so likely to "bring upon ourselves swift destruction," as those "who deny the Lord that bought them," and treat as a worm of earth Him, who in Heaven is thought "worthy of receiving power, and riches, and wisdom, and strength, and honor, and glory, and blessing." P. 27.

Letter III shows,

"1st, What was the proper design and efficacy of the Jewish sacrifices. 2ndly, What relation there is between them and the death of Christ. 3dly, How we are to interpret the immense body of texts, which appear to us to represent the death of Christ as fulfilling other ends, besides sealing the truth of his mission, &c." P. 30.

The arguments in this Letter cannot easily be epitomized, and we trust many of our readers will choose to see them at length in the work itself.

Letter IV. on *Election*, is very brief; the author declining "to enter largely into it." We find him asserting, however, and we concur in the assertion, that in the established Church of this land, "all extremes of Calvinism and Arminianism are avoided, and in which, therefore, all moderate men may agree to worship God in spirit and in truth." P. 44. The following sentiment is as candid as it is just:

"Though I conceive all deliberate separatists from the religious establishment of their country, except when compelled by the paramount command of a well informed conscience, to be guilty of the sin of schism, so severely condemned in the word of God; yet I indulge a confident persuasion, that many Methodists and Calvinists not in the bosom of the Church; and many persons in the Church, suspected as they unfortunately are, of "blind attachment to their Father's Creed," may be presumed to be real Christians, and led by the spirit of God, notwithstanding their disagreement with each other in some things. They may all belong to the real Church of Christ, and yet differ in opinion

opinion on some less important points, and may even have much of the spirit of contention and division amongst them. The Scriptures call the effects of the divine spirit upon the heart and character of a believer, a change; but they represent it as a progressive change: consequently, while the change is incomplete, there is still something yet amiss remaining, and that may be a spirit of division and difference of opinion and practice in some subordinate matters of religion. But this will no more prove that the spirit is the author of division and confusion, than it will follow that the sun is the author of cold, because all are not completely warm upon whom he shines. St. Paul writes to the Church of Corinth, as "sanctified in Christ Jesus, and called to be Saints;" yet he beseeches them, that there be "no divisions, and envyings, and strifes among them," and states, that they were yet comparatively "carnal, and but babes in Christ;" yet sanctified in Christ Jesus, and Saints." P. 45.

Letter V. treats of the *Influence of the divine Spirit*; its ordinary operations in general; and its working faith in particular.

"The extraordinary gifts of the Holy Spirit are not now expected at all; no man, some enthusiastic individuals excepted, now expects to be empowered to work miracles, or to have future events revealed, or to have any express revelations and communications from heaven, "any secret whisperings, or private interpretations, any dark inward work whatever upon the mind."

The enquiry, what is a true and saving Faith? is excellently conducted.

Letter VI. gives the following view of *the Fall of Man*:

"We believe that he can think and judge, weigh evidence, and feel the force of motives. We do not consider him destitute of a natural power to do or avoid an action; we admit that he can read, hear, meditate, pray, examine himself, go to a place of worship, and avoid the way and practice of sinners. We do not deny that he may, by his own unassisted reason, by the help of the Scriptures and other writings, arrive at just ideas respecting the being and attributes of Jehovah, the doctrines of grace, and the line of duty which a believer ought to pursue. But we believe, that through the disorder of his darkened understanding, and corrupted taste, he does not of himself form spiritual and suitable conceptions, concerning the excellency of God's moral character. We believe, that whereas his duty is to love the Lord of God, with all his heart, with all his mind, with all his soul, and with all his strength, he naturally does not love God, having a carnal mind, which is enmity against God. We believe that he is by nature radically corrupt in his will, affections, appetites, and tempers, and inclined to evil, and to no good; so as not to do that which is intrinsically good "without the grace of God preventing him that he may have a good will, and working with him when he hath that good will." We further believe, that this natural depravity instantly operates in leading us to the commission of actual sin, whereby we contract personal

personal guilt, and that the wages of sin, of every sin, is eternal death, eternal misery, if not remitted." P. 71.

This view of fallen man is then "confirmed by the Holy Scripture; by the universal practice of men; and by the consent of the generality of mankind." P. 73. The author then encounters some of the principal objections against this view of the fall, and against the collateral doctrine of the influences of the Divine Spirit, drawn from some supposed absurdities and improbabilities in the doctrines themselves. P. 83. We have read pp. 87, 88, with especial satisfaction.

The concluding Letter VII. contains

"Remarks, 1. Upon the reasons assigned by Mr. D. E. for his separation from the established Church. 2. Upon the qualifications necessary for a proper investigation of religious Truth. 3. Upon his present system, when contrasted with that which he has abandoned." P. 97.

Here, among other things, the hackneyed cavil against our Liturgy, for some expressions in the Burial-Service, when applied to men dying in a supposed state of unrepented wickedness, are well considered and answered.

We strongly recommend this tract, as a very argumentative, perspicuous, and vigorous defence of Scripture Doctrines, as understood by the Church of England.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Holy Land: a Poem.* By Francis Wrangham, M. A. Member of Trinity College, Cambridge. 4to. 14 pp. 1s. 6d. Deighton, Cambridge; Mawman, London. 1800.

This Poem, it appears, obtained Mr. Seaton's reward, for the best English Poem, by a Master of Arts of the University of Cambridge, for the year 1800. It has, as might be expected, considerable merit; though we think the writer might have much improved it, by going further back into the history of "eventful Palestine", than the invasion of it by Joshua, with which the Poem commences; and that the death of Mr. Tweddell, at Athens, was neither of sufficient importance, nor sufficiently apposite to the subject, to be properly introduced into a Poem of this sacred nature. The author's division of the sub-

ject into the past, present, and (as far as it can be anticipated) the future-state of Palestine, is judicious; and certainly affords a wide scope for the display of poetical powers. Of the execution of this plan, we cannot give a better specimen than by extracting the following passage, which concludes the Poem.

“ Yes! rise it will, Judæa, that blest morn
 In time’s full lapse (so rapt Isaiah sung)
 Which to thy renovated plains shall give
 Their ancient lords. Imperial fortune still,
 If right the Bard peruse the mystic strain,
 Waits thee, and thousand years of sceptred joy.
 With furtive step the fated hour leads on,
 Like midnight thief, when from thy holy mount
 Sorrow’s shrill cry; and labour’s needful toil,
 And servitude shall cease; when from above,
 On living sapphire seated and begirt
 With clustering Cherubim, whose blaze outvies
 Meridian suns, through heaven’s disparting arch
 Thy recognized Messiah shall descend;
 In royal Salem fix his central throne,
 And rule with golden sway the circling world.

Oh! come that day of glory, that bright speck
 Far in the dim horizon’s utmost verge,
 By Prophecy’s unerring finger mark’d
 To Faith’s strong eye—when, with th’ innumerable good
 Of every age, the white-robed saint shall stray
 Through groves of Paradise, and drink unquench’d
 Th’ exhaustless stream of science! Seaton there,
 Who bade to God the annual hymn ascend;
 There Newton, whose quick glance, through farthest space
 Darting, in every page of nature’s code
 Saw Deity inscribed; and Paley there
 (For why should Praise, still lingering ’round the tomb,
 Her torch sepulchral light but for the dead?)
 From whose keen spear the atheist crew appall’d
 Shrank to their native night; with all, whose voice
 And harmonizing life in virtue’s cause
 Their blended rhetoric pour’d, shall shine as stars;
 Glowing in heaven’s eternal firmament
 With beam unchanged, while suns and worlds decay.” P. 12.

Upon the whole, although more might perhaps have been made of this extensive and highly interesting topic, yet the performance before us must be deemed creditable to the genius of the author, and to the learned body to which he belongs.

ART. 17. *Mary Queen of Scots, an Historical Ballad; with other Poems.* By a Lady. 12mo. 2s. 6d. Stockdale. 1800.

There is great simplicity and elegance in these Poems, as will sufficiently appear by the following short specimens.

“ *To a Lady, on receiving from her a Toy, which had belonged to a departed Friend.*

The lightest gift that friendship makes,
A brittle shell, a fading flow’r,
From her soft touch a value takes
Above the dreams of wealth or pow’r.

But if the shell, the flow’r, were known
In scenes of bliss too fair to last,
They boast a magic all their own,
And give existence to the past.

Alas! each blended charm endears
To *my* fond heart this simple toy,
Bestow’d by her my soul reveres,
Memorial of departed joy.”

“ SONNET,

*On leaving the Cottage of Lady E—— B——, and Miss P——.**

Dear mem’ry! guardian of each past delight,
Whose voice recalls the fleeting form of joy,
Select such tints as time can ne’er destroy;
And in unfading hues serenely bright,
The lavish beauties of that vale unite,
Where friendship (only bliss unapt to cloy)
Taste, science, converse, all their spells employ,
And urge the circling hours with rapid flight.

‘The soft enchantment of the scene renew,
Re-echo oft the harp’s melodious tale;
Inspir’d by thee, I still shall fondly view
The sweet reclus of Llangollen Vale,
Still catch the accents of their last adieu,
And still their mountain-bosom’d cottage hail.”

ART. 18. *The Mince-Pye, an Heroic Epistle, humbly addressed to the Sovereign Dainty of a British Feast.* By Caroline Petty Pasty. 4to. 3s. 6d. Bensley. 1800.

This is a playful, good-humoured, and facetious trifle, ridiculing the splendid and truly magnificent publication of the SOVEREIGN, by Mr. Pybus. It is dedicated to the veritable *Sovereign* of a British table, namely, a Plum-Pudding. A short specimen will show the author’s object and talent. It is an address to Mince-Pye.

“ Illustrious Pye! O, could thy sweets infuse
Their faint resemblance in the anxious Muse,
Then in high-seasoned song her voice should raise
Strains less unequal to thy dainty praise!

* Certainly, Lady Eleanor Butler and Miss Ponsonby.

But what, alas ! avails the kitchen fire ?
 Its smoke half suffocates, its blazes tire ;
 Vain are the pot-hooks that adorn its crane,
 Its whirling jack, and shining ranges vain,
 To grace Mince-Pye ; though they from it receive
 The deathless tame Mince-Pye alone can give.
 Since then established Mince-Meat thus defies
 The pow'r of luxury, that never dies :
 The splendid dish and plate how much more vain,
 Of perishable glass or porcelain,
 Tho' pot'ries be exhausted, millions spent,
 The glutton's paunch is Mince-Pye's monument.
 And thou, lost mess, which civil discord gave
 An early victim to oblivious grave,
 Whate'er thy faults, Plum-porridge (who has none ?)
 Amply thy excellencies might atone,
 When smoking hot, thy spicy vapours cross
 The morning keenness of a Christmas frost.
 Thee, four Reserve, in sable garments dight,
 Fanatic gloom excluding Reason's light,
 And Av'rice o'er the saveall's dying flame,
 Shall ever execrate and hate thy name ;
 While Hospitality's regretful tear
 Shall drop a tribute on thy mournful bier.
 But Fate so wil'd ! nor let these realms deplore
 The mixt event, that left one dainty more.
 Yes ! though a custard left, which Berty stirs
 With porridge richness in her porringers ;
 And in whole smooth, soft texture, Pleasure saw
 The sweetest urther for a toothless jaw.
 Their public zeal for this it well becomes
 Rich Aldermen to mark in pond'rous romes ;
 But where he is, the ablest bards among,
 Who hopes to name their wond'rous feats in song ?
 Vain were the talk : nor let them once suppose
 The Muse such mighty deeds could e'er disclose :
 Weak the attempt their eatings to rehearse,
 Though childish fondness might endure the verse :
 Nor can she deem it meet ; for should as high
 As jellies pil'd on salvers, volumes lie,
 And cloud-capt heaps of panegyric raise,
 This couplet would contain their sum of praise ;
 " They seized, with greedy haste, the custard's store,
 " And fairly eat till they could eat no more ! " P. 15.

Mr. Pybus's Poem was adorned with a superb engraving of the Imperial Crown of Russia ; to this Poem a Mince-Pye is prefixed : and, to correspond with the Portrait of Mr. Pybus, we have here a Portrait of the celebrated Mrs. Glasse, in the act of taking a drop of Cherry Bounce !

ART. 19. *Convivialia et Saltatoria; or, a few Thoughts upon Feasting and Dancing, a Poem. In Two Parts. To which is annexed, A Poetical Epistle in Praise of Tobacco. By G. Orchestikos. In Page 38, is a Letter from the late amiable Poet, William Cowper, Esq. relative to the Poem on Tobacco. Small 8vo. 62 pp. 1s. West and Hughes. 1800.*

In these *Thoughts in verse*, the reader must not expect any thing like Poetry. The "*Convivialia et Saltatoria*" contain a long account of a corporation feast, and a subsequent ball. These have often been topics of merriment to the writers of ludicrous verses, but have seldom been described with less ingenuity or humour than in those before us. The writer seems fond of the measure so successfully adopted by Mr. Anstey, and writes it, in general, with tolerable fluency, though there are occasionally very faulty lines; but as to the wit and knowledge of the human character, which give the zest to that author's compositions, this work is a mere *caput mortuum*. Neither have the other Poems any spirit or humour to recommend them. No wonder that Mr. Cowper declined a contest with such an antagonist. His good-humoured and gentleman-like letter on the occasion, is the most valuable part of the publication.

ART. 20. *Britons United; or, Britannia Roused. In humble Verse, upon different Subjects before and subsequent to the Battle of the Nile, applauding the patriotic and persevering Spirit of our brave Countrymen, is humbly presented by John Stewart, late of Mr. Secretary Dundas's Office, Downing-Street. 8vo. 69 pp. 2s. Stewart. 1800.*

This loyal, and, we doubt not, worthy person, seems to have been fitter for the place he held in Mr. Dundas's office (that of a messenger) than a seat on Parnassus. Perhaps he was encouraged to this attempt by the consideration, that Mercury, the messenger of the Gods, was also a patron of Poets. His loyalty, at all events, deserves praise, whatever may be said of his poetry: for, as he justly observes, in his Address to the reader,

"What subject is more important and truly great,
Than the providential preservation of our king and state?"

And, indeed, after reading the following lines, what critic would use the "rod" which the author deprecates?

"Yet, when it is offered as the widow's mite,
He'll spare the rod, and not lash me tight:
Though unlearned and illiterate, if he loyal feels,
In his country's cause may use his head and heels.
As for me, I've run and rode my best,
From the north and south, and from the east and west,
Long run the fountain that affords me rest."

We heartily join in this wish. Long may it run! although its waters seem not endued with the quality ascribed to those of Helicon.

ART. 21. *An Elegy, supposed to be written in the Garden of Ispahan, dedicated to her Grace Georgiana Duchess of Devonshire. By Mirwan Ebn Abdallah Melek.* 4to. 1s. West and Hughes. 1800.

The Oriental obscurity of this Elegy is beyond the reach of European critics. If the author be truly a Persian, he writes English wonderfully well; if an Englishman, he writes it wonderfully ill. In almost every stanza there is a verb plural joined with a substantive singular, or the contrary; besides other grammatical and rhythmical solecisms; yet the metre is smooth and well cadenced.

DRAMATIC.

ART. 22. *The Point of Honour: a Play, in Three Acts. Taken from the French, and performed with universal Applause at the Theatre-Royal, Hay-Market. By Charles Kemble.* 8vo. 62 pp. 2s. Longman and Rees. 1800.

This dramatic piece cannot properly be classed either among comedies or tragedies, and is therefore called by the author a play. The fable is briefly this: Durimel, a young soldier of fortune, but who, on account of an indignity offered to him by his colonel, had deserted from a French regiment, is admitted into the family of Mrs. Melfort, a widow lady residing in a town on the German frontier, and acts as a sort of steward or manager of her concerns. In this situation, he becomes enamoured of Bertha, the daughter of Mrs. Melfort; who, impressed with a sense of his merits, and finding the attachment to be mutual, consents to their union. Just at this period, the very regiment from which Durimel had deserted enters the town, and two of the officers are quartered in Mrs. Melfort's house. At this period Steinberg, a neighbour of Mrs. Melfort, and rival of Durimel, having discovered his secret, betrays it. He is seized, tried, and condemned; when the major of the regiment, a venerable old officer (who had lately come into that corps) discovers him to be his son. Some affecting scenes ensue; and both the father and son, on a *point of honour*, reject a plan for the escape of the latter, as the major had passed his word for his appearance. At last, when the sentence is to be executed, the major (having first, as his duty required, given the signal to "fire") throws himself into the arms of his son, in order to die with him. This discovery produces a pardon, through the intercession of the colonel's son, a pert and volatile, but good-natured young man; whose character and manners form, in the early part of the piece, some little relief to the tragic scenes of which it is mostly composed.

We do not remember to have seen the original of this drama; but the general style of the translation (or imitation) is unexceptionable; and, as it is interesting in the perusal, it must have been still more so in the representation.

NOVEL.

ART. 23. *Elise Durient; par Marie de Comarion Marquise de Montalambert. Five Volumes. 12mo. 12s. 6d. Dulau. 1800.*

This novel is written in very easy and elegant French, and exhibits a pleasing but melancholy story. Towards the conclusion it becomes peculiarly interesting. We may certainly commend the ingenuity of the author, and can only object, that perhaps to some readers the narrative may appear rather tediously protracted.

M E D I C I N E.

COW-POX.

ART. 24. *A comparative Statement of Facts and Observations relative to the Cow-Pox. Published by Doctors Jenner and Woodville. 4to. 43 pp. 5s. Hurst. 1800.*

On first reading the title to this pamphlet, we might conceive it to be the joint production of Doctors Jenner and Woodville, instead of being, as it really is, an examination and comparison of the opinions of those gentlemen on the subject, by an anonymous writer, with every where, we should add, a strong bias in favour of those of Dr. Jenner. As both, however, have been amply discussed in our former numbers, and no new facts or observations are here adduced, it seems unnecessary to notice them further. A neat, coloured engraving, representing the small-pox, and the cow-pox, in different stages of the complaints, is prefixed, which seemed necessary to account for the extraordinary price of five shillings, charged for this slender publication.

ART. 25. *A concise View of all the most important Facts which have hitherto appeared concerning the Cow-Pox. By C. R. Aikin, Member of the Royal College of Surgeons, London, &c. 12mo. 118 pp. 2s. 6d. Phillips. 1800.*

It is a singular circumstance in the history of human knowledge, that there are many facts of considerable importance, with which we remain acquainted for ages, perhaps, without turning our attention to them, or procuring from them the advantages they are capable of producing. It is now clearly ascertained, that the cow-pox has been known, as well as that it was communicable to the human species, and had the power of guaranteeing them from the small pox, from time immemorial. The knowledge of this property of the cow-pox was not confined to the mere rustic, to those who milked, or were proprietors of cows. We have the testimony of several surgeons of character, who now tell us, that they recollect, when they were inoculating certain parishes for the small pox, being told by some of the individuals, that they would readily consent to undergo the operation; but that they could not have the disease, as they had

had had the cow-pox; and they add, that those subjects could not be made to receive the small pox. Yet this pointed and remarkable circumstance led to no enquiry, until Doctor Jenner fortunately, within these two or three years, undertook the investigation of the business. In this task he has been ably and amply seconded and supported, so that we have already a body of facts, collected by practitioners from every part of the kingdom, and from many places on the continent, where vaccine inoculation is constantly carrying on, all tending to prove the same circumstance; namely, that persons who have passed through the genuine cow-pox, can never afterwards be infected with the small-pox. In the course of the numerous experiments that have been made, and we understand more than 30,000 persons have been inoculated with vaccine matter, it has appeared that the disturbance it produces in the constitution is so insignificant, that children, within a few hours from their birth, and women in every stage of their pregnancy, may undergo the disease with the most perfect safety; that there are rarely, or never, any pustules, except on the inoculated part; and that it is not communicable by the breath, or by effluvia from the bodies of persons infected with it. On the other hand, we know that the small-pox, communicated by inoculation, in the most guarded and cautious manner, turns out, every now and then, to be of the confluent kind, and in such cases is as dangerous and fatal as when received in the common way; and that the effluvia from the inoculated, is as certainly infectious as that from the natural small pox. Great care, however, must be taken, lest, by negligence or inattention, the benefits of this discovery of the salutary properties we have mentioned, as possessed by the cow-pox, be lost, and the practice brought into disrepute. It is particularly necessary for us to be cautious in assuring ourselves that it is the matter of the genuine cow-pox which we use, and not matter of a spurious kind, which in some degree resembles it; also that we mark the symptoms, that they follow in due order, before we pronounce our patient to have passed through the disease. This consideration leads us to the little volume before us, the reading of which gave birth to the reflections we have here detailed. The author, considering the number of publications already produced on the subject, and that each of them contained something necessary to be known, thought he should be doing an acceptable service by compressing, and bringing all that was material into a small compass. This he has done in a neat and judicious manner, and has produced a work that will be extremely useful to persons who have not leisure to read all the works on the subject that are published; or who, living at a distance from the metropolis, cannot readily obtain them.

ART. 26. *Practical Observations on the Inoculation of the Cow-Pox. To which is prefixed, a compendious History of that Disease; and of its Introduction as a preventative of the Small-Pox.* By John Addington, Surgeon. 8vo. 50 pp. 1s. 6d. Johnson. 1801.

The author of this little work has adopted a plan similar to that of the preceding, and has executed it, we will add, with propriety and judgment; stating the few points on which there have been any controversy

or difference of opinion, and every where showing a perfect knowledge of the subject. He has, besides, given the result of his own practice, which appears to have been considerable, and tends to confirm the favourable opinion, now pretty generally entertained, of vaccine inoculation.

DIVINITY.

ART. 27. *The Nature and Danger of Infidel Philosophy, exhibited in Two Discourses, addressed to the Candidates for the Baccalaureate in Yale College, September 9, 1797. By the Rev. Timothy Dwight, D. D. President of Yale College. With a recommendatory Address, by the Rev. Dr. Ryland, and the Rev. Mr. Fuller. Reprinted at Bristol; and sold by Hurst, Button, and Chapman, London. 1799.*

Dr. Dwight has been already known to us as a poet (see vol x, p. 472) and he appears in these Discourses to great advantage as a philosopher and as a divine. That a name so well established as that of Dr. Dwight, should receive recommendation from two persons comparatively unknown, to us appears whimsical; but there was probably some local reason for it, where the tract was reprinted. Of the author, however, we learn from their Address, that his appointment, as President of Yale College, at New-Haven in America, took place in 1795; and that he is the grandson of President Edwards. It is also justly remarked by them, that "his natural turn for poetry, without diminishing the solidity of his reasoning, imparts to his prosaic compositions a concise, impressive, and glowing energy."

These Discourses are of the most useful kind, and fully evince, among other points, that the author has carefully studied the Philosophy he describes. He shows at large the inconsistencies of the modern infidel philosophers with each other, and with themselves, by ample comparisons of their opinions deduced from their own writings. But he is particularly excellent in warning young men against their seductions. The difficulty of resisting ridicule, at that period of life, is explained with singular judgment and perspicuity.

"Unworthy and unsatisfactory as this method of attacking Christianity appears, and in spite of the strong presumptions against a cause, which has ever needed and resorted to it, you will find no small danger from these very weapons. You will dread to become the objects of scorn; and to be wounded by the shafts of derision. You will be afraid to declare yourselves friends to a cause, which has been the standing jest of so many men of wit, and which has been so often and so publicly holden up to systematized contempt; to which insult is merit, and mockery a fashion.

"Young novices in human affairs, doubtful of our own strength, partially acquainted with this great controversy, ardently coveting esteem, and trembling at the approach of disreputation, you will need no common share of fortitude, no frequent degree of self-command, to stand the shock, to examine the true character of the contending parties, and to discern the real nature of the conflicting causes. Could you assume this fortitude, and accomplish this examination, the danger

ger would vanish; but you will be assailed so often, and so powerfully, that, perplexed before by the arguments which I have mentioned, you will be in imminent danger of yielding yourselves a prey, to avoid the fatigues of an arduous and unremitted contest, and to shun the assaults of an enemy, who not only points his arrows with steel, but dips them in poison." P. 58.

As these Discourses may properly be styled, the Young Man of Education's Preventative against the Infidelity of the Times, in that character we wish to see them known and circulated. We have nowhere seen so much rational opposition to deistical writers, compressed within so narrow a compass.

ART. 28. *Sermons on practical and important Subjects; with a Preface, particularly addressed to Candidates for Orders, and the younger Clergy.* By Philip Henwill. Vol. I. 8vo. 205 pp. 7s. 6d. Easton, Salisbury; Egerton, London. 1799.

Mr. H. is one of the most notable preface-writers we ever met with. In the course of 137 pages, topics so numerous and various are discussed, that we can scarcely give an account of them, and much less of their connection. The excellence of the Liturgy, the proper mode of reading it, and some biblical criticisms, are tolerably well connected together; then digression begins. Great displeasure is expressed, from p. 47 to p. 54, at the phrase "inferior clergy"; as if any thing more were meant by it than a subordinacy of station in the church. We do not think it is ever used contemptuously or disrespectfully. Criticism then recurs; and advice is given concerning the style and composition of Sermons, the partial inspiration of the Scriptures is maintained, and the residence of the clergy on their benefices is shown to be highly important. A sudden transition is now made to public-houses, which are reprobated, not more strongly than they deserve; and another transition, still more extraordinary, from the signature of certificates for publicans, to that of testimonials for candidates for holy orders. We now come to tithes in kind, the claim to which is carried as far back as Abraham; the allowance of *land*, in lieu of tithes, is disapproved of, contrary, we believe, to the judgment of those, in general, who have received it; and the letting of glebe and tithes to resident curates, in preference to all other persons, is properly recommended. Churchwardens and briefs conclude this miscellaneous Preface; in which, with all its redundancies of style and matter, clergymen may find several hints not unuseful to them and their flocks.

The Sermons are in number seven: On the Duties of the Ministers; Charity; the true Character of Neighbour; Slander; Reliance on God's Mercy, in Opposition to Spiritual Pride; Conscience; and Death. There are very few things in this volume to which we find occasion to object. Among those few are the following passages; our reasons for objecting to which need not be formally stated, as they will be obvious to most of our readers. "Nay, of so superior a nature is Charity, that we are assured it will done "cover a multitude of sins." As none of us, therefore, are free from sin, it surely is incumbent on us all to embrace so easy, so efficacious a remedy." P. 54.—

"We

“ We seem indeed to be “ fallen on evil days”; and we have reason to lament, either that the many illustrious and eminent examples, which history records, are too highly exaggerated, or that the world is now become more callous and indifferent, and less susceptible of the virtues of philanthropy and benevolence.” P. 92.—“ Look through the world!—Examine the conduct, and the treatment of individuals, in every department, in every stage of society—the high and the low—the rich and the poor—the old and the young—and you will very rarely find an instance of true and genuine friendship.” P. 94.

Where there is so little cause to blame, it is painful to say, that there is not much room for strong recommendation. These Sermons are, in truth, constructed of slight materials, not very skilfully put together; the sentiments contained in them are generally trite, and as we have seen, not always just; the argumentation, if it may be so called, is desultory; and the style is homely.

ART. 29. *A Sermon, preached at the Parish Church of Childwall, near Liverpool, the 21st of December, 1800, being the Day on which his Majesty's Proclamation was read, recommending Economy in the Consumption of Grain. By the Rev. J. Sharpe, Minister of the said Church. Published at the Request of the Congregation. 8vo. 24 pp. 1s. Jones, Liverpool; Kingtons, London. 1800.*

This discourse contains a strong and scriptural remonstrance, addressed to the feelings and consciences of those who endeavour to enrich themselves, by extorting from their countrymen an exorbitant and unnecessary price for articles of indispensable use. Though we have expressed our opinion, that the remedy of a *maximum* would be worse than the disease, we are by no means without somewhat more than a suspicion, that the farmers are acting very unfairly by the rest of the community; and we trust that the legislature will still devise some effectual, and yet safe method, of counteracting their unfeeling machinations. It is the universal rage of avarice which most strongly threatens us with destruction. Some reasonings upon political compact, and such false systems, we could have wished expunged from the opening of this otherwise valuable Sermon.

ART. 30. *A Farewell Sermon, preached at Market-Deeping, on Sunday, April 6, 1800. By the Rev. Robert Lascelles Carr, late Curate of that Parish, and now Curate of the Parish of All Saints in Stamford. 8vo. 26 pp. 1s. Drakard, Stamford; West and Hughes, London.*

A plain and affectionate address, in which the preacher, from 2 Cor. xiii. 11, admonishes his hearers very earnestly concerning their profanation, or partial sanctification of the Sabbath; their disregard of the duty of public prayer, whenever preaching was not added to it; (which is a fault, or error, very general) their neglect of the Holy Communion; and their dissensions and animosities. He then warmly thanks them for their favourable acceptance of his services, and their unsuccessful endeavours to fix him among them, by obtaining for him the benefice. The preacher does not aim at any display of talents or eloquence, but only to express the sentiments of a zealous and faithful minister

minister of religion. To the praise of having done this well, he is amply entitled.

ART. 31. *The friendly Call of Truth and Reason, to a new Species of Dissenters.* By the Rev. Edward Barry, M. D. 8vo. 142 pp. 2s. Elmly and Bremner, London; Smart and Cowslade, Reading. 1799.

The new species of Dissenters, to whom this Call is addressed, is not to be disregarded either by the church or the state, for its numbers, or its activity, whatever it may be on other accounts. It consists of those, "who have separated from the communion of the established church, on the plea that the *gospel* is not preached there." P. 11. A great part of this tract is occupied by a statement of local disputes within the town of Reading; which happen at present (we fear) more than usual, in other populous places; and which the *gospel-preachers*, (as they have dubbed themselves) seem zealous to extend throughout the kingdom. This is, therefore, a seasonable, as well as friendly Call; stating 1st. "negatively, what the clergy do *not* usually preach, (particularly on the 17th article) and then pointing out the *gospel* which they actually do preach." P. 58. At p. 80, &c. some minor considerations are adverted to; and some things are stated, we think, not quite accurately, or judiciously. But, in general, the tract corresponds well to the title prefixed to it.

ART. 32. *The Necessity of Union among Christians, that with one Heart and Mouth they may glorify God.* A Sermon, preached before the University of Cambridge, on Sunday, August 24, 1800. By Robert Luke, B. D. Fellow of Sydney-Suffex College, Cambridge. 4to. 20 pp. 1s. Deighton, Cambridge; Hurst, &c. London. 1800.

ART. 33. *The Afflictions of England a Warning from God.* A Sermon, preached before the University of Cambridge, on Sunday, Nov. 2, 1800. By Robert Luke, B. D. Fellow of Sydney-Suffex College. 4to. 16 pp. 1s. The same Printer, &c. 1800.

These two Discourses, from the same author, evince a strong, but in general a well-regulated, zeal for whatever is holy, whatever is praiseworthy. If the writer ever breaks out into any thing enthusiastic, it is rather in his notes than in the Sermons themselves.

In the first of these Sermons, he comments on the words of the Apostle, Ephes. iv, 4, &c. *Ἐν ὁμίᾳ, καὶ ἐν πνεύματι,* &c. and, with Grætius and others, explains the *body* there mentioned, to mean the general body of the Church; the unity of which consists in having Christ as the one head, and the several subordinate parts fully joined together. He is strong against schism, considers episcopal confirmation, and episcopal ordination, as undoubtedly of apostolical institution: and even prays (in a note) to be delivered from the theology which doubts any part of the position. We are as averse to schism as he; but we look for those things, which are to be deemed absolutely indispensable, in the Scriptures only.

In the second Discourse, Mr. L. maintains the providential government of nations; and powerfully warns his countrymen to seek righteousness, as the only method by which they can avert the further wrath of God.

LAW.

ART. 34. *The Office of Sheriff: shewing its History, Antiquity, Powers, and Duties; the Manner of appointing the High-Sheriff, his under Sheriff, and other Deputies. Also the Election of Sheriffs of London and Middlesex, with the Bye-Laws of the City relating thereto; and other useful Matter. Together with the Nature of Actions, by and against Sheriffs, including all the modern Determinations to the End of Trinity-Term last; with necessary Precedents of Returns to Writs, &c. The Second Edition, corrected and considerably improved. To which is added, the Office and Duty of Coroner. With an Appendix of useful Precedents. By John Impey, of the Inner-Temple. 8vo. 782 pp. 12s. Butterworth. 1800.*

The first edition of that part of Mr. Impey's work which relates to the office of sheriff, was published prior to the commencement of our Review. It is therefore beyond our design to enter into a minute examination of its merit. So far as we have perused it, it seems an useful work, conducted on a similar plan to that of the Practice of the Court of King's Bench and Common Pleas, written by the same gentleman. Much is borrowed, and properly so, from Dalton's Treatise on the same subject; but in some places without a due acknowledgment of the debt.

Part of that author's information also, which might be occasionally useful, is altogether omitted. In general, however, Mr. I. departs from his predecessor with discretion, and his book contains a great deal of modern learning, which will be found useful, not merely to those who execute the office of sheriff, but to all who are connected with the practice of the law.

The Appendix to the treatise on the Office and Duty of Coroners, contains precedents of inquisitions, and several other forms, necessary to be known by those who are called upon to discharge that employment. The body of the work is scarcely of sufficient importance to provoke a criticism on its various defects. It is a meagre and unsatisfactory performance. Many of the modern reported cases, which are to be found in the common abridgments of the law, are passed by without any notice. The following omissions occurred to us upon a very slight investigation: 1 Strange, 22; ib. 167; ib. 261; Andrews, 235; Sayer, 249; Nolan, 142. The practical remarks and directions for the proceedings in court, seem accurately done, and will be found highly necessary to those who are called upon to execute the office of coroner, without any previous acquaintance with its duties.

ART. 35. *The Practical Register in Chancery, with the Addition of the modern Cases: and a copious Index.* By John Wyatt, of the Inner-Temple, Esq. Barrister at Law. 8vo. 492 pp. 10s. 6d. Butterworth. 1800.

The Practical Register has been long considered as a very useful book to the Chancery practitioner. It has been cited as such by Lord Hardwicke, and succeeding Chancellors. Being out of print, Mr. Wyatt was induced to undertake the present edition; and he has added such points as have been decided in equity since the time of his author. But he has properly preserved the original work entire and distinct from his own additions, by an appropriate mark. Where the arrangement and mode of abridging the case was previously pointed out, little more was left for Mr. W. than to insert the marginal abstracts of the several reporters, under their proper heads. All that could be expected from the editor, in such a task, he seems to have accomplished.

ART. 36. *An Examination of the Statutes now in Force, relating to the Assize of Bread; with Remarks on the Bill intended to be brought into Parliament by the Country Bakers.* By James Nasmyth, D. D. One of His Majesty's Justices of the Peace for the County of Cambridge and Isle of Ely. 8vo. 85 pp. 2s. 6d. White, Wilbech; Rivingtons, London. 1800.

The unfortunate harvest of 1800, and the provident laws which have been enacted in consequence of it, have rendered a minute account of this tract superfluous for the present. It may be useful, however, with a view to future circumstances, to state the author's intention; and to make a few remarks upon his book, designed for its improvement, upon any republication of it. "My intention is to inquire into the principles on which the tables of assize, in the statutes of 31 Geo. II. c. 29, and 13 Geo. III. c. 62, have been formed; to investigate how far they uniformly adhere [to] or deviate from these principles; to point out how the irregularities, for such will be found to exist, affect the prices or weight of bread; and to point out the means of remedying these irregularities, and correcting the tables, so as to make them strictly conformable to their principles. And because objections have been brought against the very principles on which the present tables are constructed, I shall consider how a new and general table may be formed, not liable to the same objections." P. 2. Pages 5, 6, 7, Dr. N. is witty at the expence of Mr. Heslop. But wit is apt to recoil upon those who sport with it. Does Dr. N. suppose, that twenty peck loaves are equal to a sack of wheat weighing twenty stone? A peck loaf is required to weigh 17 lb. 6 oz.—A stone of flour will produce almost 19 lb. of bread. If Dr. N.'s tables are calculated on a supposition, that the twentieth part of a sack of flour, and a peck loaf, weighing 17 lb. 6 oz. are equal, he must not be allowed a triumph over Mr. Heslop.

P. 8. We do not agree that a sack of flour, and $7\frac{1}{2}$ bushels of wheat, are equal.

P. 15. If $7\frac{1}{2}$ bushels of wheat be more than equivalent to a sack of flour fit for wheaten bread (which we think is the case) then the bakers have a latent source of gain, of which the author of this table seems not aware.

The admonition given to Mr. H. at p. 41, is correct. From p. 47 to p. 51, the matter is important.

P. 55. The bakers may justly require, that the average shall be taken from the *aggregate* quantity of wheat sold.

The note, at p. 59, is very remarkable. The *habit of the bakers* seems to be an inadmissible reason. Justices are required to set the asize from the price of corn, meal, or flour, in the particular or neighbouring market.

P. 60. The allowance to the baker ought not to be absolutely settled. For example: more ought to be allowed when wheat is bad than when it is good.

P. 64. Dr. N. justly objects to an exemption of bakers from punishment, for deficiency in weight, unless the same be ascertained within a number of *hours* after baking. Their design must have been to escape punishment altogether. But, as it often happens *in their business*, they have here *overdone* the thing.

P. 69. It is surely very expedient, that the price of *flour* should be set.

P. 77. To the remedy proposed, we would subjoin a more extensive encouragement of the growth of wheat, especially by a steady system of corn-laws:

The industry and judgment of this worthy magistrate demand our most cordial approbation; and we hope they will prove highly serviceable to the public, in better times.

POLITICS.

ART. 37. *An Estimate of the Number of Inhabitants in Great Britain and Ireland.* By Sir Frederick Morton Eden, Bart. 93 pp. 2s. 6d. Wright. 1800.

The displeasure expressed in Scripture against David's enumeration of the people of his kingdom, arose, no doubt, from the motive which prompted him to adopt the measure, and not from the measure itself. Far from undertaking it on any well-founded plan, or prospect of turning it to the advantage of his subjects, he seems to have been actuated by an ill-founded pride in his political strength, which, under his peculiar circumstances, was justly offensive to him who was, truly and exclusively, *the strength of Israel*. In itself, such a measure is, beyond all question, not only without blame, but highly meritorious; as it enables us to lay the foundation of all political regulations on the only basis on which, as human expedients, they can safely rest.

Believing, therefore, this great empire to be, in proportion to its population, the most powerful that either is, or ever was, in the world, we rejoice to see the most promising attempts that we believe were ever made, to reduce the knowledge of that population, to every thing

short

short of absolute certainty. An actual enumeration of the people, under the authority of, and according to, the judicious regulations prescribed by an Act of Parliament, seems to be going, as far as human wisdom can go, towards removing all doubt and uncertainty. Yet it may be doubted, whether even an actual enumeration, subject as it must be to various great and insuperable disadvantages, when made, will be more certain, and more to be depended on, than the ingenious deductions contained in the small pamphlet now under our consideration. Nor have we any hesitation to declare, that we regard this manly resolution of this respectable Baronet, to venture his calculations abroad, when there is a certainty of their being so soon confronted with what most men will deem positive proof and irresistible demonstration, as not only a liberal avowal of his just confidence in the truth of his calculations, but as one of the fairest appeals to the candour of the public that can be made.

Sir Frederick founds his calculations on authentic lists of baptisms, burials, assessed houses, marriages, and population, of a variety of different places, under various circumstances, in various districts of the kingdom; together with another list of houses inhabited, houses uninhabited, and houses exempted from duty, obtained from the Tax-Office. These are exhibited in several tables, which furnish the following results:

1. That the baptisms are to the burials, as . . . 10 to $8\frac{1}{2}$
2. That the assessed houses are to the baptisms, as 10 to $4\frac{2}{3}$
3. That the baptisms are to the marriages, as . . 3 to 1 nearly*
4. That the baptisms are to the population, as 1 to $27\frac{1}{4}$
5. That the assessed houses are to the population, as 1 to $14\frac{1}{2}$
6. That the assessed houses are to the marriages, as 78 to 10
7. That the marriages are to the population, as 1 to 139*

From these data, which are, in most cases, the result of actual enumeration, he calculates, in a manner which to us seems to be incontrovertible, that the number of inhabitants in England and Wales, is 10,710,000; in Scotland, at least 1,500,000; in Ireland, 3,800,000; maritime and military population, exclusive of Indian and foreign corps, 500,000; so that the total population of the British Isles, is 16,510,000. Amid the many dark clouds that have so long obscured our horizon, we cordially rejoice with the author, that, "among all the distresses of the times, we have not to deplore a declining population."

Sir F. E. reprobates as unwarrantable, if not mischievous, the lamentations of those political economists, who imagine, "that great cities are inimical to the multiplication of the species; that a devouring metropolis drains the country of its inhabitants; that the consolidation of small farms lessens the number of cultivators; and that,

* In these instances we have taken the liberty of correcting, what appear from the context, to have been errors of the transcriber or printer. *Rev.*

though trade and manufactures may flourish, the hardy stock of yeomen and industrious peasants decays.

“ Deserted villages in Great Britain,” he says, “ are now only to be found in the fictions of poetry. The result of these enquiries, I am persuaded, will prove (as far as indirect evidence can prove) that our agricultural parishes are better stocked than they were 100 years ago, when industry had not purged the country of its superfluous mouths, and the visionary evils ascribed to the existence of commercial and agricultural capitalists did not exist.”

The causes of so rapid an increase in our population within the last century, are assigned in pp. 82 and 83; and, speaking of Scotland, in p. 85, it is well observed, that, “ at length, full employment has been found for her people, even in districts the most inauspicious to industry; on her western coast, eternally buffeted by the Atlantic, thriving villages, and nurseries for seamen, have been established in places which, before the present reign, were “ antres vast and deserts idle.” There the tillage of the sea offers crops more abundant (and in the present period no less important) than the produce of the earth. Britons have at length discovered, that colonies may be planted on the shores and wastes of their own country. They are now generally convinced, that there is no “ happier island in the watry waite,” than their own; and that in no part of the world have they a fairer chance of bettering their fortunes, than in the cultivated plains and busy cities of Great Britain; they know that they might seek

————— in vain

For seats, like these, beyond the western main.”

Davenant, about the close of the last century, had said, that when we should have attained the complement of 11,000,000 men, we should be in a state of power to deal with any strength in Europe. “ That we have now attained this “ complement of men,” says this useful and valuable writer, “ cannot admit of much doubt; that we are “ in a state of power to deal with any strength in Europe,” has been proved by our exertions in the present awful contest: and I trust we shall long continue, what we now are,

“ A land that distant tyrants hate in vain.”

ART. 38. *Letters from Paris to the Citizens of the United States of America, on the System of Policy hitherto pursued by their Government, relative to their Commercial Intercourse with England and France. &c. By Joel Barlow. 8vo. 116 pp. 3s. 6d. Ridgway. 1800.*

The name of Joel Barlow, once of some little celebrity in the list of the enemies of order, here returns upon us rather unexpectedly, after a long interval. We shall not refuse to it such attention as it may deserve. The chief object of the first of these Letters is, to recommend to the American States the maintenance of their system of neutrality, and the preservation of a free trade, by a new mode of reprisal on all European nations who shall molest it. Mr. Joel proposes “ a solemn declaration and definition of the rights of neutrality, and a notification” (on the part of the American States) “ of their intention,

intention, that all property taken unjustly from their citizens, by any power at war, should be compensated by so much property of the subjects of that power found within their jurisdiction, whether in the public funds, or in the hands of private debtors." He endeavours to answer the obvious objections to such a measure, by denying, in the first place, that it will prevent the American merchants from obtaining sufficient credit abroad; and, secondly, (as to the objection that it would be dishonourable) that it is not more dishonourable than the usual mode "of fitting out armed vessels, and making reprisals on the property of the nation that has committed the violence." It cannot be expected, that we should enter into much discussion of such a proposal, from such a source. The American government appears to have thought differently from Mr. Joel Barlow; and, as to the first point, it may reasonably be questioned whether, notwithstanding the alledged readiness of British manufacturers (for nothing is said as to those of any other country) to give credit to American merchants, such a declaration would not produce a change in their inclinations and practice. As to the point of *honour*, or (as Mr. B. objects to that term) *good faith*, we think it clear, that the credit given by the subjects of one state to those of another, rests on the security which the laws give to foreign creditors. At all events, it is highly unjust, that any creditor should be affected by the consequences of a such a declaration, excepting those who have given credit after the declaration took place.

Mr. B. in this, and his second, Letter to his countrymen, goes into a variety of other topics, principally relating to American politics and finance. In this part we meet, of course, with all the hacknied Jacobinical opinions, and the dreams, of modern republican philosophers. That a citizen of America should be a republican in principle, cannot be matter of surprize or blame; but that a *sincere* Republican should imagine (or should have imagined, in the year 1799) that the French Revolution, and others which it has occasioned, are likely to terminate in favour of general liberty, or that "it is owing to the prolongation of revolutionary measures, necessitated by the state of Europe," that France has not reduced her theory of liberty to practice, would be scarcely credible, if we did not know how many persons in France (and we fear in America) fancy themselves Republicans, when they are, in reality, supporters of the worst kind of arbitrary power.

The Letter to General Washington, on his nomination to the command of the American army, attempts to persuade him, and through him his countrymen, that the French Directory were "sincerely desirous of restoring harmony between that country and the United States, on terms advantageous to both parties." The reasons for this opinion show, indeed, that the five Gallic tyrants thought they had, in this attempt to bully and fleece the Americans, gone a little too far, and that they were then attempting to cajole them; but much stronger proofs (if indeed any proofs could countervail their infamous treatment of the American envoys) were necessary to show that such men had at length become converts to justice and moderation.

After *praising* the care of a London publisher, to present these *valuable* Letters to his countrymen, we shall only add, on the general to-

pics of Mr. B.'s Letters, that we wish, as heartily as he can, to see a system of universal peace and freedom of commerce established in the world. But we are far from thinking that such improvements can be effected by the means he recommends, combined as they are with the Jacobin system of universal revolution.

ART. 39. *Further Thoughts on the present State of public Opinion. Being a Continuation of a timely Appeal to the common Sense of the People of Great Britain in General, and of the Inhabitants of Buckinghamshire in particular, on the present Situation of Affairs.* By J. Penn, Esq. 8vo. 185 pp. 4s. Hatchard. 1800.

We always wish to speak favourably of works manifestly written with the best intentions, and directed to the public good; and we think the country highly obliged to gentlemen of cultivated talents, and independent fortunes, who employ their leisure in obviating the censures of modern innovators on our civil or religious polity. This, however, forms but a small part of the treatise before us; though it seems to be the principal and ultimate object of the respectable author. For he sets out, and concludes with condemning the spirit of censure, prevalent in the writings of Voltaire and others; and the intermediate parts of the tract (which consist chiefly of a defence of Mr. Burke's opinions of the sublime and beautiful) are meant, if we rightly comprehend them, to apply in justification of the conclusion. In this application, and indeed in the work in general, we think the author too refined, and frequently obscure. Though we perceive the general object of his reasonings, we do not always feel the force of them. Those remarks, however, which apply more immediately to subjects of taste, are often ingenious, and, to literary men, may be amusing. But Mr. P. must be more perspicuous and less prolix, before he can expect to excite general attention and interest.

SCARCITY.

ART. 40. *Strictures on the true Cause of the present alarming Scarcity of Grain, and other Provisions; and a Plan for permanent Relief: humbly submitted to public Consideration.* By Alexander Annesley. With an Historical Deduction of the Prices of Provisions; interspersed with various Matters connected with the Commerce and Navigation of Great Britain. Together with a Chronological Account of the several Statutes, Proclamations, and Parliamentary Regulations, for controuling the Markets, and preventing Monopoly, Engrossing, &c. &c. From the Norman Conquest to the present Era. Dedicated to the Right Hon. William Pitt, Chancellor of the Exchequer. 8vo. 79 pp. 2s. Murray and Highley. 1800.

A few words in the Dedication of this tract prepared us to expect a considerable degree of prejudice in the writer. "Famine, in the midst of plenty! Scarcity, at a time of unequalled exuberance! And factitious dearth, in spite of superior security! now threaten us with all

all their concomitant horrors!" P. vii. Two or three quotations will exhibit the author's sentiments on the subjects proposed in the title-page, and will probably meet with concurrence from very few readers. "I shall, without further circumlocution, proceed to state my plan for the permanent relief; one part of which is, to pay a bounty of five shillings per quarter upon the first two millions of quarters of new wheat that the farmers shall bring to, and, *bonâ fide* dispose of, in open market, in their respective vicinity. And no grain or other species of provision should, on any account, be permitted to be sold, or any contract whatever relating to grain, or other species of provisions, be deemed valid, but such as are made with the utmost publicity in the open market. And to prevent monopoly, it would be adviseable to subject all grain (if not other provisions) to the operation of the excise *larvis!*" P. 23. "It would be seen in a short space of time, whether the dearth is real or fictitious. And if it should happen that wheat, by the adoption of this measure (of which there cannot remain a doubt) should be reduced to 6os. per quarter, in that case I should humbly submit that government should become purchasers of at least two million of quarters of wheat, to be stored in public granaries or magazines, agreeably to the practice and custom of many European states, in order to meet future exigencies." P. 24. The first effect of such a measure would probably be, the conversion of half the arable land in the kingdom into pasture. "The expence of management of the public granaries or magazines of corn, must, for a time, be supported by government; but the neighbouring magistrates, agreeably to the practice of other European states, should have the controul of the business; that is to say, the whole arrangement should be made under the direction of *five* justices of the peace of the vicinity, three of whom to form a quorum, in order to give a legal sanction to their measures. These magistrates, aided by certain commissioners, to be nominated for that purpose from among the neighbouring independent freeholders, should be empowered, assisted by the corn-inspectors, to make the purchases." P. 27. Mr. A. seems to be unapprized, that in most districts of the kingdom, there is at least as great a *scarcity* of resident acting magistrates, as of grain; and that the cares already imposed, and continually accumulating upon them, are not likely to make them more plentiful.

"If *government* were, either in conjunction with the proprietors, or by purchasing such wastes in fee (where it might be practicable) to take them *in* their own hands, and apportion out the wastes in moderate-sized farms, it would become a resource to the nation of inestimable value." P. 34.

Extravagant as these schemes may appear, the book contains much historical information, and many acute observations; and is evidently written with a strong desire to promote the public good.

Q

ART.

ART. 41. *Inquiry into the Causes and Remedies of the late and present Scarcity, and High Price of Provisions. In a Letter to the Right Hon. Earl Spencer, K. G. First Lord of the Admiralty, &c. &c. &c.* 8vo. 71 pp. 2s. Wright. 1805.

In this enquiry, the author begins by fetching light from the experience of past times. There has been no famine (he says) in this country, for more than 350 years, though frequent instances of scarcity and dearth. Famines were frequent before the Norman Conquest; and since, till near the end of the Plantagenet race of kings. It appears, that famines never occurred, except after bad seasons; and that the evil was, probably, sometimes augmented by impolitic institutions and regulations; such as, a prohibition against transporting corn from one part of the country to another; and (in one instance) a limitation of the price of provisions, to which some historians ascribe the famine of the following year.

An enquiry is then instituted, into the circumstances which exposed former ages (particularly the 14th century) to famine, and its usual concomitant, pestilence.

1. The low state of agriculture: "It appears that, in the 13th and 14th centuries, corn sold for more than three times as much as the same weight of butchers meat." P. 5.

2. "A more scanty production, in proportion to the number and necessities of the consumers, owing to the more simple manners of the times." P. 6.—"The quantity of grain employed, in latter times, in brewing, distilling, feeding of horses, and other articles of unnecessary consumption, becomes a sort of disposable surplus; so that, in times of scarcity, great part of it may be turned into the channels of necessity. It is evident, then, however paradoxical it may at first sight appear, that luxury, or what by some may be called waste, is one of the resources against famine." P. 7.—"However expedient and commendable, therefore, it may be, in times of scarcity, to make retrenchments in articles of luxury, it would be highly impolitic and dangerous to make such retrenchments perpetual." P. 7.

3. The want of internal and foreign commerce; which precludes all relief, in case of scarcity, from one season to another, and from one country, and one kingdom, to another.

From these remarks on past times, the author proceeds to, "inquire into the causes of the present scarcity, and high price of provisions." P. 12.

The 1st. and grand cause, seems to have been the cold and rainy summer and autumn, and the scanty and ill-gotten crop of 1799. Having assigned this single cause, the author digresses so far, and so long, on various topics, that it is much easier to say that he presents to us many ingenious and useful reflections, concerning farmers, merchants, dealers, &c. than to give an abstract of them. He next states, but does not strongly insist upon, some subordinate and secondary causes of the scarcity; as, the depreciation of money; the war; (which he maintains does not increase the consumption one 36th part) agriculture not keeping pace with population and manufactures; the profuse-
tion

cution of forestallers; and the assize of bread: on which last topic we find a few short, but good hints.

We come now to the *remedies* of scarcity; of which the first is, an extended cultivation; the next, an increased culture of potatoes. But as these are only remote recourses, it is proposed to relieve the present distress by importation; abolition of the assize; staying prosecutions of forestallers; enforcing the stale-bread act; stopping the distilleries, and the manufacture of starch and hair-powder; and rejecting all expectation of a maximum of price: most of which things the legislature has actually done.

We have given a somewhat extended account of this tract; having found in it many just (if not always novel) arguments; and (what is extremely desirable in this season of agitation) a careful abstinence from all intemperate speculations and language.

ART. 42. *A Sermon, preached at St. Julian's Shrewsbury, on Sunday, December 14, 1800, on reading his Majesty's Proclamation for limiting the Use of Bread. By Samuel Butler, M. A. Head-Master of Shrewsbury School, and late Fellow of St. John's College, Cambridge.* 12mo. 32 pp. 1s. Eddowes, Shrewsbury; Longman and Rees, London. 1800.

A short Dedication (rather too antithetical for our taste) is very honourable to Thomas Eton, Esq. as *an active friend to the poor*; a character, of which this kingdom now affords examples, at least as numerous and splendid, as any ever exhibited in any nation, or in any age. Discourting on Luke xii, 24, "Consider the ravens," &c. the preacher sets before his hearers such motives for religious cheerfulness, as may tend to dissipate the gloom of melancholy, and restore them to peace of mind. Adverting to a former discourse, concerning the infinite mercy of God, and our own unworthiness, he justly observes, "that whatever cause for dejection we can have on the latter ground, we have still more abundant reason for hope and exultation on the former." P. 6. He then proceeds to show, "why it is our duty to endeavour that we may attain this cheerfulness, and to offer such practical considerations, resulting from the subject, as are applicable to our present state." P. 7. Having well described the nature of true cheerfulness, he, 1st, proves that it is a duty which we owe to God; 2ndly, he deduces motives for cheerful resignation to God's will, from *the relation* in which we stand to him, as *Christians*, and as his *children*; 3dly, he shows, that "dependency under the dispensations of Providence, is not only wicked and unreasonable, but it is the very means to make those afflictions heavier, at which we repine." P. 12. 4thly, Cheerfulness is shown to be a duty, which we owe to our families, and to society at large. This topic leads to the consideration, "how we may best alleviate the present evil." P. 14. At pp. 17, &c. much good and sound advice, concerning the present dearth, is offered to the poor. Had we stood at the writer's elbow when he finished this Sermon, we should have advised him to draw his pen over the last five lines; and should then have congratulated him, on having completed a very well-timed and useful discourse.

ART. 43. *Thoughts on the present Prices of Provisions, their Causes, and Remedies; addressed to all Ranks of People. By an independent Gentleman.* 8vo. 87 pp. Reynolds, Oxford-Street. 1800.

The principal cause here assigned, is not any actual Scarcity, but the avarice and extortion of farmers; and the grand specific proposed is a maximum, to be fixed by justices of the peace. This is the most injudicious and unsatisfactory tract, which we have so far met with, on the Scarcity.

ART. 44. *A short Enquiry into the Nature of Monopoly and Forestalling. A Third Edition, with considerable Additions. By Edward Morris, Esq. Barrister at Law.* 8vo. 54 pp. 1s. Cadell and Davies. 1800.

We commended this tract very strongly, on its first appearance, at p. 62, of the 9th volume of our Review; and we wish again to fix the public attention upon it, as containing a very concise, argumentative, and temperate discussion of those subjects, which our present visitation of Scarcity has rendered so highly interesting.

ART. 45. *An Investigation of the Cause of the present High Price of Provisions. By the Author of the Essay on the Principle of Population.* Second Edition. 8vo. 28 pp. 1s. Johnson. 1800.

The author of this pamphlet suspects, that the principal cause of the high price of provisions, in proportion to the actual degree of scarcity, has hitherto escaped detection: (p. 1.) and that this is no other, than "the attempt, in most parts of the kingdom, to increase the parish allowances in proportion to the price of corn, combined with the riches of the country, which have enabled it to proceed as far as it has done in this attempt." P. 4. At pp. 5, 6, 7, this opinion is supported by a supposition, rather ingenious than satisfactory. As far as our information enables us to speak, we question the fact of this general increase, *in the proportion here stated.* A crop of wheat in 1800, deficient by one third, succeeding a crop still more deficient, at least in quality, with the very increased use of fine bread, will account for high prices much more forcibly. We agree, that "in an article (p. 14) which is in so many hands as corn is, in this country, monopoly, to any pernicious extent, may safely be pronounced impossible." Yet, in particular districts, of which the produce is scanty, and the access to it difficult, we apprehend that this monopoly may exist long enough, to enrich a few, and to starve the rest of the inhabitants. Differing in opinion, as we do in many points, from this writer, yet we readily acknowledge, that his tract is one of those which deserve much attention at the present juncture.

ART. 46. *The Case of the Farmers, at the present important Crisis, stated by a Hertfordshire Farmer.* 8vo. 20 pp. 6d. Law. 1800.

Among the pernicious tendencies of many of the Agricultural Surveys lately published, one has repeatedly been noticed by us; namely,

a tendency to exasperate the minds of farmers against their landlords, for refusing to grant *long* leases. Here is a farmer, or rather (we suspect) a *state-reformer*, who has read the Surveys attentively, and has been duly *improved* by them. Most curious is the exordium of this tract: "The afflicted and oppressed *African* has found advocates: but the oppressed and insulted *farmers of this island* are left to their fate: oppression will make a man mad; and that the farmers of England are oppressed, must be admitted;—a set of men whose hands are bound, and whose feet are in fetters,—manacled slaves,—doomed to a state of humiliating abjectness to the will of another, that degrades the *dignity of the human mind*." The Surveys are appealed to, in proof of this; and not without reason; for such are, in many cases, the intimations contained in them. But in what consists all this oppression? Why, in the refusal of land-owners to grant *long* leases, upon *liberal* terms; and in degrading, unnecessary, and illiberal *restrictions*."—"In cases where leases are granted, they generally run for five, seven, or nine years endurance only: nineteen years, or twenty-one, may be considered as the maximum." And pray, honest *farmer*, for how much longer time, would you *insist* upon a landlord's resigning to you his estate; which you would probably *re-lease*, by some device or other, before half of the term should expire? When the London seditious-societies, in the summer of 1798, had their emissaries at work throughout the villages of the kingdom, one tract of this sort for the use of farmers, another of the same stamp for their labourers, and a third for the poor in general, (all which might have been extracted from the County Surveys) would have operated strongly towards a general transfer of landed, and all other property, from the old to new masters.

ART. 47. *An Address to the good Sense and Candour of the People, in Behalf of the Dealers in Corn: with some few Observations on a late Trial for Regrating: by Sir Thomas Turton, Bart. The Second Edition, with a Postscript.* 8vo. 189 pp. 3s. 6d. Egerton, &c. 1800.

A very eloquent harangue in defence of farmers, corn-dealers, monopolizers, *atque id genus omne*. There is such a profusion of words in this oration, that we cannot easily pick out the matter from among them. But the purport of the whole is to show, that combinations of farmers to hoard their corn, or of dealers to monopolize it, are utterly impracticable; that the general profits of the latter are over-rated; and that they who keep back corn from the market, during the early months after harvest, are, in fact, whatever may be their intention, real benefactors to the public: since, by producing a temporary scarcity, and consequently high prices, they compel the people to economy in the use of corn; and thus prevent, during the latter months, an actual famine. Though we are not prepared to assent to all which is here urged in favour of these gentry, yet we acknowledge that they have found, in this worthy Baronet, a very acute, entertaining, and able advocate.

PHILOSOPHY.

ART. 48. *An Account of the Irides, or Coronæ, which appear around, and contiguous to the Bodies of the Sun, Moon, and other luminous Objects.* 8vo. 46 pp. 1s. 6d. Cadell and Davies. 1799.

Four principal sorts of Irides, or Coronæ, such as are frequently formed in the clouds and vapours of the atmosphere, round the bodies of the sun, moon, &c. are mentioned in this short essay; namely, 1. Those which consist of many coloured circles contiguous to the bodies of the sun and moon; 2. The Iris of 45° in diameter, which has the sun or moon in its centre; 3. and 4. The two rainbows, whose diameters are about 84° and 100° , and which appear opposite to the luminous body that produces them.

With respect to the explanation of those phænomena, this author (of whose name we know only the initials. viz. G. W. J. which are signed at the end of the tract) observes that the principles, upon which the first depends, have been discovered only within these few years; and for those principles he refers the reader to a work entitled *New Observations concerning the Inflections of Light*, which, we have some reason to believe, was written by himself; and of which due notice has been taken in a former number of the British Critic.

The second, he thinks, has not been satisfactorily explained; but he allows that some successful approaches have been made towards an explanation of the other two; namely, of the primary and secondary rainbows.

This description of these appearances is followed by a statement of their various breadths, which were measured by means of a sextant. "The general result of many observations and measurements was, that most frequently the breadth of the first order was rather more than forty-five minutes, or once and a half the breadth of the moon's disc; the second not so broad; the third less broad than the second; and the fourth less broad than any."

Several pages of this tract are employed in refuting Sir I. Newton's attempt to explain the phænomena in question, after which, "the only true principles of explanation" he says "are to be found among those new observations concerning the inflections of light before referred to." These he proceeds further to state in pp. 30, 33.

In the sequel, the above-mentioned explanation is illustrated by referring to a diagram in a plate subjoined to the tract. To this are added several particulars, and collateral observations, respecting the same phænomena.

MISCELLANIES.

ART. 49. *The Cambrian Register, for the Year 1796.* Vol. II. 8vo. 575 pp. 9s. E. and T. Williams, 11, Strand. 1799.

This work has something of the form, and something of the tardiness of an Annual Register, yet why it should be annual, it is not easy

easy to say, since nineteen twentieths of its contents refer to years long past. Its divisions are, 1. History of the very Ancient Britons. 2. Biography of various times. 3. Antiquities. 4. Ancient laws of Wales. 5. Statistical accounts written in 1792, &c. 6. Topography. 7. Naval Affairs. 8. Review of Two Books. 9. Letters chiefly of the 17th Century, and early in the 18th. 10. Poetry. 11. Sessions. Of all these articles, the last only, which occupies 6 pages out of 575, is particularly applicable to the year of which the book is styled a Register. Consequently we have much over-done the matter in saying, that one twentieth part is what it ought to be, to correspond with its title. The collections in themselves are not destitute of local interest.

ART. 50. *The Annual Hampshire Repository, or an Historical, Economical, and Literary Miscellany; a Provincial Work, of entirely original Materials, comprising all Matters relative to the County, including the Isle of Wight, &c. under the following Heads: County History, Chronicle, Registry, Navy, Army, Church, Law, Civil and Municipal Affairs, Public Works, Commerce, Schools, State of the Poor, Economy, Charities, Agriculture, Natural History, Philosophy, and Curiosities, Antiquities and Topography, Arts and Sciences, Letters, Biography, Projects, Miscellanies, Notices to Correspondents, &c. &c. Vol. I. to be continued Annually. The whole Work under the Direction of a Conductor, with the Assistance of regular Contributions, and occasional Communicators. 8vo. About 465 pp. Robbins, Winchester; White, London, &c. 1799.*

This compilation is not liable to the censure passed upon the preceding. The chief part of its contents are temporary, as well as local: and the inhabitants of the county would probably feel much interest in it. Much diligence and ingenuity appears to have been exerted in forming the work: and it contains a good deal of poetry, though none is promised in the long enumeration of the title-page.

ART. 51. *Representation of the Millers in the Vicinity of London, against a Bill now pending in Parliament, intitled, "A Bill to incorporate certain Persons by the Name of the London Company for the Manufacture of Flour, Meal, and Bread. With an Appendix. Folio. 36 pp. 2s. Richardsons, &c. 1800.*

The Bill, here remonstrated against, having passed into a law (and we hope it will prove a salutary one) it is sufficient to say of this tract, that it is drawn up with acuteness and plausibility. We must note, however, a remarkable contradiction betwixt the several declarations of these millers at different periods. In the year 1784, when a charter was refused to the *Albion Mill Company*; who persisted in their undertaking, "without the aid of a charter," these worthy gentlemen "retolved unanimously, that the carrying on the said scheme and undertaking tended to a monopoly of a very alarming nature; and that the uniting of so many persons concerned in interest together, would, by means of the capital proposed to be employed by them, and the
extensive

extensive powers of their works, be enabled to buy up, and manufacture weekly, such a large proportion of all the British wheat brought to the port of London, as frequently to govern the price thereof." P. 35. But, in the present year, their tone is lowered; and they say, "the millers have no right, nor will they ever presume, to obstruct the speculations of persons who may think proper to enter into any, or all the branches of the flour-trade." P. 1.

ART. 52. *Picture of Palermo; by Dr. Hager. Translated from the German, by Mrs. Mary Robinson.* 12mo. 3s. 6d. Philips. 1800.

This we understand to have been the last publication of the ingenious, but unfortunate, translator. Dr. Hager has considerable reputation as a man of ingenuity and learning; and this little sketch of Palermo is agreeable and interesting. The Advertisement states, that it has been read with *much avidity* in the native language. It may be so; but there seems to us nothing in the work itself, or the translation, to justify *avidity*. There is a neat frontispiece, exhibiting a sketch of Sicily.

ART. 53. *A Selection of the Lives of Plutarch abridged, containing the most illustrious Characters of Antiquity; for the Use of Schools. By William Mavor, LL. D. Vicar of Hurley, &c. &c.* 12mo. 4s. 6d. Philips. 1800.

We have often commended the labours of this unwearied author, in behalf of the rising generation. This work is no less entitled to praise, nor at all less calculated to obtain and facilitate the end proposed, than the numerous publications of Dr. Mavor, which have been noticed on various occasions by the British Critic.

ART. 54. *The modern Traveller; Vol. I. containing the compressed Travels of Mungo Park: Vol. II. those of Ledyard, Lucas, and Sonnini, in Africa. Vol. III. those of Browne, Savary, and Volney. And, Vol. IV. containing those of Vaillant in Africa.* 12mo. Wright. 12s. 1800.

These are modestly called compressed Travels, but nothing of material importance appears to have been omitted. We much approve of this publication, which will prove an acceptable companion to the Travels published by Dr. Mavor, which we have before commended. A very good map of Africa is prefixed, upon which the routes of the different travellers are delineated. This publication has also the merit of being well and perspicuously printed.

ART. 55. *Marengo, or the Campaign of Italy, by the Army of Reserve, under the Command of the Chief Consul Bonaparte. Translated from the French of Joseph Petit, Horse-Grenadier in the Consular Guard; with a Map of the North-West Part of Italy, shewing the Route of the Army. To which is added, a biographical Notice of the Life and Military Actions of General Desaix. By C. Foudras.* 8vo. 2s. 6d. Jordan. 1800.

From two French pamphlets the translator has contrived to make one, which, considering the importance of the subject it professes to discuss, will

will probably have some degree of circulation. The reader will, however, do well to remember, that the narrator of the first part aims at no higher character than a horse-grenadier. General Defaix appears to have deserved what is here said of him; we understand he was both a gallant officer, and a man of amiable private character.

ART. 56. *An historical and practical Essay on the Commerce and Culture of Tobacco.* By William Tatham. 8vo. 330 pp. 7s. Ver-
nor and Hood. 1800.

“ Having lately seen a few plants of American Tobacco growing casually in a gentleman’s garden near London, and perceiving that very little is generally known in Europe concerning the history and ordinary culture of an article of commerce, which has occupied a considerable capital in transatlantic traffic for about two hundred years; and indeed a plant which is peculiarly adapted for *an agricultural comparison of elements*; without entering so far into the subject as to consider it a staple produce of the nation, I beg leave to communicate a few particulars in respect to the history and culture of this luxuriant commodity, which I am enabled to state from authorities, and from what I recollect to have noticed during twenty years residence in Virginia, where it is a principal export.”

The author then handles, in six distinct parts, 1. The botanical Description, and the Culture of Tobacco. 2. The Manner of Housing, Curing, &c. in Virginia. 3. The public Warehouse and Inspection. 4. The Progress of the Culture and Commerce of Tobacco. 5. Of the Tobacco-Trade of Great-Britain. 6. Culture and Commerce, according to Mr. Anderson. He professes to have been compelled by time and circumstances to curtail his book for the present; but promises a supplementary volume, if encouraged by public approbation. The work contains four well-executed plates; the first coloured, and representing the flower, leaf, and botanical characters of Tobacco; 2, the tobacco worm or caterpillar, and its moth, also coloured; 3, the tobacco-house, and its vicinity; 4, the conveyance of it to market. Mr. Tatham has certainly collected already a great abundance of materials; and we do not very well anticipate what can be reserved for his supplementary volume.

ART. 57. *The Teacher’s Assistant in English Composition; or easy Rules for writing Themes, and composing Exercises, on Subjects proper for the Improvement of Youth of both Sexes at School.* By John Walker, Author of the *Critical Pronouncing Dictionary*, &c. 12mo. 212 pp. 3s. 6d. Robinsons, Cadell and Davies, &c. 1801.

There is no exercise in which young persons succeed at first so ill, nor any in which it is so difficult to give them assistance, without doing their work for them, as the composition of themes. Mr. Walker finding, by experience, the want of some book tending rationally to these ends, has been led gradually to compose one; and few persons will doubt, on hearing the author’s name, that the task has been executed with judgment. He begins with the common general rules of dividing the subject, and then proceeds to give a great variety of exemplifications. Teachers will find much real assistance in the use of this work.

FOREIGN CATALOGUE.

FRANCE.

ART. 58. *De l'influence des passions sur l'ame dans les maladies, et des moyens d'en corriger les mauvais effets, par C. J. Tissot, Médecin des armées françaises.* Paris and Straßburg. 296 pp. in 8vo.

The author begins by exhibiting to us a picture of the moral man in the state of health and of sickness; he afterwards shows what are the passions which characterize every constitution; what belong to different ages, and what are peculiar to women; those which the various conditions and situations in life either produce, or modify, &c. In the *third part*, he treats of the means which may tend to correct the bad effects of the different affections of the mind. The author then gives rules for discovering their moral causes; pointing out likewise the choice, the direction, and, if we may be allowed to use the expression, the amalgamation of the physical and moral aids. We shall quote a fragment from the Introduction, calculated to give an idea of his plan, and of his views.

“ L'homme vivant sous le domaine des passions est, si on permet l'expression, un instrument à cordes, qui frémit sous l'archet et rend des vibrations plus ou moins fortes, plus ou moins durables. La tension et le relâchement alternatifs de la corde; voilà tout le mystère de la formation des différens tons: c'est le même mécanisme dans les corps animés.

“ Dans toutes les passions, je ne vois qu'un mouvement imprimé à la fibre, en vertu duquel elle se hausse ou se baisse: aussi n'y a-t-il aucun doute qu'il n'existe un régime propre à exciter les passions, comme il en est un pour les modérer. Tout l'art consistera, dans le premier cas, à donner à la fibre ce degré de ton qui la rend plus sensible et plus active; comme dans le second, à diminuer de son énergie: et voilà la médecine des passions toute faite.

“ Le corps a-t-il reçu une secousse vive de la part de l'ame, toutes les cordes sont-elles tendues? Il faut délayer, tempérer, détendre par tous les moyens possibles. La fibre bien abreuvée, bien assouplie, n'aura plus cette réaction qui entretient le mouvement d'abord imprimé par l'ame, et les impressions s'affoibliront insensiblement comme ces ondulations circulaires que la chute d'un corps dans l'eau a fait naître.

“ Les passions, au contraire, ont-elles occasionné dans la machine un affaïssement, une sorte de découragement? Il faut réveiller le jeu des organes, développer un feu qui alloit s'éteindre, stimuler en un mot et redonner, pour ainsi dire, à l'ame une nouvelle existence, en changeant l'état d'un corps qui paroïssoit lui devenir étranger.

“ Quelquefois il ne faut pas se borner à agir sur le physique de l'homme, il faut s'emparer un quelque façon de son moral et lui faciliter

ter l'échange d'une passion contre une autre. Comme dans le médecine et la chirurgie on ne guérit souvent une maladie qu'en en substituant une autre, de même dans le traitement des affections morales, il faut quelquefois détruire les passions les unes par les autres."

This work, which appears to be of importance to professional persons, may likewise be useful to others, who either already possess a power over their imagination, or who wish to acquire it. But the author seems to us to make man too much of a machine.

Spectat. du Nord.

ART. 59. *Correspondance de Louis-Philippe-Joseph d'Orleans, avec Louis XVI., la Reine, Mont-Morin, Liancour, Biron, Lafayette, &c. avec des détails sur son exil à Villers-Cotterets et sur la conduite qu'il a tenu aux 5 et 6 Octobre, écrite par lui; suivie de ses lettres à sa femme, à ses enfans, et de celles de Mme. de Genlis, auxquelles on a joint un extrait du journal du fils aîné d'Orleans, écrit jour par jour par lui-même. Publiée par L. C. R. Pr. 4 fr. Paris, An. 9.*

The object of the editor in publishing this Correspondence, was not, as he has observed in the Introduction, to give the history of *d'Orleans*, nor that of what is called his faction, but to fix the wavering, and hitherto uncertain, opinion in regard to this personage. His own he expresses as follows: "Depuis l'aurore de la révolution, le nom de d'Orleans est dans toutes les bouches, et je n'ai vu personne qui pût dire avec quelque fondement cet homme avoit tel but. L'opinion vulgaire portoit son ambition jusqu'à s'emparer du trône; pour moi, j'ose dire que je n'en crois rien. Je pense bien que certains personnages, qui ont joué de grands rôles dans l'assemblée constituante, ont voulu lui inspirer ce désir; mais je suis persuadé que l'envie de se venger du roi et des mépris de la reine, a été le principal mobile de ses actions. D'ailleurs, à moins que l'on ne l'eût porté sur le trône, il n'auroit jamais eu le courage d'y monter lui-même."

This collection is divided into two parts. The first contains the political correspondence of *d'Orleans*; the second, his particular correspondence. His letters to the king are filled with protestations of the most respectful attachment. He takes particular pains to clear himself, in the others, from the charge urged against him of having been concerned in the business of the 5th and 6th of October, and of having contributed, either by himself or by his agents, to the troubles that agitated France.

In his particular correspondence, the political principles of *d'Orleans* are fully displayed; in these, he wished his children should be educated. Hence his dissatisfaction with his wife, whose political opinions did not agree with his; hence his connection with *Mme. de Sillery*, to whom he entrusted the education of his children. An idea of the principles which this celebrated woman gave them, may be formed from the journal of the eldest son of *d'Orleans*, which concludes the work.

Ibid.

ART. 60. *Des Signes et de l'art de penser, considéré dans leurs rapports mutuels; par Mr. Dégérando. Paris.*

Science naturally presents itself to us under two different aspects; the observations which form its principles, and the rules which direct

us in the application of them. The latter serves to convince us of the utility of our labour, and the former of its solidity. Accordingly, the author has divided his work into two parts; the *first* is intended to show how the human mind has arrived at the point where it now is; the *second*, to examine what it may hereafter be, and what reforms its processes still require. The first part is the only one that has yet been given to the public, forming the subject of the two first volumes.

The history of ideas, and of the corresponding signs, are naturally divided into two very distinct epochs; the first comprehends the creation of all the species of ideas, and the institution of all the species of signs; the second treats of the use which the mind makes of these ideas, and of these signs, when they are once in its power. Thus the physiologist begins by describing the different parts of the body, and by explaining their formation, passing afterwards to the study of their functions, and of their relations.

These two epochs give occasion to the division of the first part of the work into two sections; one of which treats of ideas and signs, considered in their origin and their formation, while the other exhibits them in those operations, of which they become the cause, the means, or the subject.

We are encouraged to expect a second part of this very valuable and ingenious work. In it the author proposes to discuss the different means of improvement, of which language will admit. After having followed him through his history, he will favour us with his prophecy. There is no science which is not susceptible of being presented under these two different points of view. But to acquire this right of prediction, we ought, like the author, to have observed much. The secret of the future is in the past, and it is there only that a person of sound judgment and reflection will attempt to seek for it. *Ibid.*

GERMANY.

ART. 61. Caroli Davidis Ilgenii, *Philos. et LL. OO. Prof. in Acad. Jen. P. O. et Soc. Lat. Jen. Sodal. hon. Opuscula varia philologica. Tomus primus, 331 pp. Tomus secundus, 116 pp. Svo. Pr. i Rixd. 12 gr. Erfurt.*

This collection, the different articles of which had before been separately published, and deservedly approved, consists of the following pieces: 1. Leonidæ Tarentini *Epigramma in Venerem Anadyomenen, Poëseos ejus Specimen*, 1785; 2. *Chorus Græcorum tragicus qualis fuerit, et quare usus ejus hodie revocari nequeat*, 1788; 3. *Nestore felicissimi senis exemplo Homerum non magis del. et are quam prodesse*, 1789; 4. *Εἰρησίων Homeri et alia poëseos mendicorum Græcorum Specimina cum nonnullis nostri temporis carminibus ex hoc genere comparata*; 5. *De imbre lapideo et Solis ac Lunæ mora inter pugnam Israelitarum sub Josuæ auspiciis cum Amoræis*; 6. *Hermestianæ Elegiarum scriptoris celeberrimi Fragmentum ab Athen. L. XIII. p. 597 servatum, emendatius editum et animadversionibus illustratum*, Lips. 1790, greatly improved in this reimpression; and,

and, lastly, 7. *Animadversiones historice et criticae in Ciceronis orationem pro Archia poeta*, Lips. 1793. *Fena ALZ.*

ART. 62. 1. *Luciani Samosatensis Quæstio, Quomodo historia sit scribenda, Græce. Selectis aliorum suisque annotationibus illustravit, et indicem vocabulorum ac rerum adjecit M. Augustus Frider. Wilh. Rudolphus, Ord. Philos. in Acad. Viteberg. Adjunctus et Acad. Bibliothecar. xxii.* and 166 pp. in 1. 8vo. Leipzig.

ART. 63. 2. *Λουκιανου Σαμοσατειως απαντα. Luciani Samosatensis opera omnia, maxime ex fide Cod. Paris. recensita, edidit Frideric. Schmieider, Philos. D. A.A. LL. Mag. Gymnasii Lub-r. Hal. Coll. ga. Tom. I. xlviii.* and 638 pp. in 1. 8vo. Pr. 3 Rixd. Halle, 1800.

In the first of these articles, intended for the purpose of academical lectures, the text adopted by Mr. R. is generally that of the Amsterdam edition, though not without frequent corrections of typographical errata, and of the punctuation. On the selection of various readings with which this edition is accompanied, he expresses himself thus: *In afferenda lectionis varietate non id secutus sum ut optimas solas adjicerem; ita potius quamque attuli, ut quæque earum mihi maxime occasionem præbere videbatur de lectionum origine et pretio differendi.* In the opinions given of their comparative merit, considerable erudition and judgment are shown. The other part of the notes is illustrative, and borrowed, in a great measure, from the edition of *Reizius*. Mr. R. has, however, availed himself of *Wieland's* translation, and not unfrequently thrown new light upon obscure passages, by an improved or different version of his own. The Indexes will likewise be found to be very copious and useful, and to the whole is prefixed a learned and interesting Introduction, giving an account of the writer's plan and object in the composition of this Treatise, as well as of the authorities to which he refers, and of the authors, still extant, from whose works this may be elucidated, or whom he appears to have imitated; among whom, we often meet with *Aristophanes*. *Ibid.*

In No. 2, we have every thing valuable in the Bipontine edition of *Lucian*, and in the numerous editions of separate parts of the works of this author, which have been published within the last ten years; brought together by a person who must be acknowledged to be highly qualified for the undertaking; and who has made a very judicious use of a large accession of new materials, with which he was provided. *Ibid.*

ART. 64. *Plan pour faire servir les voyages à la culture des jeunes-gens qui se vouent au service de l'état dans la carrière, politique, accompagné d'un précis historique de l'usage de voyager et d'une table pour faciliter les observations statistiques et politiques; le tout suivi de l'esquisse d'une portefeuille à l'usage des voyageurs et de celle d'une carte de statistique; avec le portrait de l'auteur.* Vienne, in 4to. 108 pp.

The Dedication to this work is equally simple and interesting: *A Charles François Duc de Giovanne, par sa Mère.*

In the Introduction, the author, who has distinguished herself by other approved pieces, gives a *Précis historique de l'usage de voyager*, in which she observes, that the Greeks were the first travellers who had

pour

pour but déterminé l'instruction générale ou particulière. Among those which were undertaken by the Phenicians, the Egyptians, the Persians, the Greeks, the Carthaginians, the Romans, she distinguishes the expedition of Scylax, who followed the course of the Indus to the place where it discharges itself into the sea; the voyage of Dionysius of Carax into the interior of Asia; the expedition of Hanno beyond the pillars of Hercules; that of Drusus, the first of the Roman Generals who sailed on the northern sea; that of Agricola to the Orcaades; the voyages of the Emperors Trajan and Adrian; of the Consul Arrian, &c. &c. These voyages of discovery are not connected with the author's plan, any more than many philosophical or literary voyages, of which she finds numerous examples among the ancients, and still more among the moderns. She proposes a course of instruction for young persons intending to travel; which has, indeed, been realized at Göttingen within the last twenty years; thanks to the zeal and talents of some Professors there, particularly of the celebrated *Schlüzer*. "Voyager," says she, "c'est étudier les choses et les hommes par la pratique; c'est lire dans le grand livre du monde; mais il faut avoir appris à y lire."

The preparatory studies which the author recommends to persons who propose to travel, are agriculture and rural economy in general; the history of the sciences and of the arts, both liberal and mechanical; history, properly so called; geography, divided into mathematical, physical, and political; law; the belles-lettres and fine arts; languages, travelling without which is, according to *Bacon*, "going to school"; drawing, so necessary to the memory, and to the imagination; music, cultivated without passion; dancing; riding; fencing; and swimming; which should perhaps have taken the lead in this list. Of the German universities, she observes, that "Si les universités étoient organisées par-tout comme elles le sont en Allemagne et que l'usage de les fréquenter y fût commun à toutes les classes comme dans ce pays, je me serois bornée à dire que le jeune-homme devoit n'entreprendre les voyages qu'en quittant l'université, et après avoir achevé ses différens cours. Par la même raison, j'ai omis de parler des études des langues mortes, des mathématiques et d'autres que tout jeune homme qui a terminé ses classes est censé avoir faites pé nétralement."

In the *second division* of this *first part*, the *Duchess de G.* treats of the objects which contribute essentially to the utility of travel, and of the arrangements which ought to precede it. "Homère et Fénelon s'attachent moins à nous représenter *Télémaque* entre les mains de la sagesse dans son enfance et dans sa première jeunesse, que de l'en faire accompagner dans les pays étrangers, parce que cette dernière éducation de l'homme, celle qu'il reçoit du monde, est celle qui exige de la part de celui qui l'y guide un surcroît de lumière et de prudence." Accordingly, she is here principally occupied with the qualities of the Mentor who is to accompany her young traveller. He is, at any rate, not to be that pedant whose picture the great Frederic has amused himself in drawing, in his epistle to Rothemburg on travelling, and who

"Brutalement savant, sans monde, sans manières,
Déplacé dans le siècle et manquant de lumières,
Auroit besoin lui-même, afin qu'on le souffrit,
D'un maître qui daignât raboter son esprit."

The objects proposed to the observation of the young traveller, are the *civil, economical, and political details* of different countries; *the nature of the government; the measures taken to maintain the laws; to ensure public safety; to prevent crimes; to satisfy necessity, and diminish unhappiness; customs and usages, both civil and religious; public diversions, particularly the theatres; the beauties of nature; the chef-d'œuvres of art, &c.*

Having suggested a plan for the observation of these several objects, the author treats of the *conduct of the young traveller*, and we may form a judgment of the principles which prevail in this part, from the following invocation, which serves as a sort of prelude to it. “Vertu, fille du ciel, la gloire et le bonheur de l’humanité; toi, par qui l’homme s’éleve au plus haut degré de dignité qu’il puisse atteindre; où la fortune et la volupté déploient en vain leurs charmes pour le séduire; où l’adversité avec son effrayant cortège cherche en vain à l’abattre par ses coups redoublés; toi, qui fus mon guide par le sentier pénible que j’ai du suivre; oh! fois aussi celui de mon fils! Soutiens ses pas chancelans dans cet âge, où ton appui est si nécessaire, soit que la fortune nous sourie, soit que le malheur nous menace! Guide également la jeunesse à qui je consacre mes foibles talens, et que la sainte ardeur que ton culte m’inspire, ainte les préceptes que je lui propose pour sa conduite dans le monde.” She thinks, with *Roussian*, that *les voyages poussent le naturel vers sa pente, et achèvent de rendre l’homme bon ou mauvais.*

The work is terminated by an advertisement, concerning the end and use of three plates which are annexed to it. The first presents a table of political and statistical observations, according to the actual state of civilized nations; the second gives an idea of a post folio, for the use of travellers; the third exhibits a sketch of a statistical chart of a monarchic government. The public will be anxious to see the additional statistical charts promised by the *Dutchess de Giovanna*.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We should be unreasonable, if we were not satisfied with the proof sent by *Mr. Lewis*, that the *Tales of Wonder* are now the property of the publisher. But, without being uncandid, we may ask one question—Before they were sold to him, was not the price enhanced by that second volume which is made up of materials, which, in one part or other, deserve severally the epithets of Hamlet’s World, except the last, “vile, stale, flat, and unprofitable?”

We had not overlooked, nor shall forget the two publications mentioned by *Mrs. Hulloran*. Amidst the multiplicity of claimants for notice, some must wait; and we must not allow too much influence even to the handsome compliment of presenting a book to us. To other Correspondents desiring notice, the same answer may be given.

A Friend

A Friend to candid Criticism, will see in this month's publication that we are strongly, and not timidly of his opinion.

To the question of our correspondent at *Hertford*, respecting *Postlethwaite's Dictionary*, we reply, that we know of no other publication, containing the articles he mentions, in the same form.

LITERARY INTELLIGENCE.

We are very happy in being able to inform the public, that *Mr. Cumberland* will soon produce an important book on the Evidences of Religion, entitled *Plain Reasons for believing in Christianity*.

We are authorized to announce the immediate publication of *Mr. Coxe's Historical Tour in Monmouthshire*, which has been long expected.

The same author will also produce very speedily a new edition of his *Travels in Switzerland*, with an introductory chapter, and historical notes, relative to the late Revolution, illustrated by a map of the new division.

Mr. Nares is about to form a volume of *Traacts*, which he has before published separately, and some original materials.

Mrs. Trimmer will soon publish an enlarged edition of the *Economy of Charity*, adapted to the present state of charitable institutions.

Mr. S. Shaw is now finishing at the press, the second portion of his *History of Staffordshire*.

LITERARY SUGGESTION.

Those literary men who exert their talents in forming useful compilations, would, in our opinion, render a very acceptable service to the public, if they would compile a sort of Pocket Dictionary of remarkable particulars of Nature and Art: comprising heights and dimensions of remarkable buildings; heights of mountains; lengths of rivers from their sources; span of arches; length of canals and aqueducts; circumference of lakes; ditto of parks; heights of columns and obelisks, &c. &c. for general and easy reference.

ERRATUM.

P. 149, fourth line from the bottom, for 5l. 5s. read 1l. 1s.

THE
BRITISH CRITIC,

For MARCH, 1801.

— sperare salutem
Ausus, et afflictis melius confidere rebus. VIRGIL.

Ev'n yet, we hope returning health to blefs,
And see a glorious prospect of redress.

ART. I. *Richard the First, a Poem; in Eighteen Books.* By
Sir James Bland Burges, Bart. *Two Volumes.* Royal 8vo.
18s. Egerton. 1801.

WHEN we consider the acknowledged difficulties that oppose the Epic Poet, and the pride which every nation takes in its successes of this kind, above all other literary claims, it seems not unreasonable to expect, that the efforts of ingenious men, to achieve this noblest palm, should be received with peculiar favour and indulgence. Experience, however, shows a very contrary temper in the public, which is cold, ill-humoured, and averse to countenance or sanction such pretensions; and never, in fact, admits an Epic Writer to his degrees and rank upon Parnassus, till urged and compelled to do so, by the general suffrage of acknowledged judges. The causes of this apparent contradiction may be traced without much difficulty. A long poem is not in itself an attractive object; and it requires perhaps all the stimulus of a well-established reputation, to support the common reader through the task of the perusal. Poetry, generally taken up as the amusement of a leisure moment, becomes formidable when it threatens to demand the

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attention of many hours; and indolence, the most prevalent of all dispositions, with respect to books, seeks to fence itself with all possible excuses, before it will allow the propriety of beginning such a study. It immediately occurs that, with respect to the poet, the chances are very greatly against complete success; and any paltry prejudice respecting the writer or his former works, or against new-adventurers in general, if his powers be yet untried, appears sufficient to decide the point, that here the great desideratum cannot be expected. The book is therefore thrown aside; or it is viewed imperfectly and jealously, with an eye prepared to catch at any trivial blemishes, and a mind disposed to make objections at all hazards, so as to find, if possible, a plea for summary condemnation. It also flatters the vanity, more than it offends the *good-nature*, of the generality of readers, to despise the most laborious effort of ambitious ingenuity. It is something considerable even to attempt an Epic Poem; and he who can cry down, or ridicule the work, or the author, feels for the moment an imaginary superiority. He saves his trouble, he exalts himself; and he punishes what he considers as presumption, at no expence but that of a little wanton-injustice.

So fares the Epic adventurer with the world at large. Among poets it is still worse. To them the establishment of his claims will give not only trouble, but humiliation. If he succeeds, he erects a kind of sovereignty among them, to which they must hereafter bow. Depend upon it, they will prove him, if possible, an usurper. They want no impertinent intruder to stand above them all; and with the spirit, because with the pride of Republicans, they will try their utmost skill at levelling. As the feelings of the multitude lead to neglect, so those of rivals produce attack, which eventually counteracts the other; and, if the work has stamina to bear the brunt, is greatly in its favour. But woe to the unhappy author, if they find his poem vulnerable. The fellow feelings of a fraternity embarked in similar pursuits will not much protect him.

Flebit, et insignis totâ cantabitur urbe.

The faults and blemishes of his offspring will be exposed to public notice, his high pretensions will be overthrown, and his future labours will in vain attempt to excite the least attention. Such was the fate of Blackmore; but a very different candidate for fame at present demands our notice.

Sir James Burges, long employed in a very busy office of political trust*, demonstrated even then that he had a poetical

* Under Secretary of State for the Foreign Department.

spirit, not to be depressed by the most inauspicious situation; the daily, nightly, and almost overwhelming toil of diplomatic business. His Poem on the *Birth and Triumph of Love*, founded on some elegant designs of the Princess Elizabeth, and written with almost extemporaneous quickness, gave undoubted proof of such command of poetical language, and such fertility of poetical ideas, accompanied by consummate skill in versification, as are very seldom * met with. In the present Poem, the author has again selected the stanza of Spenser, as the vehicle of his narrative and descriptions. The very complicated and laborious structure of this stanza would have deterred most writers from employing it in a work of great extent. We have been told that Dr. Beattie desisted from the composition of his *Minstrel*, without completing his plan, chiefly from the difficulty he found in constructing the stanza he had used. Spenser, who wrote so much in it, had probably acquired a facility in forming it; though the liberties he sometimes takes imply a distress for the necessary rhymes, which must have been attended with some vexation. Sir J. Burges appears most completely to have vanquished the difficulty. He diversifies his pauses with every possible variety that nine lines can admit; rhymes he seems to have at perfect command; and, in point of fact, we know that he constructs this measure as rapidly, and with as little embarrassment, as any poet can possibly proceed with the most familiar and easy metre. It remains to consider the propriety of employing this stanza in a Poem of the Heroic or Epic kind; for it is not sufficient that the poet writes it with ease, it is not proper to be used. In allegorical writing, we considered it as sanctioned by the example of Spenser; but the *Fairy Queen* has the form also of Heroic narrative, though the agents are allegorical personages. So much for authority. With respect to its intrinsic merit, the sonorous march of the concluding Alexandrine, has certainly a claim for admiration on every poetical ear. It has a majesty and richness, particularly in forming the close of a sentence, which Dryden (and what greater authority can we have?) thought desirable to be introduced occasionally into the Heroic Couplet. The preceding part of the stanza, by the great variety of pause which it admits, certainly compensates amply for the apparent sameness of its form, and,

* See the *Brit. Crit.* vol. vii, p. 475.

† This Poem was accidentally omitted in our enumeration, loc. cit. p. 475.

when once the cadence has become familiar to the ear, is by no means displeasing in its recurrence. These things being granted, as perhaps they will in general, after any degree of candid trial, the manifest advantage to a modern poet of writing such a work in a measure, which removes the first idea of competition with Milton, Dryden, and Pope, which gives his Poem an additional appearance of novelty, and places it on a ground of its own, is surely beyond controversy. A choice of measure altogether injudicious, could not indeed be compensated by these advantages; and Gondibert is a monument of failure, with respectable talents, from want of judgment in this point, and of a general correctness in taste. But a measure which has recommended itself, at various times, to some of our most eminent writers, cannot be denied to have intrinsic merits, if the application only be judicious.

The subject of this Poem, which the author has not styled Epic, but which is so in its matter and construction, is placed in a period already consecrated to poetic use by Tasso; and is brought home to the patriotic feelings of Britons, by being limited to the fortunes and achievements of their famous hero, *Cœur de-Lion*. To him, Sir J. B. has attributed, not only the courage which is implied in that appellation, but all heroic and kingly virtues. Nor is he without considerable warrant of historical testimony for this character. Taking the subject in the most general view, it may be stated to be "the struggles of virtue and piety, personified in Richard, against human and infernal machinations." Concerning the critical rigour of epic unity, we shall not undertake to dispute. When we reflect by what laboured explanations that kind of unity is attributed to the *Odyssey* and the *Æneid*, we cannot conceive that the fame of a modern poet can, in any degree, depend upon being more careful in that respect, than the greatest masters of his art. The unity which makes one consistent body of the whole, having its proper opening, continuation, and close, is quite sufficient for us; as it was, without doubt, for our great master, Aristotle. If any modern critics have demanded an unity more rigorous, than he found in the venerable exemplar from which he formed his rules, we reject such inferior authority; nor on the Greek critic himself do we lean, any further than as he appears to be in perfect union with sound reason. It is, however, in some degree a fault, in the opening of the Poem before us, that the exact point of its commencement is not sufficiently defined. The alarm and combination of the infernal powers, seems to be occasioned by the sailing of Richard for the Holy Land; yet, in a few stanzas, we come to events which were subsequent to his return to Europe.

This fault is not so deeply interwoven with the texture of the First Book, but that it might be with great facility removed, and will deserve the attention of the author at a subsequent revision.

One great difficulty of Epic composition, arises from the magnitude of the work. Being engaged to support attention, and excite interest, through many thousand lines, the poet is obliged to have recourse to every possible art of ornament and variation. As his heroes are, or ought to be, more interesting personages to the reader than he can be himself, his business is to dramatize their actions, and introduce their speeches wherever he can do it with propriety; and to retire continually from notice, when it is by any means practicable to bring forwards other agents. On this general principle is founded the contrivance used by all the Epic writers, of throwing a considerable part of their narrative into the mouth of some principal personage. Of this artifice, so fully sanctioned by reason as well as custom, the present author has not omitted to avail himself; and the 5th, 6th, 7th, 8th, 9th, 10th, and 11th Books, are occupied by Richard's narrative of his own part in the Crusade. But he relates these facts under the most interesting circumstances in which a hero can be placed; as a prisoner accused of enormous crimes, before a diet composed of the princes of Germany, and as a full justification of himself with respect to very heavy articles alledged against him. Nor is the narrative inert or monotonous. It is enlivened by occasional interruptions, from the natural passions of the auditors, both for and against the royal pleader; and is once completely interrupted, by a temporary adjournment of the diet, which effectually relieves the reader, and preserves the interest of the tale.

The Poem is continued till Richard has completely triumphed over all his enemies, mortal and immortal, and is ready to return in triumph to his kingdom. There is no Episode, except the love of Blondel and Chariclæa, which is so closely interwoven with the general plan, as to form almost a necessary part. Of the well-known and popular tale of Blondel discovering his master, in the Castle of Trivallis, by means of a song which they had jointly composed, the most judicious and affecting use is made. From this part we shall draw our present specimen of the work; not anticipating the judgment of our readers by commendations, which, we doubt not, will be given spontaneously by all who peruse the passage. Having gained admission to the castle as a minstrel, and being obliged to quit it abruptly, from the rising suspicions of the captain of the garrison, he thus proceeds in his adventure.

LXXX.

The hall he quitted, and the drawbridge pass'd.
 Still ruminating on his Prince's doom,
 He fought the forest. As his eye he cast
 Along the outline of th' expanded gloom,
 Each tenant of the wood appear'd to assume
 Some form fantastic, as the midnight glare
 With flitting touch it's branches chanc'd t' illumine:
 Some ghastly warrior's mien it now would wear,
 Now like some monster gape, or like some Gorgon stare.

LXXXI.

When a quick-passing cloud it's dark veil spread,
 All seem'd to vanish in the general shade;
 But, whensoever the moon her radiance shed,
 Ideal phantoms were again portray'd
 In shapes more strange and horrible array'd,
 As if, in Synod there to meet compell'd,
 Malicious fiends their noxious gambols play'd,
 Shrouded from day and by the sun unquell'd;
 For ne'er his purer beams such visions dire beheld.

LXXXII.

Thus when on midnight couch some feverish wretch
 Is doom'd a strong delirium to sustain,
 Distemper'd dreams their fancied horrors stretch,
 And whirl their madd'ning influence o'er his brain:
 While the black blood impell'd thro' ev'ry vein,
 Charg'd with contagion, leads his heaving heart,
 His suffering spirit labours with the pain,
 'Cross his strain'd eyes all fiery spectres dart,
 He raves and tears his flesh with wild convulsive start.

LXXXIII.

BLONDEL these strange appearances admir'd,
 Which weaker bosoms might have chill'd with dread;
 But he, whose soul superior courage fir'd,
 Smil'd on the terrors which around him spread,
 And onward walk'd with firm determin'd tread
 To gain the path which wound within the wood.
 Yet, ere he left the plain, he turn'd his head,
 Again to view the Castle as it stood,
 Sublime in barbarous pride, polluted still with blood.

LXXXIV.

On it's high walls he gaz'd and moat profound,
 Which now more vast and more tremendous shew'd
 In gloom obscure and night's dark mantle bound,
 Thro' which in vain their windings he pursued.
 But soon, from clouds releas'd, the moon renew'd
 Her sav'ring light, and, on the western tow'r
 Shedding her beams, disclos'd it's summit rude.
 More dread it trown'd than at the noon-tide hour,
 And with redoubled awe it's turret's seem'd to lour.

LXXXV.

“ And what if RICHARD there may lie,” he said :
What if the tale which struck my pitying ear
The cruel miseries of my King convey’d ?
Be Heav’n my guide ! away each idle fear !
Welcome each horror of yon Castle drear !
To dare it’s perils thus I fondly fly !”
Then, where he saw the threat’ning turrets rear
Their battlements, he rush’d, resolv’d to try
What fortune might betide, or for his Prince to die.

LXXXVI.

Beneath the tow’ring pile he quickly stood.
As it’s wide front with warlike emblems deck’d
And far-stretch’d range with heedful eye he view’d,
It’s height immense his expectation check’d.
Now, if some recent and o’er-look’d defect
An entrance might afford, the walls around
With eager care he hasten’d to inspect.
Vain was his toil ; no op’ning there he found,
But firm, compact and strong the rugged turret frown’d :

LXXXVII.

Save where aloft, by gratings well secur’d,
A small and narrow window he espied,
Which to the hapless wretch within immur’d
A portion scant of light and air supplied.
Yet all access it’s altitude defied.
Not more it’s state inviolate maintains
The eagle’s nest on Snowdon’s craggy side,
Where in secluded majesty he reigns.
And rears his princely brood, and human pow’r disdains.

LXXXVIII.

Here he conceiv’d the Chief in bondage lay :
But still the fissure straight so distant seem’d,
That to the dreary dungeon to convey
His cheering voice impossible he deem’d.
No sounds were heard, nor from the Castle gleam’d
The passing torches of the wearied guard :
Oppress’d by toil they slept, and, as they dream’d
Of old encounters and of labours hard,
In slumbers deep they lost the duties of their ward.

LXXXIX.

Impatient the mysterious truth to know,
He caught his harp, and struck a gentle note.
The chord, half-vibrating, subdued and low,
Scarce on the midnight breeze appear’d to float.
Softly it stole along the tranquil moat,
As when, amid some lonely wood’s retreat,
Desponding Philomel attunes her throat
Her melancholy fortunes to repeat,
Her song she oft renews with cadence sad and sweet.

XC.

He paus'd awhile, but all was mute and still.
 Again his harp he struck with firmer hand,
 And modulations drew more loud and shrill,
 Such as were wont, on Judah's holy strand,
 With pious rage t' inflame the martial band.
 The pow'ful harmony ascended high,
 Thro' the wide air it's influence to expand.
 Once more the strong vibration seem'd to die,
 When from the tow'r was heard a deep and long-drawn sigh.

XCI.

The mournful sound electrified his soul :
 Thoughtful he stood, yet firm and unappall'd.
 His cherish'd hope now rose beyond controul,
 That here his much-lov'd Monarch lay enthral'd.
 Now to his working fancy he recall'd
 The scenes of early youth, when on the plain
 Of fair Poictou in princely state install'd
 The gallant RICHARD held his peaceful reign,
 And fram'd the lively song, and rais'd the tender strain.

XCII.

'Twas there, ere yet the fatal feuds arose
 Which chang'd for war's alarms those scenes of joy,
 That RICHARD oft delighted to compose
 The varying verse; to sing his lady coy:
 The hour of rest full oft would he employ.
 BLONDEL alone those pleasing moments shar'd;
 Full well their common song accus'd the boy,
 Whose wanton malice neither heart had spar'd,
 And still with practis'd art his venom'd shafts prepar'd.

XCIII.

Of these a sweet and well-remember'd air
 BLONDEL selected, which with fond delight
 His Prince had form'd for the capricious fair
 Who paid his ardent vows with scorn and slight:
 And thus he sung—"While to your beauty bright
 I homage pay, and lowly bend the knee,
 Vain are your charms true passion to excite;
 Coldness but ill with raptures can agree;
 Yet still my patience lasts, while all are shunn'd like me."

XCIV.

He ceas'd th' imperfect strain, and fix'd remain'd
 In mute expectancy to catch the sound
 Which from the tow'r might come. Deep silence reign'd,
 When thus a manly voice, in notes profound,
 Responsive sung—"No nymph my heart can wound,
 If other captives she attempts t' ensnare,
 And sheds her smiles and graces all around:
 Rather her scorn and hatred would I bear,
 Than own her worthless sway, and love with others share."

XCV.

“ It is, it is my RICHARD !” cried BLONDEI,
 He lives to crown his faithful people's love!
 Oh! ease my tortur'd bosom, deign to tell
 What cruel fate, and envious fortune drove
 Our gallant Prince this sad reverse to prove?
 Oh let thy welcome voice my senses bless!
 Say, can my care, my toils, my life remove
 My Monarch's woe, or aid his deep distress?
 Say, can my favour'd hand his mighty wrongs redress?”

XCVI.

“ Thank Heav'n !” replied the Prince, “ at length my pray'r
 Hath found acceptance at the Eternal Throne.
 While doom'd to bonds and solitary care,
 Oft has my sad and wearied spirit flown
 To that great pow'r who mercy now hath shewn,
 Lov'd friend! and is it then thy voice I hear?
 Amid the horrors of this turret lone
 It comes the sorrows of my heart to cheer,
 To ease my tortur'd breast, and calm my anxious fear.” P. 97.

After pointing out, which we cannot forbear to do, the sublime and apposite simile of *the Eagle's Nest* to the notice of our readers, we shall reserve to a future opportunity our more particular remarks on the ornaments and conduct of this Poem; declaring however, without reserve, our firm opinion, that if it does not attract, in an eminent degree, the notice and approbation of the British public, the causes which we stated in the opening of the present article must have more powerful operation than they ought to have; and the author will have reason to complain of palpable injustice.

(To be concluded in our next.)

ART. II. *View of the Agriculture of Middlesex; with Observations on the Means of its Improvement, and several Essays on Agriculture in General. Drawn up for the Consideration of the Board of Agriculture. By John Middleton, Esq. of West-Barns Farm, Merton, and of Lambeth, Surrey, Land-Surveyor; Member of the London Society for the Encouragement of Arts, Manufactures, and Commerce, and Corresponding Member of the Board of Agriculture. Accompanied by the Remarks of several respectable Gentlemen and Farmers.*—8vo. 9s. 597 pp. Nicol. 1798.

WE long since flattered ourselves and our readers, that the last of these County-Surveys had come before us for examination. The vast extent of their plan; the short time allowed

allowed for the execution of it ; the inadequate means of information, generally possessed by the surveyors ; their inveterate prejudices ; and, above all, their intemperate invectives against very ancient institutions and customs, all concurred to draw from us a wish, that their further services to the public, as authors at least, might be dispensed with. We find, however, some of their books still remaining to be examined by us ; and we must summon all our patience for the execution of this laborious task.

We observe many things in this book stated well, and some remarkably otherwise. Samples of each kind shall be produced. Of the first sort is an observation concerning stewards of estates in Middlesex.

“ It is no wonder there should be such a diversity of opinion respecting the management of clayey soils, when opinions upon the nature of clay are so very discordant. Many of our best writers on agriculture, indeed, err so greatly, as to call the most highly enriched sediment, or deposit of large rivers, by the name of clay. Others have denominated the half-dissolved chalky marl of Essex, Suffolk, and Norfolk, by the same name, and hence they have attributed great fertility to clay, a quality which I had never yet found *real clay* to possess. How, indeed, can a soil that is naturally tough, gluey, wiry, and sticking to every thing brought in contact with it, while wet ; and assuming a stony hardness when dry, possibly be deemed prolific ? Its pores seem to be shut up or closed in wet weather ; and, in dry summers, it appears to be equally ill-calculated to permit the free and easy growth of vegetable roots. It is certain, that corn, grasses, and herbs, root very little into it. The ploughing it up-(where it lies so near the surface as to be accessible to the plough) is injurious to the surface, soil, and future crops. In Middlesex, it is called “ ploughing up poison.”

“ I believe that tobacco-pipe clay, and the clay used in making the Staffordshire ware, are equally enemies to vegetation.” P. 20.

Information, as generally useful as the following, must be acceptable to all our readers :

“ Thatch certainly keeps out both the summer's heat and winter's cold, much more effectually than any other material now in use, for the purpose of covering houses and other buildings ; but as it is not quite so compact and slighty as either slates or tiles, and withal the straw being of so much value for other purposes, it will probably be entirely superseded by them. Pan-tiles are so easily heated through by the sun during the summer months, that the rooms underneath are as hot as an oven : while, in the winter season, in every common frost, these tiles are so completely frozen through, as to become as cold as a covering of ice. These extremes must consequently have a very bad effect on the health of the inhabitants. The blue slates are so very thin, as to be equally liable to the same objection, particularly as they are now laid on most of our fashionable houses, under Wyatt's patent. They are rather better when laid on in the common manner (*i. e.* double)

double) on laths, but much better on boards. *Plain tiles make a considerably more temperate covering for houses than either pan-tiles or slates, by reason of their being laid double and in mortar, and thereby forming a much thicker and closer roof. In this they are nearly equalled by the thick or stone slating of the midland counties; they might also be glazed of a slate colour, in which case they would make a roof more handsome, temperate, and durable, than any other covering material now known.*" P. 41.

Mr. M. confirms our favourite notion, concerning the annexation of a small piece of land to each cottage; which, he says, would not only

"ameliorate the condition of the humble, but useful cottager; but also help to reduce the poor-rates, render the labourers more orderly, destroy the disposition to pilfering, which is now far too frequent, and more firmly attach them to their superiors and their native soil." P. 46.

On the question which has been, and continues to be agitated, with great warmth, by some well-meaning, but (we think) injudicious people, concerning the size of farms, Mr. M. delivers a judgment dictated by plain good sense.

"With respect to the long-disputed subject of great and small farms, which has of late so much occupied the attention of every man at all concerned in rural pursuits, I conceive that, in order to accommodate every possible description of men, who, by inclination or otherwise, are disposed to become occupiers of land; and in order to suit every extent of capital, there ought to be farms of almost every size; provided there be at the same time the most perfect cultivation of every acre of the soil." P. 48.

The "requisites to make a good farmer," are stated *with wonderful ease*.

"In order to make good farmers, the roads should be kept in repair to their very doors, canals should be near, tithes should be abolished, the game-laws and hunting should be annihilated, well-drawn leases should be general; and, above all, there should be a certain, good, and ready-money market for the produce of their farms, and within a reasonable distance." P. 54.

"My opinion on the rent of land, is of so much consequence to myself, that it will not be expected of me to give it in this place." P. 56. We are not satisfied with this excuse.

On the subject of *tithes in kind*, Mr. M. is as mischievously intemperate, as any of his fellow-labourers, in the task of invading other men's property. He produces four "oppressive instances;" in each of which, the oppression appears to us to have been suffered by the *tithe-owner*; for he was harassed by the occupiers with great trouble and expence, to recover his
right.

right, as the event showed it to be. Declamation more vulgar, and more foolish, has never fallen in our way*.

* We shall take this opportunity of inserting part of a letter from a very respectable clergyman in the west of England, as affording a remarkable illustration of the *effects* produced in that part of the country (and certainly in many others) by the unfair and false allegations of the Agricultural Emisaries. After thanking the Editor of the British Critic for what has been adduced by us in defence of law and justice, our correspondent adds, "The *British Critic* seems, however, to be by no means aware of the present oppressed and melancholy situation of the Parochial Clergy, owing to the clamour against tithes which has been so industriously raised by means of the Board of Agriculture. A few years since, our compositions were paid with cheerfulness; but now, let them be ever so low, the farmer considers them as a grievance, and looks with an evil eye on the person who receives them. I know not, in all this country, of one clergyman who may be said to have a fair composition; and most of us have little more than 2s. in the pound.

"What I told you respecting myself is accurately true. I do not believe that I receive more than a fourth part of the actual value of the tithes; and, though I have every reason to think that I am greatly respected, though I perform the duties of my office with unremitting attention, though I know that the parishioners are extremely pleased with my mode of performing it, yet I am *sure* that, if I only proposed an addition of 2d. in the pound, the whole parish would be in arms against me. Those few clergymen, indeed, who, driven by the necessities of the times, and unwilling to submit to such an annual loss, have endeavoured to obtain somewhat of a more reasonable composition, have been absolutely hunted down by the neighbourhood. Associations are formed to involve them in law, to desert the church, and to offer them every personal insult that can be devised. I myself was personally attacked, as you know, for no other reason than *for being acquainted with one of the gentlemen above-mentioned*. Where this persecution will end, God only knows; but, be assured, it is a most grievous one: and, strange to say! it seems to have the sanction of government: for, otherwise, it cannot be supposed that the President of the Board of Agriculture would have sent those insidious Resolutions of the County of York to every Grand Jury in the kingdom. If a commutation of tithes be a measure of just policy, let it take place: but it is ungenerous, unmanly, and cruel, to endeavour to effect this by such indirect methods as necessarily render the clergy obnoxious to their parishioners, and hold them up as objects of dislike and aversion."

Who can say that these facts are not important, or that these reflections are unjust?—While there is an established church (which will not be long, if these gentlemen prevail!) it should at least be treated with humanity.

The next section relates to the *poor*. Why will not the county-surveyors *learn* the laws on this subject, instead of pestering us by their absurd censures of them? The note at p. 64, betrays gross ignorance of the *present* law on this subject. Did the Board of Agriculture bestow any *consideration* (as the title-page expresses it) upon the three last lines of p. 69, and upon the four first, with the seventeenth, &c. of p. 70, before this book was sent to the press? We trust they did not; believing that they would have provided for the quiet of their country by expunging them. Mr. M. (as well as many other surveyors) might have *enlarged* the title of his work thus, "or, an incentive to discontent and disaffection." In the margin of a returned Report, at p. 113, among other absurdities, is the following: "though war is urged as a necessary measure, *to prevent too great an increase of inhabitants*, it is a reason no man of common feeling or sense would suffer to enter his head." P. 113. Probably it never did enter into any head, except that of this notable remarker.

The section on "*rotation of crops*," is very deserving of attention, but too long to be abstracted. In general, it recommends "for the best land, alternate green and white crops; for land of a full medium quality, three green crops for two of white; for ordinary land, two green crops for one of corn; and, for the worst, or most exhausted land, downs and sheep-walks, three green crops to one of white." P. 159.

"*Changing the seed of corn every two or three years, is a practice which prevails almost generally. It is done at an extra expence of from six-pence to one shilling a bushel on wheat, and half those sums on other grain. This practice is as little founded on propriety, as a change of live stock once in every two years would be, and never will be the means of advancing corn to a high pitch of excellence. On the contrary, when corn-farmers become wise enough to apply Blakewell's method of improving cattle, to the raising of seed grain, the advance will be rapid indeed, and its improvement will go on towards the mark of perfection, in a degree which, in the present state of things, can scarcely be conceived.*"

"The method I wish to recommend to those cultivators who desire to excel in the article of grain, is the following; namely, a few days before harvest to walk through their fields of corn, to select and gather the prime samples of every species of seed, and ever afterwards to continue the same practice, by repeating the operation of collecting the most perfect grain from the crops produced from such collected seed."

"The same observations apply to every variety of cultivated crop." P. 165.

The evil practices of mealmen, in and about London, are exposed at pp. 177, &c. At p. 236, we find an useful admonition to land-owners.

“ I am sorry to say, it is the practice of *some* farmers, in most other counties, to continue sowing corn so long as the land will produce any, and then to apply to the landlord or his steward, saying that they are ready to lay such a field (thus shamefully exhausted!) down to grass, provided he will give them permission to plough up an equal quantity of old grass land. In this application they too often succeed; and thus they go on ruining one field after another. This, I believe, is seldom the practice in Middlesex.”

At p. 237, &c. the Middlesex method of *making hay* is minutely explained, and highly extolled. But the following remark is not entirely *agricultural*.

“ Much of the colour, and all, or nearly so, of the sediment, or tartar, and part of the flavour of red wine, are obtained by the infamous addition of unwholesome drugs, which have destroyed some persons in a few hours; others in a few days, and reduced the duration of life in thousands to half the number of years which they might otherwise have attained. This practice has determined, or will determine, every man who has any regard for his health, to refrain from drinking such wine, until it has been kept a sufficient number of years to procure the deposit and concretion of the poisonous ingredients that have been obtruded into it.” P. 258.

We cannot say what kind of port is produced at *market-ordinaries*, which is probably the sort described by Mr. M. or perhaps this is merely a specimen of his talent at declamation. We can tell him, however, that, in point of fact, the tartar belongs to the wine itself; even the best red wine. So that the poisonous insertions, in that respect, are mere nonsense and ignorance. “ The consumption of the metropolis and its environs, in fruits and vegetables, is upwards of one million pounds sterling per annum.” P. 267. We assent to the following remark, and think that a general attention to it would be most highly useful and important:

“ This country ought to be in a state of garden-like cultivation. No parts should be in wood, except such as are unfit for the production of grass, corn, and garden-crops; nor would there be, in that case, any deficiency of timber and copse; if the millions of acres of bleak, rocky, and, at present, unprofitable situations, were to be fully planted.” P. 274.

At p. 309, we find a most curious reverie, concerning *the age of the globe*; which is supposed to have been, some time ago, not more than half of its present size, and within some million of years, not exactly ascertained, to have doubled the quantity of its solid matter by the increase of shells, &c. in salt and fresh water, peat-bogs, &c. Bravo! goodman Middleton.

The total price of milk consumed in London, is said to be 481,666*l.* half of which is the profit of the retailers; whose various

various frauds are exposed, and a correction of them is properly wished for from the legislature. But the suggestions here offered for such correction, are as futile as could easily be contrived; namely, an annual *licence* from the magistrates, on the production of a *certificate of good conduct*; which would doubtless be procured from the "cow-keepers and their customers," with at least as much facility as a licence to keep an *ale-house* is at present obtained from the parish-officers. The imposing of an *oath*, upon such wretches as the retailers are here described to be, could tend only to add one enormous wickedness to many others.

"*Hogs*.—The largest breed in Britain is supposed to be kept in the neighbourhood of Rudgevich, on the borders of Surrey and Suffex; which feed at two years old to an astonishing weight, even to double or treble the usual weight of hogs at that age." P. 376.

The largest of these hogs, two years old, weighed 116 stones, 6 pounds; others from 80 to 100 stone.

Warnings like the following cannot be too often repeated: "the increase of public-houses is, in my opinion, more ruinous to the lowest orders of society, than all other evils put together." P. 383. That this increase, however, has happened "by reason of many of the brewers and distillers being in the commission of the peace," (ib.) we cannot believe; such people being made *incapable* of granting licences by 26 Geo. II. c. 13. In this, as in most other cases, the county-surveyors would have done well, by abstaining from all pretensions to even the least knowledge of the laws of their country.

Roads.—The trustees of turn-pike roads in this county are very severely, and (as it seems) justly reprehended (p. 395, &c.). We believe that the whole secret of the mismanagement of such roads, throughout the kingdom, may be expressed by one word, *jobs*. The Grand Junction Canal is reprobated for its "very unnecessarily expensive scale" (p. 405); but canals, in general, are strongly and wisely recommended. The consumption of animal food in London, is affirmed to be full one half more than it was 45 years ago. The frauds in most of the London markets are represented as scandalously enormous. At p. 461, the magistrates of Middlesex, and the officers subordinate to them, are spoken of in terms grossly offensive, and (we trust) unmerited. The *legislature itself* is treated with a little ceremony at p. 63. But it seems to be a part of Mr. M.'s plan, to render all existing institutions odious in the eyes of his countrymen.

Let us produce, however, a specimen of *his own* legislative wisdom.

“ The cure of so mighty an evil would require a law, enjoining every person annually to state in writing, by what means he gains his livelihood, to some tribunal competent to scrutinize the information, and punish the party if it be false.” P. 463.

The County of Middlesex has more than once astonished the rest of England by its choice of a member of parliament; and why should they not keep up the wonder, by returning the sage Mr. M.?

Mr. M. ought to have heard in December, 1797, that *Weights and Measures* not only “ require,” but had received on the 22nd of June, 1795 (in addition to about 25 preceding statutes) “ the assistance of the legislature, to shield mankind against numerous impositions.” P. 471. This last statute (amended by 37 Geo. III. c. 143) we can affirm to be singularly useful in those districts, within which it has been executed; and shame must be taken to themselves by the magistrates, if, in *any district*, they have neglected to do what is by the statute positively required from them.

It appears from the Appendix, that Mr. M. has done himself much credit, by declining any remuneration for his trouble in preparing this Report; and by zealously offering 100l. towards the execution of an *improved* plan, for drawing up the County Reports in general. Among the improvements which may be suggested, we strongly recommend a much more rigid abstinence than almost any surveyor has yet practised, from schemes tending to the invasion or compulsory transfer of property; and from invectives against burthens imposed by the public necessity; against the management of the poor, which is more indulgent in the present than in any former time; and against the laws of our country, in general, and those by whom they are administered.

ART. III. *Asthenology, or the Art of preserving Feeble Life, and of supporting the Constitution under the Influence of incurable Diseases.* By Christian Augustus Struve, M. D. Translated from the German, by William Johnston. 8vo. 430 pp. 8s. Murray and Highley. 1800.

IN a short Preface, the author explains the nature of the work, which is new, he observes, in its object; no writer having treated expressly on the subject before.

"Asthenology," he says, "in regard to its theory, and the application of it as an art to maintain feeble life, is distinguished not only from the macrobiotic art, or that of prolonging human life, of which it forms a subordinate part (*asthenomacrobiotic*) but also from the antiasthenic art of healing, or *asthenotherapia*, which is employed in removing weakness, and restoring the lost powers and health. The art of maintaining feeble life leaves to these the direct strengthening method; and has for its object merely to preserve and prolong the existence. It extends its aim farther than the direct art of healing, and is therefore active, when the common physician deserts the patient, and declares his malady to be incurable. In regard to its object, the maintaining and prolonging life in the asthenic state, it comes within the boundaries of both sciences, and endeavours to maintain feeble life, rescued from apparent death. It tries also how far it is possible to operate a direct cure in cases of asthenia; and, when no radical method of cure is applicable, relieves by the palliative method the most urgent symptoms, and exerts itself to prolong, for a certain period, that life which it is not able to preserve." *Intro. p. 2.*

The present volume is divided into two Parts. In the first, the author gives the theory; in the second, the application or practical part. To be methodical, he thinks it necessary to begin with giving a definition of life, or the vital principle, or what he would be understood to mean by it. "The naturalists and physicians of the present period have made great progress," he says, "in the discovery of that all-powerful principle, which he calls the vital principle, &c." Who those physicians are, and what their discoveries, we profess ourselves to be totally unacquainted; some conjectures on the subject, and very sorry ones, we have indeed seen. This author's discoveries, however, go far beyond any of his predecessors.

"The vital principle," he says, "is self-subsistent, free, and independent. It is only modified by foreign powers, between which and it there is a certain mutual connection. It exists also without this connection; that is, without the organization which it at present animates. It is not confined to certain bodies; but is generally diffused throughout the corporeal world: it is indestructible. As soon as an organized body is decomposed, it removes from it, and communicates itself to another organization. In a word, it has a great resemblance to the electric fluid.

"The grounds of life, therefore, do not lie in organization, nor in stimulants; both are necessary conditions of our existence on earth." *P. 20.*

These are not discoveries, our readers will observe, but bold assertions, that are in their nature incapable of being ascertained or proved. Their direct tendency is to materialism, which is still not the author's intention, as he talks of intellect, or

S

soul,

soul, as distinct from vitality; but, having made his vital principle free, independent, self-subsistent, and indestructible; that is, having given it attributes, equal, or perhaps superior, to those possessed by soul, there seems, on his supposition, little room for the latter. Having descanted at large on what he calls, or, rather, what the translator calls (for it is the translation we are examining) the doctrine of feebleness, he proceeds, in the next Part, to treat of the means of preserving *feeble life*, in children, in aged persons, and in persons recovering from long and depressing illness, or labouring under chronic complaints. We are surprised to find so degrading an epithet as feeble applied, by the translator, to life, or the vital principle, which had before been decorated with such superb appendages. It is evident, from the whole context, that constitution, or a debilitated state of the nerves, or of the body, in the aggregate, would have been more appropriate; but a new philosophy must have new terms. Be that however as it may, the means proposed are the same as have been recommended from the earliest periods, and are founded on experience. They consist in the due regulation of our diet and clothing, air and exercise, sleep and watching, and of the affections of the mind. The following section, containing "the Treatment of the Asthenia of old Age", will show our assertion to be correct, and, at the same time, afford a favourable specimen of the work.

"Old age is of itself a state of debility and feebleness. The vital principle is not only confined in its activity, but is also deficient, and the organization has become unfit for the purposes of life. This state would soon conduct to the grave, were not the consumption of the vital principle less in old age. It is possible to support sinking nature by means of art, and to prolong feeble life in this period. Socrates compared old people to drooping plants; they are refreshed by dew, but violent rain promotes their speedy decay.

"Old people must avoid violent mental affections; great and overstrained activity of the powers of the soul: their greatest enemy is cold. All sudden changes, abrupt transitions from one extreme to another, and all changes which make no impression at another period of life, are pernicious. Violent exercise fatigues and exhausts their powers; all strong stimulants excite an irritability that debilitates the vital principle, by which their life is shortened; though their general sensation for common stimulants is blunted as soon as these stimulants are perceived by them, they exercise an action exceedingly violent. They are much weakened by evacuations through the skin, or return if they are disproportioned to their powers; but nothing is more pernicious to old people than violent bleeding.

"Warmth is the element of old age. The more natural, internal heat is deficient, the more must this want be supplied and preserved by external calefacients. Warm clothing, a warmer climate, and a warm
apartment

apartment to reside in, are the more beneficial to old people, as they shew a desire for them.

“ Old age requires REST, moderate activity, and lessened exercise of the powers. A certain activity, however, especially if people have been accustomed to it in their youth, is, in feeble age, a mean of prolonging life, were it only the use of the spiritual or bodily powers; but no fatiguing oppressive labour must be undertaken. The increasing aridity and hardness of the fibres must, as far as possible, be lessened by emollients; and hence the great benefit of the tepid bath and unction, already recommended. Moderate stimulants are required to maintain the activity of the vital principle, because, with the decrease of this activity, the susceptibility of the organization for life is gradually lost; hence, wine is so salutary for old people. To maintain the powers, and strengthen the body, is the principal object; and this object will be accomplished by choice, digestible, juicy food, meat soups, broth, &c. Milk affords excellent nourishment for old people. Human milk, drawn immediately from the breast; and, in the next place, asses milk, or milk in general, if drank when newly milked. It is of importance also to maintain cheerfulness; a placid agreeable frame of mind, pleasing hope and joy, a retrospective view of the past, and sweet care for the future, are the means of enlivening old age; also the company of young persons, attention to children, by whom old people are so naturally attracted, and in particular the society of young females, who, as some pretend, have a physical influence over old age. The sleeping of old persons with young women, prescribed by some as the means of prolonging life, we do not recommend, and wish to confine their intercourse merely to conversation.

“ From what has been said, we may easily deduce those indications which the art of the physician requires for maintaining feeble life in old age. The healing art, as applicable to old age, depends on the same principles as the treatment of children, viz. maintaining the powers by gentle stimulating and strengthening means; guarding against every thing that strains or exhausts; softening the dry, rigid fibres; producing a derivation of the congestions in individual parts; the application of local stimulants; and, in particular, attention to preserve a good state of the organ of the skin, and of the stomach, &c.” P. 384.

A judicious reader of such a work will seize what is good and useful in it, and reject the fanciful and the false. Whether there is a sufficient number of such readers to justify any wish for any great circulation of Dr. Struve's *Anthenology*, is with us a very questionable point.

ART. IV. *A complete System of Astronomy, &c.*

(Concluded from p. 52 of this Volume.)

CHAP. XXXVII. is on the *Effects produced on the Motions of the Planets in the Planes of their Orbits, from their mutual Attractions*. This chapter is one of the most important

tant in the whole work, and a subject of the most difficult nature; it is, to find how much the attraction of one planet will disturb the motion of another in its orbit: and here the author has entered into a very full investigation of every thing relative to the subject, and so clearly explained every part of this intricate process, that by an attentive reader it may be easily understood. If r be the radius vector of the planet attracted, f the force tending to the sun, F the force acting perpendicularly to the radius vector, $v =$ the angle described from any given point, in the time t ; then this author has proved, that

$$2 \dot{r} \ddot{v} + r \ddot{v} = F \dot{t}^2$$

$$r \dot{v} - \ddot{r} = f \dot{t}^2$$

And here we will note an erratum in the printing, not taken notice of by the author in the errata. In the second equation, it is printed $F \dot{t}^2$ instead of $f \dot{t}^2$. From these two equations, the curve described by the body attracted may be found. Now, if we put $e =$ the fluent of $\frac{F r^3 \dot{v}}{a^2}$, where a is the correction of a

$$\text{fluent, } f = \frac{C}{r^2} + D, P = \frac{\frac{D r^2}{C} + \frac{F r \dot{r}}{C \dot{v}} - 2e}{1 + 2e}, \text{ and } 1 + \frac{a^2}{C r}$$

$= s$, we obtain $s + \frac{\ddot{s}}{v} + P = 0$, the integration of which

gives the equation of the required curve. If we put $P = a^2 \times \cos. m v + b^2 \times \cos. n v +$, &c. and for s we substitute $1 - \frac{a^2}{C r}$, and g and c be assumed the corrections of certain fluents,

$$\text{then will } \frac{a^2}{C r} = 1 - g \times \sin. v - \left(c - \frac{a^2}{m^2 - 1} - \frac{b^2}{n^2 - 1} \right.$$

$$\left. - , \&c. \right) \times \cos. v - \frac{a^2}{m^2 - 1} \times \cos. m v - \frac{b^2}{n^2 - 1} \times \cos. n v$$

$- , \&c.$ be the equation of the curve required, upon the above supposition, for the value of P , which supposition is always applicable in the case of the planets.

If $r =$ the radius vector of an ellipse from the focus, $p =$ the semiparameter, $c =$ the distance of the focus from the centre divided by the semi-axis major, $v =$ the true anomaly, and

and $p = \frac{a^2}{c}$; then if we suppose the motion to begin from the

higher apside, $g = 0$, and we get $\frac{p}{r} = 1 - (c - \frac{a^1}{m^2 - 1} - \frac{b^1}{n^2 - 1} - \dots) \times \cos. v - \frac{a^1}{m^2 - 1} \times \cos. m v - \frac{b^1}{n^2 - 1} \times \cos. n v - \dots$ the equation of the curve. Or, putting $u = c - \frac{a^1}{m^2 - 1} - \frac{b^1}{n^2 - 1} - \dots$, and $\frac{1}{p} \times (-\frac{a^1}{m^2 - 1} \times \cos. m v - \frac{b^1}{n^2 - 1} \times \cos. n v - \dots) = s$, the equation becomes $\frac{1}{r} = \frac{1}{p} - \frac{u}{p} \times \cos. v + s$, where $\frac{1}{r} = \frac{1}{p} - \frac{u}{p} \times \cos. v$ is the equation of a new ellipse. Hence the author concludes, that the ellipse which would have been described without the disturbing force, is changed into another ellipse very nearly, the deviation from an ellipse being only that which arises from the small quantity s . The effect therefore of the disturbing forces is, to change the eccentricity of the ellipse, to alter the mean distance, and to cause a small alteration of this new ellipse. Having determined the general equation of the curve, the author next

makes the application. Let us assume $C = 1$; now $\frac{a^2}{C} = p$ the semiparameter; then the orbit being supposed to have but a small eccentricity, $p = 1$, very nearly; hence we may assume $a = 1$. Let E be the body attracted, P the attracting body, M its mass, the sum of the masses of E and the sun S being unity; and let $ES = d$, $PS = b$, $EP = k$, $z =$ the angular distance of E from P at the sun; then we get

$$D = \frac{M \times d}{k^3} \left(\frac{M \times b}{k^3} - \frac{M}{b^2} \right) \times \cos. z$$

$$F = \frac{M \times b}{k^3} - \frac{M}{b^2} \times \sin. z$$

$e =$ fluent of $F r^3 \dot{v}$

$$P = D r^2 + \frac{F r \dot{r}}{v} - 2 e.$$

These are then the general equations, from which the equations arising from the disturbing force are to be found. If the body attracted be the earth, and the disturbing body be Jupiter; then the author finds the equations of the mean motion of the earth arising from the attraction of Jupiter to be $-7''$, $1 \times \sin. v + 2''$, $7 \times \sin. 2 y + 0''$, $4 \times \sin. y - x - 1''$, $5 \times \sin. 2 y - x$, where $x =$ the mean longitude of the earth, and $y =$ the mean longitude of the earth — that of Jupiter.

The author next explains the methods given by Euler and Le Grange of resolving $\sqrt{b^2 + r^2 - 2 b r \cos. z} - \frac{3}{2}$ into the series

series $A + B \cos. z + C \cos. 2 z + D \cos. 3 z + \dots$. This resolution being of the first importance in physical astronomy, and particularly in the business of this chapter.

He next proceeds to find the effect of the disturbing force of Venus upon the earth; and putting $t =$ the mean longitude of Venus — that of the earth, he finds the equations hence arising to be $5'' \cdot 3 \times \sin. t - 6'' \cdot 1 \times \sin. 2 t - 0'' \cdot 7 \times \sin. 3 t - 0'' \cdot 2 \times \sin. 4 t$.

The next application is that of finding the motion of the moon's apogee. This is a problem of great difficulty; but the author has entered into a very full examination of it, and explained at length every step of the process; the reader will therefore here find the investigation very intelligible, and the reason of the operation rendered very clear. If at the same time that the planet describes the angle v , the apside describe the angle $v - m v$, then the motion of the planet in respect to the apside, or the true anomaly, is $m v$; and the equation of the moveable ellipse becomes $\frac{r}{r} = \frac{r}{a} - \frac{w}{a} \times \cos. m v$, r being the radius vector, a half the parameter, and w the eccentricity divided by the semi-axis major. From the general equation of the curve before given, our author deduces the following equation of the lunar orbit, $\frac{d}{r} = 1 - w \cos. m v + p^1 \cos. \frac{2v}{n} - q^1 \cos. (\frac{2}{n} - m) \cdot v + r^1 \cos. (\frac{2}{n} + m) \cdot v + s^1 \cos. (\frac{2}{n} m - 2) \cdot v$, where $n = 1 : n ::$ mean motion of the sun : that of the moon, and p^1, q^1, r^1, s^1 , given quantities. He next proceeds to explain a point, of which we have never before seen an explanation. The terms $\frac{d}{r} = 1 - w \cos. m v$ are the principal ones in the equation, and denote a moveable ellipse, containing the great equation of the moon's motion, that is, the equation of the centre; also, the motion of the apogee. And as this equation does not depend upon the situation of the sun, the motion of the apogee, which is denoted by it, may be considered as the *mean effect* of the disturbing force. This motion of the apogee is constantly progressive, and is in proportion to the motion of the body, as $1 - m : 1$; if, therefore, 1 represent the mean motion of the moon, $1 - m$ will represent the mean motion of the apogee. The other terms are small, and depending on the position of the sun in respect to the moon, they will produce some of the smaller equations of the moon's motion, and the equations of the motion of the apogee. Hence, we may consider $\frac{d}{r} = 1 - w \cos. m v$ as an equation, representing the basis of the lunar orbit. The next operation is therefore to determine the value of m , and as the motion of the

the apside is slow, m is first assumed equal to 1, and then by correction, its true value is found to be very nearly $= 0,99164$, and therefore $1 - m = 0,00836$ the motion of the apogee, the mean motion of the moon being unity; and by observation it is found $= 0,008455$. Now in finding the value of m , some very small quantities were omitted; the operation therefore ought to be a very near approximation, and accordingly we find it to be so; hence we may conclude, that the theory of gravity is sufficient to account for the motion of the moon's apogee.

Chap. XXVIII. is upon the Tides. Tides are caused by the attraction of the sun and moon on the waters upon the surface of the earth; the computations of the effects are therefore made upon the principle of the law of gravitation. Kepler was the first who assigned the true physical cause of this phenomenon; but Newton was the first who gave the principles of the calculation. The present author first proves, that if the earth were a perfect sphere, and without any rotation, the figure which it would put on from the attraction of the sun or moon, would be that of a spheroid: and, from the attraction of the sun, he computes that the difference of the radii will be 2,033 feet, and from the moon's attraction, that it will be 5,412 feet. He next proceeds to explain the method given by D. Bernoulli, who has taken for granted that the earth will put on the form of a spheroid. If the difference of the radii arising from the sun's attraction be m , and that of the moon be n , and the sun and moon be in a meridian passing through the pole of a spheroid; and b be the radius of the earth, s the cosine of the distance of the sun from any place on the above-mentioned meridian, r the cosine of the moon's distance, then the altitude of the tide at that place will be $\frac{3s^2 - b^2}{3b^2} \times m + \frac{3r^2 - b^2}{3b^2} \times n$. From hence a method is given to find the ratio of m to n , which appears to be that $1 : 2\frac{1}{2}$. The method given by Sir I. Newton is subject to great uncertainty. A rule is next given to find the effect arising from the declination of the moon; and in like manner for the sun: and hence the general effect of the tides on different parts of the earth, and in different situations of the moon, is discovered. If $S =$ the cosine of the moon's declination, $C =$ its sine, $s =$ the sine of the distance of the place from the pole, $c =$ the cosine, $y =$ the cosine of the angle between the meridians passing through the place and the moon; then from the effect of the moon,

$$\frac{S s y + C c}{2} \times m = \text{the height of the water above the lowest point.}$$

point. Hence this author deduces ten of the most remarkable cases. He shows why small collections of waters are not subject to much tide; and gives two tables for finding the times and heights of the high tides. The reader will here find great satisfaction upon this subject.

Chap. XXXIX. is upon the Principles of Projection, and the Construction of geographical Maps. The author here explains the principles of *orthographic*, *stereographic*, and *Mercator's* projection; and then applies them to the construction of the respective maps. He points out the imperfection of these maps, in giving the true representations of countries; and explains the particular utility of the latter construction, in navigation.

Chap. XL. is on the Use of Interpolations in Astronomy. The author has here investigated the rule for interpolations, and very clearly explained the principle; and then applied it to a variety of examples. He has also shown, that the rule given by Dr. Halley, for finding the time of the solstice, cannot be depended upon.

Chap. XLI. is upon the History of Astronomy. Here the author has traced out the rise and progress of astronomy, giving an account of all the discoveries which have been made in this branch of science, and to whom we are indebted for them. It is divided into the following heads: on the Astronomy of the Egyptians and Chaldeans; on the Astronomy of the Chinese and Indians; on the Astronomy of the Greeks to the Time of Ptolemy; on the Astronomy of the Arabs, Persians, and Tartars; on the Progress of Astronomy, from its Restoration in Europe.

The author having thus completed his valuable work, proceeds in his conclusion to take notice of those extraordinary marks of design in the construction of the universe, which prove so clearly that it could not have owed its formation to chance, but to the contrivance of *Infinite Wisdom*. The proofs here adduced in support of a Deity, are of so strong and satisfactory a nature, that, to a mind open to conviction upon rational grounds, their force is little inferior to demonstration. We cannot, by abridging this part, do justice to the author; but we earnestly recommend it to the serious attention of the reader, as we think it cannot fail to convince him, that the system of the universe is the work of an infinitely powerful, wise, and good Being. We will, however, present the reader with the conclusion.

“ If we carry our views up to the firmament of the fixed stars, the power of the Deity will be still more astonishing. Let a man contemplate

plate the starry heavens, and consider those glorious bodies only in respect to number, magnitude, and distance, and it can scarcely fail to convince him of the existence of an Omnipotent Being. By the late improvement of telescopes, the starry system appears to be without bounds; and the greater part of these bodies not being visible to the naked eye, we may conclude that they were not made for our use, nor for the use of any part of our system. They are undoubtedly bodies similar to our sun, appearing so small from their immense distances; for opaque bodies at that distance could not be seen by reflected light. From the uniformity of Nature, in all those parts which we have been able to examine and investigate, we may conclude, that bodies similar to our sun were created for the same cause, that of giving light and heat to the inhabitants of systems of planets surrounding them. We may therefore conceive the whole universe to be filled with created beings, enjoying the bounty of their Creator, and admiring his works. This benevolence of the Deity, in giving life to an almost infinite number of beings, must raise our admiration, till we are lost in contemplating his goodness. That every individual should exist under his protection, and be regularly supplied by his bountiful hand with every thing which is necessary for enjoyment, ought to make us very humble before him. And that every being in the universe should be under his care, and training up here for the further enjoyment of him hereafter, is a thought which, if duly impressed, would penetrate us with the deepest sense of gratitude to our Creator, and excite us to love and obedience. The disappearance of some stars may be the destruction of that system at the time appointed by the Deity for the probation of its inhabitants; and the appearance of new stars may be the formation of new systems, for new races of beings, then called into existence to adore the works of their Creator. Thus we may conceive the Deity to have been employed from all eternity, and thus continues to be employed for endless ages; forming new systems of beings to adore him; and transplanting those beings already formed into happier regions, where they may have better opportunities of admiring his works; and still rising in their enjoyments, go on to contemplate system after system through the boundless universe."

To render this work more valuable, the author has added 51 Tables for facilitating astronomical calculations; with precepts and examples to each. He has also given Dr. Bradley's Catalogue of 389 fixed stars; M. de la Caille's Catalogue of 515 zodiacal stars, and his Catalogue of 307 principal stars; Zach's Catalogue of 381 principal stars, and his Catalogue of the declination of 162 principal stars; and Mayer's Catalogue of 992 principal stars. These Tables and Catalogues are an invaluable treasure to the practical astronomer.

Thus we have finished our account of this truly valuable work; a work embracing every object in astronomy, and executed with an ability which does the highest credit to its author. We therefore recommend it to all lovers of astronomy, as a work in which they will find theory and practice so united, as to form a system calculated to make a complete astronomer.

ART. V. *An Historical Account of those Parishes in the County of Middlesex, which are not described in the Environs of London.* By the Rev. Daniel Lysons, M. A. F. R. S. and F. S. A. 4to. 11. 11s. 6d. Cadell and Davies. 1800.

THE four volumes of Mr. Lysons, containing an Account of the Environs of London, were severally noticed in our first volume, p. 173; our 6th vol. p. 465; and in our 10th vol. p. 50. The author was induced to the publication of this additional volume from the consideration, that as the description of so large a part of the County of Middlesex was comprised in his former work, and as no history of that county is extant in any perfect form, an account of the remaining parishes must of course be acceptable. It was an additional incitement to his undertaking, that there existed no perfect account of the antiquities of the Honour and Palace of Hampton Court, which form one of the most prominent features, to use the writer's own words, of this additional volume. We did indeed object to the former portion of this elaborate performance, that it must be tedious to many readers to toil through many a long page of names, and catalogues of grave-stones, which, though useful for the purpose "of tracing descents and making genealogies", can certainly be deemed of no great importance to the cause of literature, and can at best communicate but a partial and solitary gratification. We adhere nevertheless to those praises which we before have communicated with no scanty hand; and confirm our assertion, that the diligence, the perseverance, and the arrangement, which this work exhibits, prove Mr. Lysons to be peculiarly qualified for the province which he has at once illustrated and adorned.

A description will be found, in this volume, of twenty-two parishes; and it is also elegantly ornamented by seventeen plates.

The plan observed is the same as in the former work, to which this is a necessary appendix. Each parish by itself is described; the boundaries defined; and historical, biographical, and local anecdotes interspersed.

As the account of Hampton Court forms the most material part of the publication; and as this place, according to Mr. Lysons, has been hitherto very imperfectly described, we shall here select our specimen of the method which he has thought proper to observe. This is more peculiarly entitled to attention, because a great part of it is taken from a manuscript, of which but little has been printed.

"After Cardinal Wolsey became possessed of the lease of the manor of Hampton, "he bestowed (says Stow) great cost of building upon it,

it, converting the mansion-house into so stately a palace, that it is said to have excited much envy; to avoid which, in the year 1526, he gave it to the King, who, in recompence thereof, licenced him to lie in his manor of Richmond at his pleasure; and so he lay there at certain times." It appears that Cardinal Wolsey after this occasionally inhabited Hampton Court (as keeper perhaps of the King's palace); for in 1527, when some French Ambassadors were in England, the King willing that they should be treated with the greatest respect, sent them to be entertained by Cardinal Wolsey at Hampton Court. The following account of the entertainment will give the reader an idea of the magnificence of that prelate's establishment: "Then was there made great preparation of all things for this great assembly at Hampton Court; the Cardinal called before him his principal officers, as steward, treasurer, controller, and clerk of his kitchen, to whom he declared his mind touching the entertainment of the Frenchmen at Hampton Court, commanding them neither to spare for any cost, expence, or travayle, to make such a triumphant banquet as they might not only wonder at it here, but also make a glorious report of it in their country, to the great honour of the King and his realm; to accomplish his commandment they sent out caters, purveyors, and divers other persons, my Lord's friends, to make preparation; also they sent for all the expert cookes and connyng persons in the art of cookerie which were within London or elsewhere, that might be gotten to beautify this noble feast; the purveyors provided, and my Lord's friends sent in such provisions as one would wonder to have seen. The cookes wrought both day and night with subtleties and many crafty devices, where lacked neither gold, silver, nor other costly thing meet for their purpose: the yeomen and groomes of the wardrobe were busied in hanging of the chambers, and furnishing the same with beds of silk and other furniture in every degree: then my Lord Cardinal sent me (Mr. Cavendish) being his gentleman usher, with two other of my fellows thither, to foresee all thing touching our rooms to be nobly garnished: accordingly our pains were not small nor light, but daily travelling up and down from chamber to chambers—then wrought the carpenters, joiners, masons, and all other artificers necessary to be had to glorify this noble feast. There was carriage and recarriage of plate, stuff, and other rich implements, so that there was nothing lacking that could be imagined or devised for the purpose. There was also provided two hundred and eighty beds furnished with all manner of furniture to them belonging, too long particularly to be rehearsed, but all wise men do sufficiently know what belongeth to the furniture thereof, and that is sufficient at this time to be said."

"The day was come to the Frenchmen assigned, and they ready assembled before the hour of their appointment, wherefore the officers caused them to ride to Hanworth, a place and parke of the Kinges, within three miles, there to hunt and spend the day untill night, at which time they returned againe to Hampton Court, and every of them was conveyed to their severall chambers, having in them great fires, and wine to their comfort and relief, remaining there untill their supper was ready. The chambers where they supped and banquetted were ordered in this sort: first the great wayting chamber was hanged
with

with rich arras, as all other were, and furnished with tall yeomen to serve. There were set tables round about the chamber, banquetwise covered; a cupboard was there garnished with white plate, having also in the same chamber to give the more light, four great plates of silver set with great lights, and a great fire of wood and coales. The next chamber, being the chamber of presence, was hanged with very rich arras, and a sumptuous cloth of estate furnished with many goodly gentlemen to serve the tables, ordered in manner as the other chamber was, saving that the high table was removed beneath the cloth of estate toward the midst of the chamber covered. Then there was a cupboard, being as long as the chamber was in breadth, with six deskes of height, garnished with gilt plate, and the nethermost desk was garnished all with gold plate, having with lights one paire of candlestickes of silver and gilt, being curiously wrought, which cost three hundred markes, and standing upon the same, two lights of waxe burning as bigge as torches to set it forth. This cupboard was barred round about, that no man could come nigh it, for there was none of all this plate touched in this banquet, for there was sufficient besides. The plates that did hang on the walls to give light were of silver and gilt, having in them great pearchers of waxe burning, a great fire burning in the chimney, and all other things necessary for the furniture of so noble a feast. Now was all things in a readines, and supper tyme at hand, the principal officers caused the trumpeters to blow, to warne to supper; the officers discreetly went and conducted these noblemen from their chambers into the chambers where they should suppe, and caused them there to sit downe, and that done their service came up in such abundance both costly and full of subtleties, and with such a pleasant noyse of instruments of musicke, that the Frenchmen (as it seemed) were rapt into a heavenly paradise. You must understand that my Lord Cardinall was not yet comen thither, but they were merry and pleasant with their fare and devised subtleties. Before the second course my Lord came in, booted and spurred, all sodainely amongst them, and bade them *proface**; at whose coming there was great joy, with rising every man from his place, whom my Lord caused to sit still and keep their roomes, and being in his apparell as he rode, called for a chayre and sat down in the midst of the high paradise, laughing and being as merry as ever I saw hym in all my lyff. Anone came up the second course, with so many dishes, subtleties and devises, above a hundred in number, which were of so goodly proportion and so costly, that I thinke the Frenchmen never saw the like, the wonder was no less than it was worthy indeed. There were castles with images, in the same Paul's church, for the quantity as well counterfeited as the painter should have painted it on a cloth or wall. There were beasts, birds, foules, and personages, most lykely made and counterfeited, some fighting with swords, some with guns and cross-bows, some vaughting and leaping, some dauncing with ladies, some on horses in complete harnesse, justing with long and sharpe speares, with

“ * An obsolete French term of salutation, abridged from *Bon prou vous face*, i. e. much good may it do you. See Cotgrave under the word *Prou*. The Italians had *Profaccia* from *Buon pro vi faccia*.”
many

many more devises. Among all, one I noted was a chesse-board, made of spiced plate, with men there of the same, and for the good proportion, and because the Frenchmen be very cunning and expert in that play, my Lord Cardinall gave the same to a gentleman of France, commanding there should be made a goodly case for the preservation thereof in all hast, that he might convey the same safe into his countrey. Then tooke my Lord a boile of golde filled with Ipocrasse, and putting off his cap, said, I drinke to the King, my Sovereigne Lord, and next unto the King your master, and therewith did dryncke a good draught; and when he had done, he desired the *ground maistre* to pledge him, cup and all, the which was well worth 500 markes, and so caused all the boords to pledge these two Royal Princes: then went the cups so merrily about, that many of the Frenchmen were faine to be led to their beds. Then rose up my Lord, and went into his privy chamber to pull off his bootes, and to shift him, and then went he to supper, and making a very short supper, or rather a repast, returned into the chamber of presence to the Frenchmen, using them so lovingly and familiarly, that they could not commend him too much; and whilest they were in communication, and other pastimes, all their liveries were served to their chambers; every chamber had a bason and an ewer of silver, a great liverey pot of silver, and some guilt; yea, and some chambers had two liverey pots, with wine and beere, a boule, a goblet, and a pot of sylver to drink in, both for their wine and beere; a silver candlesticke both white and plaine, having in it two sises, and a staffe torche of waxe, a fine manchet, and a cheat loaf. Thus was every chamber furnished through the house; and yet the cupboords in the two banqueting chambers were not touched. Thus when it was more than time convenient, they were conveyed to their lodgings, where they rested that night. In the morning, after they had heard mass, they dined with the Cardinall, and so departed to Windsor."

"Henry the Eighth added considerably to Cardinal Wolfey's buildings, as appears by the preamble to the act for creating the Honour of Hampton Court, which states, that "it had pleased the King of late to erect, build, and make a goodly, sumptuous, beautiful, and princely manour, decent and convenient for a King, and to ornate the same with parks, gardens, and orchards, and other things of great commoditie and pleasure thereto adjoyning, meet and pertinent to his Royal Majesty." In the latter part of his reign it became one of his principal residences.

"Edward VI. was born at Hampton Court, on the 12th of October, 1537, and his mother, Queen Jane Seymour, died there on the 14th of the same month. Her corpse was conveyed to Windsor by water; where she was buried the 12th of November. On the 8th of August, 1540, Catherine Howard was openly shewed as Queen at Hampton Court. Catherine Parr was married to the King at this palace, and proclaimed Queen on the 12th of July, 1543: her brother, William Lord Parr, was created Earl of Essex, and her uncle, Sir William Parr, Lord Parr, at Hampton Court on the 24th of December following: the King was then about to keep his Christmas at this place; where, during the holidays, he received Francis Gonzaga, the
Viceroy

Viceroy of Sicily. Edward the Sixth being at Hampton Court in 1551, created the Marquis of Dorset, Duke of Suffolk; and the Earl of Warwick, Duke of Northumberland. Philip and Mary kept their Christmas at Hampton Court with great solemnity in 1558. "The great hall of the palace was illuminated with 1000 lamps curiously disposed; the Princess Elizabeth supped at the same table with the King and Queen, next the cloth of state, and after supper was served with a perfumed napkin and plate of confections by the Lord Paget; but she retired to her ladies before the revels, maskings, and disguisings began. On St. Stephen's day she heard matins in the Queen's closet, when she was attired in a robe of white satin, strung all over with large pearls. On the 29th of December, she sat with their Majesties and the nobility at a grand spectacle of jousting, when 200 spears were broken. Half of the combatants were accoutred in the *Almaine*, and half in the Spanish fashion." Queen Elizabeth, after she came to the throne, frequently resided at Hampton Court. She kept her Christmas there in 1572, and again in 1593.

"On the 14th of January, 1603-4, began the celebrated conference between the Presbyterians and the members of the Established Church, held before King James as moderator, in a withdrawing-room within the privy chamber at Hampton Court, on the subject of conformity. The divines who appeared on the part of the Presbyterians, were Dr. Reynolds and Dr. Sparks; Mr. Knewstubs and Mr. Chadderton: on the part of the Established Church, Archbishop Whitgift, Bishops Bancroft, Matthew, Bilson, Babington, Rudd, Watson, Robinson, and Dove; Drs. Andrews, Overall, Barlow, Bridges, Field, King, &c. All the Lords of the Council were present, and spoke occasionally on the subject of the conference, which lasted three days. In consequence of this conference a new translation of the Bible was ordered, and some alterations made in the Liturgy.

"King Charles I. retired to Hampton Court, on account of the plague in 1625, when a proclamation was published, prohibiting all communication between London, Southwark, or Lambeth, and this place. On the 11th of July that year, Paul Rozencrantz, Ambassador from Denmark, had his audience at Hampton Court. The Marquis of Bleinville, Ambassador from France, about the same time, being very desirous of residing during his attendance on the Court in this palace, his petition, supported by the earnest request of the Queen, was at length, with much reluctance, granted; for it was contrary to usage for an Ambassador to be lodged in any of the Royal Palaces. The lodgings assigned him "were all those next the river, in the garden, which were sometimes the Lady Elizabeth's." On the 21st of September, an Ambassador from Denmark had his audience in the presence at Hampton Court, although the chapel had been originally assigned for it. About the same time, an Ambassador from Bethlem Gabor, Prince of Transylvania, had his audience. "He was received by Lord Compton at the second gate, and there turning up the great stairs through the great hall and guard-chamber, the King was already under the State in the Privy Chamber expecting him." On the 11th of October the same year, Mons. de Bassompierre, Ambassador from France, was carried through the great hall to his audience in the presence

fence chamber, where the King and Queen stood under the State to receive him. Charles I. was brought by the army to Hampton Court, on the 24th of August, 1647. Here he resided in a state of splendid imprisonment, being allowed to keep up the state and retinue of a Court till the 11th of November, when he made his escape, accompanied by Sir John Berkeley, Mr. Ashburnham, and Mr. Legge.

“ It has already been mentioned, that the Honour and Palace of Hampton Court were sold, in 1651, to John Phelps and others, creditors of the state; but, previously to 1657, it came into the possession of Cromwell, who made the palace one of his principal residences. On the 18th of November in that year, his daughter Elizabeth's marriage with Thomas Lord Falconberg was publicly solemnized there. His favourite child, Mrs. Claypoole, died there on the 6th of August in the following year, and was conveyed with great funeral pomp to Westminster Abbey.

“ This palace was occasionally inhabited by Charles II. and James II. King William, who was very partial to the situation, and resided much at Hampton Court, pulled down a great part of the old palace, which then consisted of five quadrangles, and employed Sir Christopher Wren to build on its site the Fountain Court, which contains the state apartments. Queen Anne, (being then Princess of Denmark) was brought to bed of the Duke of Gloucester at Hampton Court, July 24, 1689. She resided there occasionally after her accession to the throne, as did her two successors, George I. and George II. but the palace has never been inhabited by his present Majesty. His Serene Highness the Prince of Orange, having quitted his own dominions in the month of January, 1795, in consequence of the revolution which then took place in Holland, found an asylum in this palace, where he still resides with his family.” P. 58.

The engravings which accompany this elegant work deserve the highest commendation; and those which represent the various parts of Hampton-Court Palace, in particular, will be exceedingly acceptable to the antiquarian. We are by no means among those who are inclined to depreciate the value of topographical labours; on the contrary, we esteem them useful in an eminent degree to historical research, and other branches of useful learning. We would sometimes perhaps check the too elaborate investigation of minute and trifling objects; and the want of this reserve is perhaps the only defect which can be imputed to Mr. Lysons. If this small alloy of our praise should be at all displeasing to the author, we shall not be the less inclined to express our sincere desire again to see his talents and his industry exercised in similar pursuits; from which a multitude of readers will undoubtedly derive an abundant share of profit and amusement.

ART. VI. *The true History of the Conquest of Mexico.**(Concluded from our last, p. 160.)*

WHILE Cortes was thus actively engaged in plundering his own soldiers, as well as the Mexicans, a storm was gathering against him in a distant quarter, which, if properly directed, could not fail to strip him at once of his ill-gotten treasures, his troops, and perhaps his life. Velásquez, justly enraged at Cortes, for throwing off his dependance on him the instant he assumed the command, had levied a large body of regular forces, and dispatched them under Pamphilo de Narvaez, with orders to arrest Cortes and his principal officers, and send them prisoners to Cuba.

The account of this expedition is given with great naïveté and spirit by the author. It ended, as every one knows, in the defeat of Narvaez, and the immediate junction of the two armies; and indeed nothing less was to be expected from the different dispositions of the two chiefs; Narvaez, rash, haughty, and unsuspecting; Cortes, supple, wary, and intriguing. The soldiers of the former were seduced by the emissaries of the latter, and the battle was rather a feint than a serious engagement.

After the junction, Cortes led back his army, now amounting to near fourteen hundred effective men, by forced marches, to Mexico; where Alvarado, a most excellent soldier, but actuated by the diabolical spirit of his superior, had thrown every thing into confusion.

“The wheel of fortune making sudden turns, evil follows closely upon good, as was our case at present, our late successes being contrasted by melancholy news from Mexico. We now received intelligence by express from that city, whereby we were informed, that an insurrection had broken out, and that Alvarado was besieged in his quarters, which they had set on fire, having killed seven of his men, and wounded many; for which reason he earnestly called for succour and support. When we received this news, God knows how it afflicted us! We set out by long marches for Mexico, leaving Narvaez and Salvatierra prisoners in Villa Rica, under the custody of Rodorigo Rangel, who also had directions to collect all the stragglers, and to take care of the invalids, of whom there were many. At the moment we were ready to march, arrived four principal noblemen from the court of Montezuma, to lodge a formal complaint against Alvarado, for having assaulted them when dancing at a solemn festival in honor of their gods, which he had permitted them to hold, whereby, in their own defence they had been forced to kill seven of his soldiers. Cortes replied to them in terms

not the most pleasing, saying he would soon be at Mexico, and put all in proper regulation; with which answer they returned, very little indeed to the satisfaction of Montezuma who felt the insult strongly, many of the natives being killed." P. 206.

Montezuma was perfectly innocent of the tumult, as appears by Alvarado's own confession; yet hear with what insolence the monarch is treated, in consequence of it, by his brutal gaoler.

"Cortes during our march had expatiated to the new comers upon the power and influence he possessed, and the respect with which he was treated in Mexico, and had filled their minds and heightened their expectations, with promises and golden hopes. When on his return therefore he experienced the coldness and negligence of his reception in Tezcuco, and equal appearances thereof in Mexico, he grew very peevish and irritable; and the officers of Montezuma coming to wait upon him, expressing the wish of their Sovereign to see him, Cortes angrily exclaimed, "Away with him! the dog! why does he neglect to supply us." When the captains De Leon, De Oli, and De Lugo, heard this expression, they intreated him to be moderate, and reminded him of the former kindness and generosity of the King. But this seemed to irritate Cortes the more, considering it a kind of censure, and he indignantly said, "What compliment am I under to a dog who treated secretly with Narvaez, and as we see neglects to send provisions?" This the captains admitted ought to be done; and Cortes, confident in the great reinforcement of numbers he had obtained, continued a haughty demeanour. He in this manner now addressed the noblemen sent to him by Montezuma, bidding them tell their matter, immediately to cause markets to be held and provisions supplied, and to beware of the consequences of neglect. These lords very well understood the purport of the injurious expressions which he had used, and on their return informed the King of what had passed. Whether it was from rage at the story told by them, or the consequence of a preconcerted plan to fall upon us, within a quarter of an hour after, a soldier entered our quarters, wounded dangerously, and in great hurry, and told us that the whole people were in arms. This man had been sent by Cortes to bring to our quarters some Indian ladies, and amongst them the daughter of Montezuma, whom Cortes, when he marched against Narvaez, had left in the care of their relation the Prince of Tacuba. He was on his return with them when he was attacked by the people who were assembled in great numbers, had broken a bridge upon the causeway of Tacuba, and had once had him in their hands and were hurrying him into a canoe to carry him off for sacrifice, but that he extricated himself from them, with two dangerous wounds." P. 209.

These expressions, however, cost him dear: the patience of the Mexicans was now exhausted, and they arose against their oppressors as one man. The first attempt to suppress them failed; a second was equally unfortunate.

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“ As soon as the next morning dawned we sallied out with our whole force upon the enemy, being determined if we could not conquer, to make them fear us. The Mexicans came to meet us with their whole force, and both parties fought desperately; but as the numbers of our opponents were so immense, and as they constantly brought up fresh troops, even if we had been ten thousand Hector of Troy, and as many Roldans, we could not have beaten them off; nor can I give any idea of the desperation of this battle; for though in every charge we made upon them we brought down thirty and even forty, it was of no avail; they came on even with more spirit than at first, nor could we, by our cannon or fire arms, make any impression on them. If at any time they appeared to give ground it was only to draw us from our quarters, in order to ensure our destruction. Then the stones and darts thrown on us from the terraces of the houses were intolerable. But I describe it faintly; for some of our soldiers who had been in Italy swore, that neither amongst Christians nor Turks, nor the artillery of the King of France, had they ever seen such desperation as was manifested in the attacks of those Indians. We were at length forced to retreat to our quarters, which we reached with great difficulty.” P. 211.

Cortes became at length sensible of his folly, or rather madness; and was mean enough to solicit the intercession of the man whom, in the arrogance of prosperity, he had so wantonly insulted. As this is the last time the amiable and unhappy Prince appears on the scene, we shall give the whole transaction.

“ Cortes perceiving how desperate our situation was, determined that Montezuma should address his subjects from a terrace, and desire them to desist from their attacks, with an offer from us to evacuate Mexico. He accordingly sent to the King to desire him to do so. When this was made known to Montezuma, he burst out into violent expressions of grief, saying “ What does he want of me now? I neither desire to hear him, nor to live any longer, since my unhappy fate has reduced me to this situation on his account.” He therefore dismissed those sent to him with a refusal, adding as it is said, that he wished not to be troubled any more with the false words and promises of Cortes. Upon this the Reverend Father Fray Bartholome and Christoval de Oli went to him, and addressed him with the most affectionate and persuasive language, to induce him to appear, to which he replied, that he did not believe that his doing so would be of any avail, that the people had already elected another sovereign, and were determined never to permit one of us to quit the city alive. The enemy continued their attacks, and Montezuma was at length persuaded. He accordingly came, and stood at the railing of a terraced roof, attended by many of our soldiers, and addressed the people below him, requesting, in very affectionate language, a cessation of hostilities, in order that we might quit the city. The chiefs and nobility, as soon as they perceived him coming forward, called to their troops to desist and be silent, and four of them approached, so as to be heard and spoken to

by Montezuma. They then addressed him, lamenting the misfortunes of him, his children, and family, and also told him that they had raised Coadlavaca Prince of Iztapalapa to the throne, adding, that the war was drawing to a conclusion, and that they had promised to their gods never to desist but with the total destruction of the Spaniards; that they every day offered up prayers for his personal safety, and as soon as they had rescued him out of our hands, they would venerate him as before, and trusted that he would pardon them.

“ As they concluded their address, a shower of arrows and stones fell about the spot where Montezuma stood, from which the Spaniards, interposing their bucklers, protected the King; but expecting that while speaking to his people they would not make another attack, they unguarded him for an instant, and just then three stones and an arrow struck him in the head, arm, and leg.

“ The King when thus wounded refused all assistance, and we were unexpectedly informed of his death. Cortes and our captains wept for him, and he was lamented by them and all the soldiers who had known him, as if he had been their father; nor is it to be wondered at, considering how good he was. It was said that he had reigned seventeen years, and that he was the best King Mexico had ever been governed by. It was also said that he had fought and conquered on three occasions that he had been desied to the field, in the progress of subjugating different states to his dominion.

“ All the endeavours of our Reverend Father Fray Bartholome, could not prevail on the King to embrace our faith, when he was told that his wounds were mortal, nor could he be induced to have them attended to.” P. 215.

The fury of the Mexicans increased after the death of Montezuma; and it became evident, that nothing but an immediate retreat, or more properly escape, from the city, could save the remainder of the Spanish army. This was instantly attempted; and the account of its success forms one of the most interesting parts of this extraordinary history.

“ By the time that all this was arranged night drew on. Cortes then ordered all the gold which was in his apartment to be brought to the great saloon, which being done, he desired the officers of his Majesty, A. de Avila and Gonzalo Mexia, to take his Majesty's due in their charge, assigning to them for the conveyance of it eight lame or wounded horses, and upwards of eighty Tlascalans. Upon these were loaded as much as they could carry of the gold which had been run into large bars, and much more remained heaped up in the saloon. Cortes then called to his secretary Hernandez, and other royal notaries, and said, “ Bear witness that I can be no longer responsible for this gold; here is to the value of above six hundred thousand crowns, I can secure no more than what is already packed; let every soldier take what he will, better so than it should remain for those dogs of Mexicans.” As soon as he had said this, many soldiers of those of Narvaez, and also some of ours fell to work, and loaded themselves with treasure. I never was avaricious, and now thought more of sav-

ing my life, which was in much danger; however, when the opportunity thus offered, I did not omit seizing out of a casket four calchihuis, those precious stones so highly esteemed amongst the Indians; and although Cortes ordered the casket and its contents to be taken care of by his major domo, I luckily secured these jewels in time, and afterwards found them of infinite advantage as a resource against famine.

“ A little before midnight, the detachment which took charge of the portable bridge set out upon its march, and arriving at the first canal or aperture of water, it was thrown across. The night was dark and misty, and it began to rain. The bridge being fixed, the baggage, artillery, and some of the cavalry passed over it, as also the Tlascalans with the gold. Sandoval and those with him passed, also Cortes and his party after the first, and many other soldiers. At this moment the trumpets and shouts of the enemy were heard, and the alarm was given by them, crying out, “ Taltelulco, Taltelulco, out with your canoes! the Teules are going, attack them at the bridges.” In an instant the enemy were upon us by land, and the lake and canals were covered with canoes. They immediately flew to the bridges, and fell on us there, so that they intirely intercepted our line of march. As misfortunes do not come single, it also rained so heavily that some of the horses were terrified, and growing restive fell into the water, and the bridge was broken in at the same time. The enemy attacked us here now with redoubled fury, and our soldiers making a stout resistance, the aperture of water was soon filled with the dead and dying men, and horses, and those who were struggling to escape, all heaped together, with artillery, packs, and bales of baggage, and those who carried them. Many were drowned here, and many put into the canoes and carried off for sacrifice. It was dreadful to hear the cries of the unfortunate sufferers, calling for assistance and invoking the Holy Virgin or St. Jago, while others who escaped by swimming, or by clambering upon the chests, bales of baggage, and dead bodies, earnestly begged for help to get up to the causeway. Many who on reaching the ground thought themselves safe, were there seized or knocked on the head with clubs.

“ Away went whatever regularity had been in the march at first; for Cortes and the captains and soldiers who were mounted clapt spurs to their horses and galloped off, along the causeway; nor can I blame them, for the cavalry could do nothing against the enemy, of any effect; for when they attacked them, the latter threw themselves into the water on each side the causeway, and others from the houses with arrows, or on the ground with large lances, killed the horses. It is evident we could make no battle with them in the water, and without powder, and in the night, what else could we do than what we did? which was, to join in bodies of thirty or forty soldiers, and when the Indians closed upon us, to drive them off with a few cuts and thrusts of our sword, and then hurry on, to get over the causeway as soon as we could. As to waiting for one another, that would have lost us all; and had it happened in the day time, things would have been even worse with us. The escape of such as were fortunate enough to effect it, was owing to God's mercy, who gave us force to do so; for the very sight of the number of the enemy who surrounded us, and car-
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ried off our companions in their canoes to sacrifice, was terrible." P. 218.

" To revert to Cortes and his companions, when they learned from Alvarado that they were not to expect to see any more of our soldiers, the tears ran from their eyes, for Alvarado had with him in the rear-guard Velasquez de Leon, with above twenty more of the cavalry, and upwards of one hundred infantry. On enquiry, Cortes was told that they were all dead, to the number of one hundred and fifty and more. Alvarado also told them, that after the horses had been killed, about eighty assembled in a body, and passed the first aperture, upon the dead bodies and heaps of luggage; I do not perfectly recollect if he said, that he passed upon the dead bodies, for we were more attentive to what he related to Cortes of the deaths of J. Velasquez and above two hundred more companions, those of Narvaez included, who were with him, and who were killed at that canal. He also said, that at the other bridge God's mercy saved them, and that the whole of the causeway was full of the enemy." P. 221.

" Our wounds, having taken cold, and being only bound with rags, were now in a miserable situation, and very painful; we had also to deplore the loss of many valiant companions. As for those of Narvaez, most of them perished in the water, loaded with gold. Numbers of Tlascalans also lost their lives in the same manner. Poor Botello too! the astrologer! his stars bore an evil aspect, for he was killed with the rest. The sons of Montezuma, Cacamatzin, and all the other prisoners, amongst whom were some princes, lost their lives on this fatal night. All our artillery was lost, we had very few cross-bows, only twenty-three horses, and our future prospect was very melancholy, from our uncertainty as to the reception we might meet in Tlascala, which was our only resource." P. 223.

" I will now give an account of all our countrymen who lost their lives in Mexico, at the causeway, in battle, and on the road. In five days were killed and sacrificed upwards of eight hundred and seventy soldiers, including seventy-two of those of Narvaez, put to death together with five Castillian women, in a place named Tustepeque. One thousand two hundred and upwards of our allies of Tlascala were also killed. Juan de Alcantara and two more, who came for the share of the gold assigned to them, were robbed and murdered, and if we examine throughout we shall find, that all who were concerned with the treasure came to ill-fortune. Thus it was with the soldiers of Narvaez, who perished in a much greater proportion than our's did, on account of their having followed the dictates of their avarice." P. 227.

It was natural to suppose, that so fatal an event would have secured Mexico from any future attempts on the part of Cortes. But the days of that unfortunate empire were numbered. The Tlascalans, who had lost a number of men, as we have seen, in the retreat, were highly exasperated; and offered to assist the General, if he would once more march against the Mexic-
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cans, with an army of 50,000 of their best troops. Besides this, the news of the first successes in Mexico, and of the riches of that extensive empire, had reached every part of the Spanish settlements in the West-Indies, and even Spain; and volunteers, in consequence of it, daily flocked to the General, who, in a few months, saw himself at the head of a more formidable army than any the new world had yet beheld. Thus encouraged and reinforced, he set out for the final subjugation of the city on the 28th of December, 1520.

The Mexicans were now governed by Guatimotzin, the nephew of their late Emperor; a Prince, worthy of a better fate, if activity, skill, courage, intrepidity, and a generous resolution of perishing in the defence of his people, could influence the course of events. His people too merited all his care: they continued faithful to the last; and their exertions in the desperate and hopeless siege, against a people more numerous than themselves (for it is mere folly to talk of the Spaniards alone) seem almost supernatural. "For ninety three days together," says Diaz, "were we employed in the siege of this great city, and every day and every night engaged with the enemy." Exasperated at the slow advances of his army, Cortes determined to make a grand attack with the whole of the combined forces. This is most admirably described.

"On the next morning therefore, having heard mass, and recommending ourselves to God, our three detachments marched against the enemy's posts in their front. Those commanded by Cortes and Sahdovall met with less violent opposition than that which fell to the lot of the division of Alvarado, to which I belonged. In our attack upon the first dike, most of the Spaniards received wounds, one was killed, and above one thousand of our allies killed or wounded. Cortes at first bore down all before him, and having driven the enemy from a post where the water was very deep and the causeway very narrow, he was induced to pursue them in their retreat to the city, his Indian allies crowding close after the Spaniards. The enemy induced him by frequent halts and feigned attacks to continue the pursuit, and the causeway had been narrowed, to answer their design. It was the will of our Lord that Cortes and his captains had been so negligent as to omit filling the ditch, which they had passed. The causeway was also in some parts covered with water, and deep in mud. When the enemy saw our Cortes thus run into the trap which they had laid, multitudes in canoes filled out against him and took him on his flanks and rear, his own vessels not being able to approach on account of the pallisades. It became now necessary for the troops to retreat, which they did at first with great regularity, but when they came to the narrow pass I have before mentioned, the difficulty of the ground, with the fury of the attack, from a retreat turned it into a race, our people flying before the enemy without attempting to defend themselves. Our Cortes used every exertion to rally them but in vain; he received a wound in the
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leg from the enemy on board the canoes at the pass, where they killed six of our horses, and carried off seventy-two Spaniards alive. Six chiefs seized upon Cortes, but it was the will of God that he should escape, for that valiant soldier Christoval de Olea, seeing his general's danger, flew to his assistance, as did another brave man named Lema. Olea with his own hand killed four of the six Mexican chiefs, gallantly losing his own life in defence of his general, and Lerma escaped with the greatest difficulty. Other soldiers now arrived to the assistance of our Cortes; amongst the number was Quinones captain of his guards. They took him out of the water in their arms, and placing him on a horse, hurried him off from the crowd of enemies, and shortly after, his major domo named Christoval de Guzman brought one of his own horses for him. The enemy followed up their attack with ardour, and the unfortunate Guzman being seized by them was carried alive to Mexico. Cortes and the shattered remains of his troops, pursued to the last, arrived with great difficulty at their quarters, where I will leave them for the present, to relate what happened in the division commanded by Alvarado.

“ After our first attack, wherein we defeated the enemy, as we were advancing, we were met by fresh troops in great parade, bearing plumes of feathers, and devices on their standards. When we came near them they threw down before us five bleeding heads, crying out to us that they were those of Cortes and his officers, and that we should meet the same fate with our companions; they then marched up, and fighting us foot to foot, compelled us to retreat. We as usual called to our allies to clear the way for us, but in the present case there was no occasion; the sight of the bloody heads had done it effectually, nor did one of them remain in the causeway to impede our retreat. Before we arrived at our quarters, and while the enemy were pursuing us, we heard their shrill timbals, and the dismal sound of the great drum, from the top of the principal temple of the god of war, which overlooked the whole city. Its mournful noise was such as may be imagined the music of the infernal gods, and it might be heard at the distance of almost three leagues. They were then sacrificing the hearts of ten of our companions to their idols. Shortly after this the king of Mexico's horn was blown, giving notice to his captains that they were then to take their enemies prisoners, or die in the attempt. It is impossible to describe the fury with which they closed upon us when they heard this signal. Though all is as perfect to my recollection as if passing before my eyes, it is utterly beyond my power to describe; all I can say, it was God's will that we should escape from their hands, and get back in safety to our post. Praised be his for his mercies, now, and at all other times!” P. 295.

This attempt, which cost the Spaniards near an hundred men, and the allies many thousands, was the last of an active kind. Most of the Tlascalans retired in disgust, and Cortes must have raised the siege, had not an Indian, fatally for his country, advised him to turn it into a blockade; which he was well enabled to do by his brigantines, which commanded the lake. In

consequence of this step, Mexico was deprived of all its supplies, and a most dreadful famine took place, and carried off the inhabitants by thousands. It now became necessary for Guatimotzin to escape from the city, and try his fortune on other ground: he was intercepted, and taken prisoner; and with him fell the Mexican empire, never more to rise! With the account of his reception by Cortes, we shall close our extracts from this fascinating work.

“Cortes also prepared a table with refreshments, to receive his prisoners. As soon as they appeared, he went forward to meet them, and embracing Guatimotzin, treated him and all his attendants with every mark of respect. The unfortunate monarch, with tears in his eyes, and sinking under affliction, then addressed him in the following words. “Malintzin! I have done that which was my duty in the defence of my kingdom and people; my efforts have failed, and being now brought by force a prisoner in your hands, draw that poinard from your side, and stab me to the heart.” Cortes embraced, and used every expression to comfort him, by assurances that he held him in high estimation for the valour and firmness he had shewn, and that he had required a submission from him and the people at the time that they could no longer reasonably hope for success, in order to prevent further destruction; but that was all past, and no more to be thought of; he should continue to reign over the people, as he had done before.” P. 311.

The manner in which this detestable hypocrite kept his promises, was by instantly permitting the Monarch to be thrown, bound hand and foot, upon live coals, for a fraud of which he alone was palpably guilty; and, soon after, dragging him into a remote part of the country, and hanging him like a dog on a tree by the road side. Guatimotzin's last words were: “Malintzin! (so the Mexicans called Cortes) now I find in what your false words and promises have ended—Why do you thus unjustly take my life? May God demand of you this innocent blood!” P. 405. Certainly if, as Dr. Robertson says, Cortes has been admired and celebrated by past ages, it is time that juster sentiments should take their turn, and that he should be devoted to the scorn and execration of posterity!

To return to the author. He continues his amusing narrative, through many succeeding pages, with unabated interest. How it has happened that the cold, declamatory, and faithless narrative of Antonio Del Solis should be naturalized in this country, while the invaluable pages of this honest veteran were only known by Dr. Robertson's extracts, we cannot take upon us to say. Possibly the rudeness of the style might repel the common reader; and, indeed, it required much knowledge of the Spanish tongue to fit the author for an English ear. This knowledge, however, the ingenious translator possesses in an

eminent degree; and, while we warmly recommend the "True History of the Conquest of Mexico", to the notice of our readers, we cannot refuse our tribute of applause to the fidelity, spirit, dexterity, and judgment, with which so important a work has been finally made our own.

ART. VII. *A Letter to *****, Esq. on Buonaparte's Proposals for opening a Negotiation for Peace; in which the British Guarantee of the Crown of France to the House of Bourbon, contained in the Triple and Quadruple Alliances, and renewed by the Treaty of 1783, is considered; together with the Conduct of our national Parties relating to it. By J. Brand, Cl. M. A. &c. &c. 8vo. 85 pp. 2s. Rivingtons. 1800.*

WHETHER, in the various revolutions, that may still take place in France, an opportunity will arise for the interposition of Great Britain to restore a lawful government to that country, is beyond the reach of human foresight; but that we have a right, nay, that it would be our duty, if circumstances favoured such a measure, to support the cause of the unfortunate House of Bourbon, is, we think, incontrovertibly established by Mr. Brand, in the tract before us.

After some acute and just observations on the probable sincerity of Bonaparte, in his pacific message, and the necessity, which his situation seems to impose, of foreign war, the author combats the assertion, which is so strongly urged by the opposers of government, and admitted by many of its supporters, that the restoration of the monarchy of France is a measure to which we were "called by no obligation, for which no British interest can be pretended." The argument by which he opposes this doctrine we will state in his own words.

"The moralists tell us, that there is the same moral relation between one people and another, as between man and man: that it is a national crime to plead interest against an express specific national compact, when the casus fœderis takes place: and that the crime is much aggravated, when the article of the compact is matter of special moral obligation, antecedent to the formal agreement. As, for instance, when one nation having received a high benefit from another, binds itself by a written compact, in case of necessity, to return that benefit. And it is by such an obligation that we were bound, at the commencement of the

the war, to assist by arms in the restoration of the house of Bourbon; no extreme necessity, moral or physical, restraining us.

“ Nothing can be more clear than that we are under an express obligation of this kind: this I will first show; and, afterwards, that it is of the higher or moral nature described.

“ By the second article of the last definitive treaty with France, dated September 3, 1783, “ the triple alliance of the Hague of 1717, and the quadruple alliance of London, 1718,” (with other treaties therein specified) are declared to serve as the basis of that treaty; and for this purpose, *they were both renewed and confirmed in the best form*.*”

“ These treaties, therefore, were in full force when the unfortunate Louis XVI. was formally deposed. The Protestant succession to the throne of Great Britain, and that of France in the descendants of the French branch of the house of Bourbon, had been recognised by the sovereigns of the two kingdoms mutually, at the treaty of Utrecht: but by the seventh article of the triple alliance of 1717, it is stipulated, that “ if the kingdoms (of France or England) be *disturbed by intestine quarrels, or by rebellions on account of the said successions, or under any other pretence whatsoever*, the ally thus in trouble shall have full right to demand the succours therein above-mentioned,” that is to say, France or England was to furnish 8000 foot and 2000 horse, each to the other, on such demand. And by the fourth article of the quadruple alliance, signed in 1718, to which England, France, Holland, and THE EMPEROR were parties, England and the two other powers “ promise to guarantee and defend *the right of succession to the kingdom of France† against all persons whatsoever, who may presume to disturb the order of the said succession.*”

“ Thus at the last treaty of peace with a king of France, and subsisting at the time of his deposition, we “ renewed and confirmed in the best form,” a specific engagement to succour him on demand, with a force of 10,000 men against all “ *rebellions;*” excited “ *under any pretence whatsoever.*” A right to which aid, by our act, remained in him as long as the treaty subsisted. And his helpless situation, cut off from the possibility of appealing to the faith then given him, was the most solemn of demands.” P. 17.

Mr. Brand then proceeds to show that, “ without special compact, this aid was a debt from this country to that unfortunate monarch; and therefore, not having been discharged, remains exigible by his heir, whenever it can be effectively paid to him.” To prove this assertion, he states the circumstances under which the triple and quadruple alliances were made, from which it appears, that all the immediate ad-

“ * New Annual Register, 1783, Public Papers, p. 99.

“ † Mr. Burke's Three Memorials on French Affairs, Appendix, note by editor: the letter-writer has long expected a much more important discussion of these articles than he is able to give: but as he looks upon the occasion of it to be gone by, he applies them to a still remaining use.”

vantage of the mutual guarantee was on the side of Great Britain; he also adverts to the conduct of France in the year 1717, and infers,

“ that the solemn adoption of the whole of both the treaties in that subsisting with the unfortunate Louis, strictly obliged us, at the time of his deposition and imprisonment, to have concurred with the stipulated force in an attempt for his preservation and restoration, or placing his successor on the throne after he was murdered.”

On the same ground (of the quadruple alliance) the Emperor,

“ being obliged to take arms to succour the King on an actual attack, the spirit of his obligation called upon him to keep his preparations in the same state of forwardness with those of the conspirators; and he was in full right to form alliances for that purpose.”

Our space will not permit a detail of the arguments by which this position is supported, and the objections to it refuted. That objection which arises from the conduct of France during the American war is fully discussed, and particular stress is laid on the solemn renewal of the treaties of 1717 and 1718 by that of 1783, the preliminary articles of which were never, *on that ground*, objected to by Mr. Fox; who afterwards (when Minister) included that guarantee in the definitive treaty. On the conduct of that gentleman, in now attempting to procure a parliamentary declaration contrary to that guarantee, there are some striking, and, to our apprehension, unanswerable remarks. The author also replies at large to those who urge, that

“ the ambition and insidious policy of the Princes of the House of Bourbon furnish the clearest demonstration, that the interest of Great Britain can never be promoted by their restoration to the monarchy of France.”

In this part he shows the strong ground there is for the opinion of those who have argued, “ that the rulers of the Republic have been constantly incapable of maintaining the relations of amity with other states.” This train of argument naturally brings him to an examination of the character and conduct of Bonaparte; to whom “ the consular constitution has given an authority, much greater than that of the deposed directory,” and whose character will therefore be more fully impressed on the measures pursued by the Republic. The inference deduced from this detail is, that

“ it is not only defensible, but necessary and right, to call the friends of their country to look with solicitous apprehension to the events of a peace, signed by the same hand which guaranteed the states of Venice

nice and Genoa, and, almost before the ink of the subscription was dry, subscribed the instruments of their annihilation."

This topic is enlarged upon with ability, and concludes this ingenious and interesting Letter.

Although we do not, perhaps, go the whole length of Mr. Brand's reasonings on this important question, nor adopt his conclusions to their full extent, yet we think he has shown, by convincing arguments, that the restoration of the Bourbons, far from being an unjustifiable object to Great Britain, was required both by good faith and sound policy, had it been practicable; and that a peace with the present government of France, if hastily and incautiously made, might be attended with still greater evils than are likely to arise from the further continuance of war.

ART. VIII. *Maurice's Indian Antiquities. Vol. VII.*

(Concluded from our last, p. 117.)

AFTER having presented to the view of his readers the picture of the wealth of India, and the magnificence of its kings, before its palaces and pagodas were plundered by Mohammedan usurpers; a picture, justified by the united accounts of ancient writers who have treated concerning that remote region, and the necessary consequence of the immense commerce carried on with its inhabitants by those of the rich empires that on every side environed it, Mr. Maurice proceeds to give a general view of its Literature, and of the Arts and Sciences that flourished among the Indians in those very early periods. Without a considerable advance in scientific attainments, he justly observes, many of the rich manufactures of India, and some of the articles of highest request in commerce could not have been fabricated. The diamond of Golconda could not have received its polish, nor the gold and ivory of its splendid marts have been wrought into those elegant forms that gave lustre and beauty to the cabinets of Asiatic Princes; *Architecture* in India could not have raised her head with such sublime grandeur, as is visible in their pagodas; *Geometry* could not have formed those vast and regular tanks that every where abound in India; nor *Astronomy* have constructed those amazing cycles which, by French sceptics, have been so falsely vaunted as subversive of the Mosaic and Christian chronology. Under

der distinct heads, the origin and progress of these sciences, as known to the Indians, are successively traced, and their very high antiquity accounted for by supposing that, in this peaceful and secluded region, long flourished a considerable portion of the wisdom of the Noachidæ, derived from their antediluvian progenitors. Hence no wonder that the arts made so rapid a progress in India, nor that its original system of jurisprudence, before it was corrupted by the artful Brahmin in many points, bore so near a resemblance to that of the Hebrews. Some of these shall be specified hereafter; at present, let us attend to their progress in Science: and, as a specimen of the author's method of treating the subject, we shall insert what he observes in regard to their Chemistry.

“ Those who, from the earliest periods, have been devoted to a superstitious veneration of the element of FIRE, those who gave to their pagodas the form of pyramids and cones, to imitate the solar beam, and on whose altars a sacred flame for ever blazed, could scarcely fail of being intimately acquainted with its wonderful properties, which in fact were the source of that admiration and reverence. It was their acquaintance with its active pervading principle and energy which induced them to idolize FIRE as the soul of the material world; its hallowed beam, their physical theology taught them, emanating from the solar orb, first gave animation and motion to universal nature; and, from some mutilated tradition of a better theology, they regarded fire as the great CHEMIST that was finally to dissolve the universe and reduce it to ashes. In fact, they conceived the orbs of heaven to be formed of a kind of ætherial fire, and that they floated in a circumambient luminous fluid, which they considered as a fifth element, and denominated the AKASS. I have had frequent occasion to observe that their superstitious veneration for this element probably commenced, during their residence in Chaldæa, with the first corruption of the pure patriarchal theology; and, according to the Indian history*, devout pilgrims, as well in memorial of their origin as of this their primæval devotion, still resort to Hierapolis in Syria, and pay their devotions at the two JWALA-MUCHIS, or *springs of Naptha*, the one not far from the banks of the Tigris, the other on the flaming plain of Baku, on the borders of the distant Caspian Sea, where the priests of the sun watched night and day the never-dying flame, supposed to have been kindled by his own ray.

“ Of the powerful agency of FIRE, the Asiatics could scarcely avoid entertaining the most awful conceptions, since its tremendous effects were often too distinctly visible in that torrid climate, where the broad flashes of the tropical lightning fired their loftiest forests, and the globe of electric flame levelled their proudest temples with the dust. They also saw it in the burbling volcano that shook to the centre their

* Mr. Wilford on Egypt and the Nile, in Asiatic Researches, vol. iii, p. 297.”

mountains of broadest base, and filled whole provinces with desolation and dismay.

“ Observing with anxious and fearful attention the wonderful operations of nature by the process of fire, in the melted minerals that rolled in torrents down the sides of the flaming mountain, in their resistless course sweeping away every intervening object, or assimilating it with its own substance, the ancient inhabitants of Asia endeavoured to imitate her supreme analyzing power, and very early commenced the practice of chemistry. To what extent, indeed, that primitive race knew the art of decomposing and combining bodies by means of fire, it is impossible to ascertain; but, without being considerable adepts in this science, neither could Tubal Cain,—that Tubal Cain, whose high antiquity and whose resembling name plainly mark him for the Vulcan of Pagan mythology; for, they thought, and one might almost think with them, that the inventor of the science of chemistry could scarcely be less than a god,—have been the instructor of every artificer in brass or iron; nor the Indian Visvacarma, the active substitute of Agni, the Hindoo god of fire, have forged the arms of the Devatas, those missile weapons of fire in the Puranas denominated AGNEE-ASTRA, and made use of in the Satya, or first age of the world. The use of fire-arms, in the earliest periods, opens a wide field for reflection, in many respects, since it proves that the Indians knew how to apply the salt-petre and sulphur vivum, with which their plains abound, to the purposes of war, and formed out of them a composition which, if not actual gunpowder, was of such a nature as gave to bodies a projectile motion. Mr. Halhed expressly denominates it *gunpowder*, and gives an interesting account of the invention in his preface to the Gentoo Code.

“ A modern author of much celebrity* has very ingeniously attempted to prove that the ancients were actually acquainted, in very early periods, with the chemical process of making *gunpowder*, and instances the invention of Salmoneus, with which he is said to have imitated the thunder and lightning of Jupiter, in proof of his assertion. What is, however, much more to our present purpose, he cites Themistius, to prove that the Indian Brahmins encountered one another *with thunder and lightning* launched from an eminence; and Philostratus, in evidence, that, when attacked by their enemies, they did not leave their walls to fight them, but darted upon them missile weapons, in noise and effect resembling *πρηστῆρας και βροντας*, *lightning and thunder*. By these weapons were evidently meant the fire-shaft, or rocket, described by Mr. Halhed; and to these we may add the artificial thunder and lightning used in their cavern-imitations.” P. 671.

In further proof of their metallurgic, as well as astronomical skill, Mr. M. produces the following curious passage from the Lite of Apollonius, by Philostratus.

* Mr. Dutens.

“ Apollonius cum Jarcha Brachmane secreto philosophatus, muneris loco ab eo tulit annulos septem, TOTIDEM PLANETARUM DICTOS NOMINIBUS, quos singulos gestaret per subjectos planetis dies; sc. ut annulum AUREUM gestaret die Jolis, ARGENTEUM die lune, FERREUM die Martis, HYDRARGYRINUM die Mercurii, die Jovis STANNEUM, AENEUM die Veneris, et PLUMBEUM die Saturni, quod singulis planetis singula respondeant METALLA.”

The author now proceeds to adduce other arguments for the Indians having been in very early periods excellent chemists. The medicinal drugs for which they were ever so celebrated, and particularly by those which were antidotes to the venomous bites of the numerous classes of Indian serpents; their being able to extract from roots and minerals the beautiful dyes with which, according to Pliny, the productions of the Indian loom were annually, and are to this day so gaudily impressed; their manufactories of pottery and porcelain, painted with colours equally vivid, and especially their *vasa murrhina*, whatever was the composition*, so coveted by the luxurious Romans; and their immemorial use of the process of distillation, by which they obtained not only the intoxicating liquor called *bang*, but all those rich oils and fragrant balsams which the vegetable kingdom so abundantly produces in that luxurious garden of the greater Asia. With the subsequent extract, in which he appeals to the ancient Institutes of Menu for the truth of the existence of these arts among them, twelve hundred years before Christ, the age of that production, we shall conclude our strictures on this particular dissertation.

“ These are essential branches of chemical science; and, that they actually existed at this early period in Hindostan, every body will be convinced who attentively turns over the pages of Menu's Institutes in the chapters that have reference to their mechanical arts and yet unrivalled manufactures. In those pages we find them, as I have truly stated in my Dissertation on the Commerce of this ancient people†, engraving on the hardest stones, and working in the most difficult metals; giving the most beautiful polish to the diamond, an art supposed not to be known till the 15th century; enchasing in gold, and working in ivory and ebony, with inimitable elegance. In weaving, spinning, and dying; in all the more ingenious devices appertaining to the respective occupations of the joiner, the cutler, the mason, the potter, and the japanner; in executing the most curious cabinet and filligree work in general; in drawing birds, flowers, and fruits, from the book of nature with exquisite precision; in painting those beautiful chintzes annually brought into Europe, that glow with such a variety of colours, as brilliant as they are lasting; in the fabrication of

* See note in p. 112 preceding.

† Vol. vi. p. 363.”

those ornamental vases of agate and chryſtal, inlaid with the richeſt gems, that conſtitute ſo large a portion of the ſplendid merchandize of India with the neighbouring empires of Aſia; in ſhort, in whatever requires an ingenious head or a ductile hand, what people on earth, in thoſe remote or in theſe modern times, has ever vied with the Indians?

“ The ſelection of a very few paſſages from thoſe celebrated Inſtitutes, ſince the *Vedas* are not yet acceſſible, will be ſufficient to prove the truth of the preceding ſtatement. With reſpect to their ſkill in exploring *mines* and fabricating *metals*, in *encaſing* in gold, in working in *ivory*, in *piercing gems*, and in *dying*, we read;

“ Day by day muſt the king, though engaged in forensic buſineſs, conſider the great object of public meaſures, and inquire into the ſtate of his carriages, elephants, horſes, and cars, his conſtant revenues and neceſſary expenſes, *his mines of precious metals, or gems*, and his treaſure.” Inſtitutes, p. 243.

“ Of brilliant *metals*, of *gems*, and of every thing made with ſtone, (as *pots or vases*,) the purification ordained by the wiſe is with aſhes, water, and earth.” P. 137.

“ A *golden* veſſel, not ſmeared, is cleaned with water only; and every thing produced in water, as coral-ſhells or pearls, and every ſtony ſubſtance, and a *ſilver* veſſel, not *encaſed*.” Ibid.

“ Veſſels of *copper, iron, braſs, pewter, tin, and lead*, may be filly cleaned with aſhes, with acids, or with water.” Ibid.

“ Utenſils made of *ſhells*, or of *horn*, of *bones*, or of *ivory*, muſt be cleaned by him who knows the law, as mantles of *cfhuma* are purified.” Ibid.

“ In page 261, we find puniſhments ordained “ for mixing impure with pure commodities, for *piercing* fine gems, as diamonds or rubies, and for *boriug pearls* or inferior gems improperly.”

“ All woven cloth, *dyed red*, cloth made of Sana, of *cfhuma* bark, and of wool, *even though not dyed red*, are prohibited the mercantile Brahmin.” Ibid.

“ That the ancient Indians alſo knew how, by fermentation, to obtain ardent ſpirits is evident from the frequent prohibition of intoxicating liquors enjoined on the Brahmin tribe.

“ *Inebriating liquor* may be conſidered as of three principal ſorts; that extracted from dregs of ſugar, that extracted from bruſed rice, and that extracted from the flowers of the Madhuca: as one, ſo are all; they ſhall not be taſted by the chief of the twice-born.” P. 320.

“ There are ſcarcely any of the mechanical branches of trade, eſpecially thoſe of a more coſtly kind, in which a knowledge of chemistry is not more or leſs neceſſary; and theſe have ever flouriſhed throughout India in earlier times and in a higher degree of perfection than in any other country of Aſia. In ſhort, the philoſopher wanted chemistry for experiment; the artiſt for practice, in a thouſand different ways. It opened the path of the former into the inmoſt recesses of nature, and taught him to imitate her various and wonderful power of reſolving, ſeparating, combining, and tranſmuting, the elementary particles of matter that compoſe the vaſt globe which we inhabit. It enabled him to account for phænomena otherwiſe utterly inexplicable; he no longer beheld with ſuperſtitious horror the burſting volcano,
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the *aurora borealis*, and other terrific meteors; he soon learned himself to roll the thunder and launch the lightning of Jove; he stole fire from heaven, and lighted up, in the laboratory, a creation of his own. The latter matured the projects and realized the hopes of the philosopher. By practical chemistry he extended the bounds of mechanic science, he widened the field of commerce, and strengthened the bands of social intercourse." P. 687.

The Dissertation on the JURISPRUDENCE OF INDIA, being the final division of this volume and of the work, unfolds to the legal enquirer a system of government, and of laws, widely different from those prevalent in Europe at this period of refined sentiment and polished manners. If, in some instances, his astonishment will be excited by their sublimity and wisdom, in others his indignation will be roused by their apparent absurdity and barbarity; he must, however, divest himself of prejudice, and calmly reflect on the remote date to which the Institutes lay claim; the rude and almost savage state of mankind, when many of them were promulged, requiring a proportionate degree of severity; the unlimited despotism of eastern monarchs, and the crafty policy of a tribe of designing priests, placed, by the laws of Menu, in a station even superior to sovereignty itself. Though therefore, here and there, throughout the code, appear manifest vestiges of *patriarchal* wisdom in legislation, and of equity in decision, it cannot be denied that far more numerous traces may be found in it of capricious and sanguinary tyranny, as the Nimrods of Asia successively arose to deface the tables of those equitable laws which regulated the conduct of the virtuous Shem, and his purer progeny. The subsequent extract from this Dissertation displays the writer's sentiments on the very opposite features which, in this respect, Menu's Institutes exhibit; and their original title of *MENUMSRITI*, or *Laws remembered from Menu*, should, during the perusal of them, be still retained in memory, since that very title evinces with what ease, and freedom from detection, the grossest interpolations may have taken place in the body of the code itself.

“ In every retrospect on the ancient Hindoo government it will be observed, that, while its politic legislator held out to persevering virtue and patient obedience the most alluring rewards, it assumed the most inflexible aspect towards criminals of every description. To temporal punishments the most dreadful, and to corporeal mutilations the most sanguinary, in order to impress his mind with deeper reverential awe, were added all the terrors of the spiritual anathema, tormenting

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dæmons

dæmons and the *gebenna of gnawing serpents*; for that is the true Hindoo hell, and demonstrates the intimate connection of its theological system with that sublimer one, of which, in its leading features, it is an evident perversion. What is not a little singular in this code, these present punishments and future terrors are often denounced against crimes comparatively trivial, with as much violence as against offences of the deepest enormity; in short, the stern dogmas inculcated by it, sanctioned by the combined authorities of heaven and earth, allowed of no relaxation in the severe discipline which it enjoined whether in moral or civil concerns. It was the awful manifesto of the deity; and, both in its sublimest and least important injunctions, the strictest obedience was alike indispensable. "PUNISHMENT," says the Hindoo code, "is the magistrate; punishment is the inspirer of terror; punishment is the nourisher of the subjects; punishment is the defender from calamity; punishment is the guardian of those that sleep; punishment, with a black aspect and a red eye, terrifies the guilty*." Consonant to this maxim, the laws of Draco himself were not more deeply engraved in blood than many of the precepts in this tremendous code. These sanguinary maxims it is impossible to ascribe to Menu: what was remembered from that legislator was, we may conclude, only *severely just*, but not cruel; we may reasonably refer to him all that is mild and humane in these Institutes, and some necessary precepts of a more rigorous nature; but, as his progeny degenerated, as the people gradually became more corrupt, the princes more despotic, and the Brahmins more powerful, it was thought necessary to add new and more terrible laws to those which, in the primitive ages, were deemed sufficient to control the disturbers of the public tranquillity. The hypothesis on which this work and that of Mr. Bryant have constantly proceeded, and both of which record the invasion of India in early periods, and the conquest of the virtuous Shemites by the daring and nefarious Cushite race, will sufficiently point out to the attentive reader the period of this great national change, and the fatal cause of this general depravity.

"It should still be remembered, however, that many of the laws inculcated in the Brahmin code are in a high degree liberal and humane, founded on the practice and decisions of the earliest ages, when, as yet, no system of jurisprudence was committed to writing. Many also of the civil institutions, enumerated in it, go back to the days of Noah, though most have been dreadfully perverted; for, I must repeat in this place what has been frequently asserted in this work, and, indeed, forms in some degree the basis of it, that in the ancient world there were certain grand and primitive customs diffused universally over all nations; customs founded on the general consent and original creed of mankind, confirmed by immemorial laws and sanctified by pious traditions; customs which probably flourished in their full vigour and purity, under the domestic patriarchal roof of Noah,

* Halhed's Code of Gentoo Laws, cap. 21. sect. 8.

before the dispersion, which passed into all nations with the first colonists, and were observed in their vigour and purity, or debased and degraded in every country, according to their rectitude in adhering to, or depravation in receding from, the institutions of their primæval ancestors. For the aspect of unrelenting severity assumed in general by legislative codes of very high antiquity, it may be urged as some degree of palliation, that the crimes, against the commission of which they were principally meant to guard, are not such as generally spring up among mankind in an associated and civilized state; but such dreadful offences as men scarcely emerged from barbarism, and under the influence of all the unbridled passions which agitate to tempest the human bosom, may be supposed capable of perpetrating: incest of the deepest dye, plunder and robbery, midnight murder, and the violation of virgin beauty. Against these crimes, so fatal to infant states, it was necessary to raise the strongest rampart which the terror of legal authority could erect against them, and the extreme necessity of the occasion but too often justified their being *written in blood.*" P. 823.

With respect to those most ancient precepts in the volume of Institutes, that bear so striking a similitude to some in the Hebrew code, and have consequently afforded occasion of imaginary triumph to the enemies of Christianity, as if the latter were borrowed by Moses, through an Egyptian medium, from the Indian legislator, Mr. M. contends that nothing less than such similitude could be expected, since the Mosaic and Indian codes originally flowed from the same source, *holy and inspired men*. The religious dogmas inculcated in them, therefore, could not fail to be equally pure and sublime; while the mere civil precepts, which they contained, were those established by the united influence of tradition and custom over all the countries of the east; and in all the colonies that successively migrated from the parent region of Chaldæa towards more distant climes; even from that remote period when the great MENU, or NOAH, flourished, and the greatest part of Asia remained under patriarchal jurisdiction. With an extract or two, exhibiting a few of those parallel precepts, and the general sanguinary feature of the Hindoo punishments, we shall conclude these extended strictures. In respect to the similitude of some of the injunctions, the reader will judge how nearly they approach, from the following quotation.

" One of the most remarkable precepts in this code is that so congenial with the Levitical law, that a brother shall marry the *widow* of the *deceased brother*, and raise up seed to him; this law, however, is declared to be obsolete in this miserable Cali age. Institutes, p. 363. Another of its ordinances, which also affords a striking resemblance to the code of Moses, doubtless founded on the practice of the primitive ages, and ordained as a memorial of the great atonement, is the cere-

mony of the *scape-horse*, which is ordained to be celebrated in a public assembly of the Hindoo tribes; and the horse, after many mystic rites, like the *scape-goat* of the Hebrews, and we may add the *red heifer* of the Egyptians*, is driven with execration into the deserts, and supposed to be loaded with the sins of the exonerated nation†.

“An eye for an eye and a tooth for a tooth, appears to have been the rigid maxim of the ancient Hebrews; and it is here affirmed, that, with whatever limb an offence is committed, that limb shall the king amputate, for the prevention of similar crimes. Institutes, p. 232.

“The trial by various kinds of water ordeal, which so repeatedly occurs throughout this code, as the criterion of guilt and innocence, forcibly reminds us of the similar trial ordained, by the Deity himself, for the detection or acquittal of adultery by the *bitter waters of jealousy*. Numb. v. 30. The prescribed diet and strict attention enjoined in regard to animals clean and unclean, as well as the purifications of women and of men, after contact with a deceased person or any object that imparts defilement, have also a very striking resemblance with those enjoined in the Levitical code. Those in particular that have relation to bodily impurity, from touching a dead body, are enumerated, in almost similar words, in the nineteenth of Numbers; a circumstance for which I have already endeavoured to account. Though slavery be allowed, the crime of *men-stealing* is equally interdicted in the Hindoo and Levitical code. See Deut. chap. xxiv.

“In short, the whole office,” says Mr. Halhed, “as well as the sacred pre-eminence of the Brahminical tribe, is almost an exact counterpart of that of the Levitical. The Levites were particularly forbidden wine; so are the Brahmins. The Levites were more than others enjoined to avoid the contact of all uncleanness; so are the Brahmins. The Levites were to assist the magistrate’s judgment in difficult cases; so are the Brahmins. And, in every other respect, the resemblance might well authorize a suspicion, that they had originally some remote affinity to each other, though conjecture cannot possibly trace the source of the connection.” In answer to this remark, I beg leave to express a hope that I have effectually traced that source, by a traditional channel to a primæval patriarchal code.” P. 837.

The last passage we shall cite relates to the unrelenting severity of the Indian code in criminal cases, though it must be owned that severity is sometimes exerted in cases where no deep stain of guilt seems to be attached to the delinquent; however, while we peruse their writings, the different education, habits, and manners of this singular nation, should ever be borne in mind, which will prove the means of reconciling apparent contradictions, and mitigating what might otherwise be accounted vindictive and cruel.

* Herodotus, lib. ii. cap. 39.

† See Halhed’s *Gentoo Code*, Pref. p. 20.

“ An adultress is condemned to be *devoured alive* by dogs in the public market-place. Institutes, p. 236. In the next sentence, the adulterer is doomed to be bound on an iron bed, *heated red-hot*, and there to be burned to death. Ibid. But, what is not a little remarkable, for the same crime, a Brahmin is only to be punished with *ignominious tonsure*. P. 237. He, who has committed *incest*, is doomed to be extended on a red-hot iron bed, or be made to embrace, till he die, the *red-hot iron image* of a woman. P. 322. Of night-robbers it is ordained, that the hands be first lopped, and that they afterwards be fixed on a sharp stake, *i. e.* impaled. P. 281. The witness, who gives false evidence, shall be fast bound under water, in the snaky cords of Varuna, for a hundred years. P. 199. Naked and shorn, tormented with hunger and thirst, and *deprived of sight*, shall the same man go with a potsherd to beg food at the door of his enemy. P. 201.

“ For insulting a Brahmin with invectives, an iron style, ten fingers long, shall be *thrust red-hot down his mouth*: for offering only to instruct him in his profession, *boiling oil* shall be dropped into his mouth and ears. P. 224. For stealing kine, belonging to priests, the offender shall instantly lose *half of one foot*. P. 231. An assaulter of a Brahmin, with *intent to kill*, shall remain in hell for a *hundred years*: for actually striking him with the like intent, a *thousand*. As many small pellets of dust as the blood of a Brahmin collects on the ground, for so many thousand years must the shedder of that blood be tormented in hell. P. 336. But, though such frequent exemptions occur in respect to the Brahmins, descended from heaven, a portion of the immortal gods, none are made in favour of *KINGS*; and we cannot but admire the rigid spirit of impartial justice that declares, where a man of inferior birth shall be fined *oxe pana*, the king, who ought to be the fountain of honour and equity, for the same offence shall be fined a *thousand*. P. 232.

“ Several very sanguinary personal inflictions elsewhere occur; and, among other severe precepts, it is ordained that, if a man be guilty of gross fraud in trade, the magistrate shall crush his hand, nose, and teeth: if he repeat that fraud, the magistrate shall cut him into pieces with a *razor*. P. 245. Women, murdering their husbands or children, shall have their ears, nose, hands, and lips, cut off, and afterwards be exposed, if not pregnant, to be killed by cows: if they attempt to do it by poison, the punishment decreed is to have a large stone fastened round their neck, and themselves thrown into the river. P. 306. Theft of goods is punished with, in the first instance, cutting off the hands; in the second, with crucifixion. P. 248. For stealing a woman, the criminal shall perish extended on a plate of red-hot iron. Ibid. For stealing an elephant, a horse, camel, or cow, one hand and one foot of the criminal shall be amputated. P. 249. Even the Brahmin that steals is, with great severity, punished corporally or banished, but never put to death. P. 245. Unlawful games are punished with a fine and corporal punishment, at the will of the magistrate: fraudulence at play, with the loss of two of the fingers. P. 289.” P. 842.

Thus have we proceeded, with more than usual minuteness of observation, through the volumes of this meritorious publication.

cation. Satisfied that the author's intentions, in composing them, were of the best kind; applauding his zeal, and admiring his perseverance, we have not been forward to censure either the errors of a too exuberant diction, or those other defects which are unavoidable in works of deep and distant research, where the ground is treacherous, and the track devious and obscure. We wish him the full reward of his labours; and are happy in having at all contributed to the circulation of his work, and the diffusion of his fame.

ART. IX. *The Favourite Village. A Poem. By James Hurdis, D. D. Professor of Poetry, Oxford.* 410. 6s. Bishopstone Suffex printed, at the Author's own Press. 1800.

THE subject of this Poem is of the most pleasing and interesting nature. There never was a person perhaps, however favoured by fortune, distinguished by genius, or exalted by ambition, who did not seek, with satisfaction, some interval of leisure to review the gay and busy scenes of childhood and of youth. This is the pleasing object of the present composition; and if we are not often surprised with extraordinary vigour, or delighted with the more elevated efforts of the poetic art, we accompany the author with a complacency of mind, which is never abated by meanness, nor interrupted by any serious cause of disapprobation. We do not know whether the poet will be pleased or otherwise at the observation, that he seems to have taken Cowper for his model. The mind which is conscious of native worth and dignity, disdains the idea of following any pattern whatever. But originality of conception and execution can be the lot of but few; and the discussion and description of similar subjects, and the representation of similar ideas, particularly where there is any resemblance of talents, will unavoidably betray strong features of resemblance. Dr. Hurdis has divided his work into Four Books, to each of which its particular Argument is prefixed. The first is occupied by the description of the poet's native village, his paternal dwelling, the pleasures of early summer, hay-making, the corn-fields in July, the sea in a storm, and in a calm. The second Book describes the pleasures of the favourite village in autumn, the harvest, the delights of the evening walk at this season, the equinoctial gale, with contemplations

tions on the fall of the leaf. The third Book exhibits the pleasures of the favourite village in winter, the winter tempest, the winter's walk, frost, snow, Christmas and its pleasures, symptoms of spring, lengthened days, thoughts on the first bloom which appears. From this part we have selected the following specimen, which will not suffer from a comparison with Cowper.

“ Meantime what *pleasure* yields the rural walk ?
Delights it not to pass the thresher's close,
 What time with instant wing from their scant meal
 Of winnowed draff the sparrow swarm upspring ?
 The mingled hurry of their sounding plumes
 How startles it the ear, while they alert
 Along the hedgerow shower, or sit aloft,
 And from the summit of the leafless elm
 Excessive chirpings pour ; fond parliament,
 Where all are speakers, and none sits to hear !

“ In thick and horrent coat no longer sleek,
 With heels unclipp'd and shaggy main promis'd,
 In his lone corner stands the leering colt,
 At leisure relishing his scanty meal
 Of thin up-shaken forage. To the cow,
 That with a wishful look his feast surveys,
 At fearful distance fixed from his white eye
 Reversed, he flashes indignation strong
 And peremptory menace, crouching close,
 And trampling loose on his vindictive heel,
 With sullen down-laid ear. Not far remote,
 Round the sweet remnant of the hoarded rick
 Sliced to a core, or solitary wain
 In the still bottom of the shelter'd vale
 For their subsistence placed, convenes the flock
 Of their approaching meal-time duly aware.
 Eagerly throng they, as of yore they trooped
 In the dry summer's eve, with hurried bell
 And dust provoking tread, to village pool
 Or valley trough, from the near well supplied.
 Subdued by hunger, the poor feathery tribes
 Small dread of man retain, though wounded off,
 Oft slain, or scared by his resounding tube.
 The fieldfare grey, and he of ruddier wing,
 Hop o'er the field unheeding, easy prey
 To him whose heart has adamant enough
 To level thunder at their humble race.
 The sable bird melodious from the bough
 No longer springs, alert and clamorous,
 Short flight and sudden with transparent wing
 Along the dyke performing, fit by fit.
 Shudd'ring he sits, in horrent coat outsworn

Despair has made him silent, and he falls
 From his loved hawthorn, of its berry spoil'd
 A wasted skeleton, shot through and through
 By the near aiming sportsman. Lovely bird!
 So end thy sorrows, and so ends thy song.
 Never again in the still summer's eve,
 Or early dawn of purple-vested morn
 Shalt thou be heard, or solitary song
 Whistle contented from the watery bough,
 What time the sun flings o'er the dewy earth
 An unexpected beam, fringing with flame
 The cloud immense, whose shower-shedding folds
 Have all day dwelt upon a deluged world.
 No, thy sweet pipe is mute, it sings no more.

“ High on the topmost branches of the elm
 In sable conversation sits the flock
 Of social starlings, the withdrawing beam
 Enjoying, supperless, of hasty day.

“ Half starved, and petrified, the pigeon mopes
 With bloated plumage on the dove-house tile,
 And seems forgetful of his amorous coo
 And note of love profound. No more he starts
 With loud applauding wing from his hush'd cove,
 Nor sweeps with swift career the snowy down.

“ But most of all subdued, or fearful least
 Of man's society, with ruddy breast
 Against the window beats, sagacious bird,
 The robin. At the door half opened left,
 Or by the gale unlatch'd, or narrow pass
 Of air-admitting casement, or (to him
 Sufficient port) the splintered aperture
 Of attic pane demolished, with a flirt
 Enters the fledged intruder. He has left
 His haunt divine, the wood-house and the barn,
 A feathery mendicant made bold by want,
 And every little action asks aloud,
 Alms the most indigent might well afford,
 A drop of water and a crumb of bread.
 'Timid and sleek upon the floor he hops,
 His every feather clutch'd, all ear, all eye,
 And, springing swift at the first sound he hears,
 Thumps for dismissal on the healthy pane.
 Sweet beggar, no. Impenetrable glass
 Has clos'd around thee its transparent cage,
 Escape denying. Satisfy thy need,
 And, having fed, be free. Beneath my chair
 Sit budge, a feathery bunch; upon its staves
 Polish thy clattering beak; with head revers'd
 Dress every plume that decks thy plain surtout,
 And either pinion of thy slender wing;
 With bridled bill thy ruddy bosom smooth,

And, all performed, delight me, if you wilt,
 With a faint sample of contented song,
 Concise and sweet. Then flit around the room,
 Cheerful though silent, seizing with an air
 Each crumb diminutive which the last meal
 Drop'd unperceiv'd, and the religious broom
 Unconscious left upon the woven floor,
 Or which the hand of charity lets fall
 Not grudging. Banquet here, and sleep to night,
 And, when thy morning meal is finish'd, fly ;
 Nothing unwelcome if thou dare return ;
 And daily seek the hospitable feast
 Strewed to invite thee on the casement ledge." P. 119,

The Fourth Book is employed in the representation of the Pleasures of the Favourite Village during Spring ; the general Appearance of Nature ; the Pleasures of Travelling at this Season ; the Song of Birds ; the Appearance of the Swallow ; the Garden, with such other pleasing subjects as Nature portrays, and this particular season inspires. The author, in this portion of his work, seems to rise with his subject, and is peculiarly animated and impressive. The following passage, among innumerable others, is alike charming for its simplicity and truth.

" Now yields the flock to the bard's curious eye
 Peculiar pleasures. Often let me mark
 The fullen ewe's authoritative stamp
 Where'er the sheep-dog passes. Let me smile
 At her deluded sense, what time her lamb,
 By the bleak season slain, his wetted coat
 Yields to the slayer, and the ravish'd twin
 Of some fond mother in the coarse disguise
 Appears loose-coated, and usurps his dug.
 Dull fool ! how ill perceives thy stupid eye
 The palpable imposture ! Let me hear
 The morning uproar of the fleecy folk,
 What time, vociferous, their tardy march
 With baying curs impatient their rude lord
 To the green pasture urges. Loud enquires
 The bleating mother for her sunder'd lamb,
 As loud complaining for his mother lost.
 With quick infallible perception she,
 Amid the mingled outcry, hears distinct
 His slender shrill entreaty. He remote,
 With nicety that shames our grosser sense,
 Her voice acknowledges, and through the crowd
 Winds his insulted way. She, provident,
 Her milky treasures for his lip reserves,
 Butting intruders with a frown away.
 At length he finds her, and with bended knees,

Emblem of innocence and filial grace,
His plenteous meal receives, and bleats no more." P. 151.

Dr. Hurdis shows himself, beyond all dispute, to be a very accurate and discerning observer of the scenes of Nature. The great distinction of this publication, seems rather to be ease and simplicity than force and energy. It is a very pleasing performance; and though, from its very nature, it cannot have the charm of novelty, it will revive and reinvigorate, in every lover of rural beauty, those ideas which time cannot obliterate, nor the bustle of the world destroy; which, while any portion of memory, any spark of sensibility remains, cannot fail to excite a pensive complacency, intimately connected with innocence, with virtue, and with happiness.

ART. X. *An Essay on the Principles of Population, as it affects the future Improvement of Society. With Remarks on the Speculations of Mr. Godwin, M. Condorcet, and other Writers.*
8vo. 396 pp. 6s. 1798.

SOME writers, who have been eminently instrumental in the ruin which we see now desolating the finest countries in Europe, have contributed their parts thereto, by exhibiting highly finished pictures of the happiness and perfection to which society might be brought by schemes of their own; by the adoption of which, want and misery would be removed from man. The same end has been attempted here, and by the same means, by Godwin and his followers. In this period, when the most extravagant opinions are found to gain multitudes of proselytes, and to produce evils which, at another season, it would be chimerical to apprehend from them, they are not to be passed by with that inattention, to which a merited contempt would then consign them.

That wisdom and virtue would ameliorate the general state of mankind, we all own; but this is too scanty a canvas for delineating the beautiful ideas of these writers: they have discovered that our species has a noble quality, never perceived before—that is, *perfectibility*. The system is this.

To attain the state of perfection, it is absolutely necessary to do away want and misery; and, as these are generated by poverty and subordination, the former will be destroyed by the equalization of property, and the latter by the substitution of the law of reason instead of coercion; or the repression of crimes by punishments, that is, municipal law: and thus man
would

would be placed in the road to the perfection of his nature, moral and organic.

For property being equalized, as supposed above, every man would be furnished with the necessaries of life, by the labor of a very short part of every day; and philosophize during the remainder. Then the reign of reason and universal philanthropy would be established, and the pretended expedience of that of coercion be completely done away. At that desirable period, if want might otherwise threaten some more numerous family, in the beneficence of others, whose members were fewer, and from their surplus, they would always be secure of a supply. On a particular point, of some consequence indeed, the leading doctors of this school are not agreed; one sect maintaining that, in our state of moral perfection, the passion between the sexes will become extinct; the other, that morals would become purified by simply "getting rid of their corrupt and degrading austerity" on this head.

On our organic perfectibility, there is another considerable difference between them: the great master of one of these sects, Condorcet, maintains, that human life may be ultimately extended to a duration exceeding in length any assignable period; or become, as he terms it, indefinite. But although Condorcet was an eminent mathematician, yet Godwin, who is at the head of the Perfectionists here, suspects that, by some error, either in his formula or process, he has assigned the effect of perfectibility too low; and he thinks there is a probability, that we may become absolutely immortal. He holds also, that the degrading necessity of sleep will be annihilated, when the species arrives at the ultimate point of perfectibility.

We would not spare a line, to extract from the Essay before us the brain-sick reveries of the Academician or the Gallomaniste, if the defence of the best interests of society did not on other accounts require, that they and their supporters should meet the whole contempt that is their due.

The writer of this Essay, whom we understand to be a Mr. Malthus*, sets himself seriously to refute this doctrine of perfectibility. He argues thus: a people to whom want of necessaries is unknown, will at the least multiply with celerity, equal to that of the inhabitants of the states of North America, or will double their numbers in twenty-five years; and if,

* A tract of this author, on *the High Price of Provisions*, was noticed in our last, p. 208.—The present work has been delayed by having been subjected to the examination of a very skillful and profound judge, but too much occupied to command his time.

by an equal division of property, the inhabitants of England; whom he estimates at seven millions, were to be placed in this state, at the end of twenty-five years they would amount to fourteen; of fifty, to twenty-eight; and of seventy-five, to fifty-six millions; but the product of this country at present no more than suffices its inhabitants: and if it be admitted that, by improvements of skill, soil, and universal inclosure, in twenty-five years it might be doubled, and suffice for fourteen millions, its augment, in the next equal period, would not be more than equal to that of the former, or suffice for twenty-one millions; nor, at the end of the third period, would there be in the kingdom food for more than twenty-eight millions, or half the number the inhabitants would increase to. Hence he concludes, that our population would be constantly augmented in a geometrical, and our product in an arithmetical progression only; and the former would soon arrive at a term when its proper increase must be stopped, or those who are born must perish for want of food.

What he observes of the first progression being geometrical, in the case he puts, is true, although he has founded it on authorities that will not support it*. But he has laid down as an

* The salubrity of a country being taken as constant, its product increasing as the demand, and the age of marriage of the inhabitants the same, the births therein in every year will be in a constant multiple to the population at the beginning thereof; which call s : the number of deaths will also be a fixed multiple of s : let now the former multiple exceed the latter, and their difference be $= n$; this difference will be also fixed to the end of time; the society will be increasing; and its number having been s , the augment at the end of the first year will be $n s$: and its number at the end of the term will be $s + n s = s \times (1 + n)^1$. The augment of the second year will be $s \times n \times (1 + n)^1$; and its number at the end thereof $s \times (1 + n \times (1 + n)^1)^2$, or $s \times (1 + n)^2$. In like manner the augment of the third year will be $s \times n \times (1 + n)^2$, and its final population $s \times (1 + n)^2 + s \times n \times (1 + n)^2 = s \times (1 + n)^3$. Here the population at the end of each year, forms a series of geometrical progressionals. It is to be observed, that the successive augments of population also form a series of such progressionals, being in the years 1, 2, 3, 4, $s n$, $s n \times (1 + n)^1$, $s n \times (1 + n)^2$, and $s n \times (1 + n)^3$, respectively.

Now if at the end of a certain number of years the population becomes stationary in a certain part of the country, continuing progressive at the old rate in the remainder, the augment of the next year will be less than it otherwise would have been, and the series of augment

an hypothesis, that products will be increased by equal quantities in equal periods; and, so brought forward, speaks of it as a demonstrated principle. We do not deny, but that the increase of population must be ultimately stopped by the recurrence of want of food, granting to the advocates of the Agrarian division of land all the impossibilities they introduce among their postulates; yet it appears certain, that this want will not of necessity recur, at so early a period as the essayist assigns: for, by giving up the use of fermented liquors, the land for bread-corn would be doubled, or support fourteen millions: and, by a change of the consumption of bread-corn for potatoes, and some improvement in the keeping of them, according to Smith, the same land could support forty-two millions. Cultivation by the spade, with such a population, would supercede that of the plough; beasts of draft be almost dispensed with; and the dung of animals for food, reared in a greater proportion, would furnish manure. Something extraordinary also is to be reckoned, for improvements in tillage, when it shall be the sole employment and study of men. The combined effect of all these augmentations of food would carry us nearly to the end of the third period of twenty-five years, if the causes not here considered would not infallibly cause both population and product instantly to fall into a most rapid decline, when the division first took place.

We have then a long and tedious application of the doctrine of the two progressions, to the successive states of human society; that of hunters, shepherds, and cultivators. The author *seriously* proves also, that no arguments are to be deduced from analogy, or the apparent qualities of man, to prove he may become immortal; that the passion between the sexes will become extinct; and that we shall ever be able to subsist without

augment be no longer a geometrical progression; and that law of increase will also cease to take place, in the series expressing the whole population. In America, population is observed to be stationary in great towns, and parts fully settled; its increase is in the back settlements, therefore its inhabitants must cease to increase in a geometrical progression, or become doubled in twenty-five years; or those remote from the coast must be multiplied with a celerity, not uniform as taken above, but with a celerity perpetually accelerated, whereby that part of the people must increase more rapidly than in geometrical progression, which destroys this writer's assumption; and this, if it take place, must be owing to causes, which have nothing to do with the regular course of the multiplication of the species, and therefore are to be taken as accidental; and, as such, the accounts of American population lend no support to the general proposition of the writer.

sleep:

sleep: and if here in some places we might praise the ingenuity of some of his arguments, or in others the neatness of a philosophical style, we should be obliged to add that ingenuity or style are misapplied to such subjects. We shall not however refrain from noticing, and with approbation, a great part of the sixteenth chapter of this Essay, where the author censures a fundamental error in the principle of Dr. A. Smith; that every increase of the stock (monied stock) of a society, is an increase of the fund for the maintenance of labour.

Our readers may expect from what precedes, that Mr. M. is an enemy to the idea of perfectibility; but in this they will be deceived: he denies it to the human species indeed, but liberally confers it upon every particle of matter. He considers "the creation as a process necessary to awaken inert chaotic matter into spirit [a great chemical apparatus] to sublimate the dust of the earth into soul, to elicit an ethereal spark from a clod of clay." In another place, he makes the world to be the furnace of a pottery, "for the formation of mind," by baking; and thence infers, "that many vessels will necessarily come out of this great furnace in wrong shapes; these will be broken and thrown aside as useless: while those vessels which are full of truth and loveliness, will be waisted into happier situations, nearer," &c. &c. P. 247. We no longer, when we follow the poet*, "trace" with grief the degraded, but "noble dust of Alexander, till we find it stopping a bung-hole;" when philosophy assures us, that "the loam" which was made of it, may, by this new process for the formation of mind, become even the soul of a conqueror equally illustrious.

How charming is *divine philosophy!*

Not harsh and crabbed, as dull fools suppose,

But musical as is Apollo's lute.

ART. XI. *Oratio in Theatro Collegii Regalis Medicorum Londinensis, ex Harveii Instituto, habita Die Octob. xvii, An. M. DCCC, ab Henrico Vaughan, M. D. Medico Regio extraordinario. 4to. 18 pp. White, Fleet-Street. 1800.*

IN this elegant composition the author deprecates, in a nervous and feeling manner, all attempts to separate classical and philosophical knowledge from the study of medicine, and

* Hamlet, act v, scene 1.

† Milton's Comus, l. 480.

hence

hence points out the necessity of passing through those preliminary steps, required by the rules of our universities, prior to entering on the practice of an art, allowed on all hands to be one of the highest importance and difficulty. After dwelling on this part of his subject, in a proper and impressive manner, he gives a short sketch of the characters of the founder of the College, and of those who have since improved it by their donations, or adorned it by the splendour of their talents; and shows that they who, in their youth, had laid the deepest and best foundations, and excelled in literature, became afterwards the most eminent in their profession. Descending to the present times, he concludes with elegant and well deserved encomiums on the characters of Dr. Heberden, and Sir George Baker, living monuments of the excellence of the Institution, which the Oration is intended to celebrate. This part, as peculiarly well calculated to mark the ability of the author, and above others grateful to us, as praising those who so eminently deserve every species of commendation, we shall with pleasure lay before our readers.

“ Atque hæc loci, pro more mihi liceret Orationi hodiernæ finem facere; quando verò unde initia cœperim in memoriam revoco; quando non modò honestam illam mecum reputo, sed necessariam ferè medicinæ cum literis et philosophiâ conjunctionem, nequeo Illustrissimum Virum prætermittere, qui vivo exemplari suo ad majora nos provocat atque incendit. Vidistis eum nuperrimè summum apud vos magistratum summâ cum laude tenentem; et dum eo munere fungebatur, novistis Pharmacopœiæ renovandæ quam totum se dedit.—Audivistis eum, hæc ipsâ ex cathedrâ, incorruptâ Romanæ dictionis sanitate, et eloquentiâ Ciceronianæ ætatis non indignâ, nostrorum Medicorum æterna statuere monumenta. Scripta ejus in manibus atque in deliciis habetis, quæ sive rei propositæ explicationem, et, quæ vera dicitur, Philosophiam spectes, sive verborum pondera et venustates, inter pulcherrima collocanda sunt, ne dicam Medicinæ solùm, sed universæ eruditionis ornamenta. Inter aliâ testari licet libellum egregiè scriptum de Catarrho et Dyfenteriâ; morbis ejusdem anni epidemicis—et etiâ Dissertationes illas de Colicâ Pictonicâ—in quibus singularis morbi historia ab omni ferè antiquitate ad hæc usque tempora deducitur, et ejus causa non nisi simplex et una esse monstratur. At mitto plura, et mori Antiquorum obsequor, qui non nisi Solis occasu Heroibus suis sacra faciebant.

“ Cum autem de virtute nondum ex oculis sublatâ apud nos agitur, æquis est, Auditores, cui non mentem statim subeat Vir ille egregius, multisque nominibus colendus, qui spatio vitæ ultrâ communem vivendi conditionem protracto, et æqualibus fere superstes nec ingenio suo acri et acuto, nec subtili judicio, nec rerum memoriæ, nec amorì literarum, nec denique pietati in hanc domum etiamnum superfuit:— Ille, nimirum, cui artem exercenti Medicorum gens adfurgebat omnium—quem omnes in antiquâ literaturâ versati imprimis habent—quem

Physici

Physici agnoscunt suum. Talem virum et vivere, et valere, et nostrum esse nobismet gratulari licet. Quid memorem *Acta Collegii Medicorum* (nescio quo malo fato intermissa) ipso auctore primum instituta esse, ipso duce incepta? Aut quid collaudem aureas istas observationes, non aliundè quam ex naturâ et experimento hausas, quas ille in paginas istas, tanquam in commune medicinæ ærarium conjecit? Sed me reprimò, ne rei captus dulcedine, in arêâ tam late patenti nimis ultrâ terminum excurram.

“Valeas! itaque fortunate Senex, otioque literato, et doctorum hominum colloquiis, et vitæ tuæ anteaftæ recordatione diù perfruaris! infigne Medicis exemplum relicturus, amplam dicendî materiam Orationi.” P. 13.

It is not easy to determine whether the justness of the sentiments, or the elegance of the Latinity, be the more remarkable in this Oration; both however appear in a degree very highly creditable to the writer, who himself affords an additional illustration of the precepts he enforces. In the apostrophe to Dr. Heberden, the “Valeas! itaque fortunate Senex,”—, &c. is one of those passages which cannot be read without strong feeling of their pathetic energy. The praises bestowed throughout derive peculiar force from their characteristic propriety, as well as the style in which they are expressed.

ART. XII. *Considerations on the Coronation Oath, to maintain the Protestant Reformed Religion, and the Settlement of the Church of England, as prescribed by Stat. 1. W. and M. c. 6. and Stat. 5. Ann. C. 2. Second Edition, with Additions. By John Reeves, Esq. 8vo. 2s. 6d. Wright. 1801.*

HOW much the public attention is directed to the subject discussed in this able pamphlet, is sufficiently apparent, from its having passed through two editions in the short interval of a fortnight. A most important question, involving every thing which can be supposed dear to an Englishman and a Protestant, is here discussed without any thing approaching to asperity, either against the Catholics as a party, or against any individual whatever. Neither will there be found any very strong declaration about the inexpediency of admitting the claims of the Catholics, any further than the obligation to preserve the law and constitution established in the time of King William.

The whole, indeed, may be considered as a law-argument, confined to statutes, the law of the land, the spirit and the
letter

letter of the constitution. The whole seems to turn upon the part which we shall quote. If this is not just, the rest must fall to the ground. Let the reader therefore judge for himself.

“ The infatuated conduct of King James confirmed all the apprehensions, that had been entertained of danger in a popish King. It was then seen, that some stronger measure must be taken, than any yet tried, for securing both church and state against this enemy to civil liberty, no less than to the practice of pure religion; an opportunity was offered by King James abdicating the throne, and leaving King William to take quiet possession of the supreme power. Now was the time for framing some fundamental constitutions of the realm, that should remain unalterable, and thus contribute to secure posterity, as well as the present time, against the dangers of Popery, which had at last worn out the patience of Protestants in the repeated struggle to maintain their religion and liberties.

“ To make unalterable laws seems to be an impossibility arising from the very omnipotence of parliament itself; for every succeeding legislature has the same power to alter, that the former had to enact. But though the supreme power cannot be restrained in ability, those who exercise it may be withholden by the check of conscience. Fortunately for us, our constitution is such, that the supreme power of the state is not lodged in any body or bodies of men, which, we may say without offence, are in their nature less likely to be influenced by such sanctions than one person; but resides in the King, who makes and executes the law by the assistance of such advisers and counsellors as the usage of the realm has assigned him. The politicians of that day saw, that they had no way of securing unalterably the Protestant religion, nor any way of binding their posterity, but by binding the King, whose political character gave a sort of individuality to the nation; and who, in all succession of time, might set himself against every attempt that should be made, even by his ministers and parliament, to repeal the Protestant constitution, which they then intended to fix for ever. They accordingly resolved to stipulate with the King, to bind himself in a solemn oath, at his Coronation, to do his utmost so to maintain it; and they resolved that the same oath, being taken by every succeeding monarch, should operate as a renovation of the sentiments they wished to perpetuate; so that whatever changes might happen in the minds of ministers or parliaments, no desire of innovation, no coolness about the interests of the Church, or indifference about religion in general, in the advisers of the Crown, should be an excuse or a justification to the King for following their advice; but that he should, on all such occasions, recur only to the obligation of his own oath, and refuse all alterations, though suggested to him by the lawful advisers of the Crown, if they appeared to him, in his conscience, to be incompatible with it.

“ This seems to have been the resolution of those great men, who combined their counsels to form the settlement on King William; and such seems to me, to be the only construction that can be put on this clause of the Coronation Oath, framed at that time. The Coronation Oath, as prescribed by Stat. 1. W. and M.

c. 6. consists of four clauses. The first and second seem to me, to relate only to what is called the King's Executive capacity; the third relates to his Legislative capacity; the fourth is a general engagement to observe the specific ones he had before made. In the two first, he engages to carry on his government, conformably with the laws already made; in the third, he engages to adhere to certain principles, in consenting to laws, that are to be made. The former of these engagements was no other restraint than had existed from the earliest times of our Constitution: our Kings were always bound to govern according to the known laws of the realm; but the latter was a restriction, that had not before been imposed upon them. There had been notions entertained by some, that our Kings were bound to pass such laws, as were agreed upon in Parliament; but this novel restriction called upon them to reject the laws offered to them by Parliament, if they appeared inconsistent with the solemn obligation of this Coronation Oath. This novel restriction was, however, confined to matters of religion only, which had been the recent cause of such uneasiness, and had been the immediate cause of the Revolution itself.

“ The following are the terms of the Oath; the two first clauses are administered by the Archbishop in these words :

“ *Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the Statutes in Parliament agreed on, and the laws and customs of the same?*

“ *Will you to your power, cause law and justice in mercy to be executed in all your judgments?*

“ The second branch of the engagement is administered to the King, by the Archbishop in these words :

“ *Will you to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you preserve unto the Bishops and Clergy of this Realm, and to the churches committed to their charge, all such rights and privileges as by law do, or shall appertain unto them, or any of them?*

“ That this last clause relates to the power of the King, in making laws, and not to that of carrying them into execution, I think, is plain for two reasons: 1st, As the two first clauses incontrovertibly relate to the Executive Government, which he engages to carry on, according to the Statutes in Parliament agreed on, and the laws and customs; and further, to cause law and justice in mercy to be executed; the church was as much within the benefit of these general engagements, as any other subject in the State; and it would have been superfluous to subjoin any special provision, if it went no further, than the general one. 2dly, If the words, *Religion established by law*, are to be construed as meaning, “ laws that shall at any time be made” for the establishment of religion, it would, in the first place, go no further, than the general clause had before gone, and so would be without any particular effect; in the next place, the King might then assent to one law after another, so as to have, at last, no church left to maintain, and might thus, by his own act, disburthen himself of the obligation he entered into for maintaining it; this would make the whole clause nugatory, and would reduce to a mere nothing, what has the appearance of having been penned with great anxiety, and for the purpose

of placing the church under the protection of the King, in a more especial manner, than the State itself.

“ I think, therefore, I am warranted in concluding from the wording, and fair construction of the whole, when compared together, that this clause lays upon the King an obligation to watch over any laws, that may be proposed to him by his Parliament, for alteration in church matters, with more conscientious sollicitude, than he exercises on other occasions of legislation. In fact, the clause was so understood at the time; for, it appears, when it was under debate in the House of Commons, there was an amendment proposed, that instead of *religion established by law*; it should be worded, *AS SHALL BE established by law*; in order, say they who argued in support of this amendment, that the King may not be restrained by this Oath, from consenting to the alterations, which it was then in contemplation to make, for tolerating Protestant Dissenters, in the free exercise of their religion: those, however, who were for the original motion, seem to have considered this point as sufficiently saved to the King by the wording as it stood, and the amendment was accordingly thrown out. (See Grey's Debates, March 28, 1689.)

“ I think, then, I am fully warranted, as well by the letter of the clause, as this history of its formation, to conclude, that its object was to bind the King, in the article of legislation, to maintain the church as established by law, at the time of his taking the Oath, and not merely to direct him in the execution of laws when made; though, I think, the words would not have their full force, and the evident design of the framers would be materially disappointed, if the Oath was not construed to comprehend every exercise of the royal function, where the interests of the church may be concerned.

“ In such manner, did the conductors of that great transaction, still dreading the dangers from which they had escaped, think it wise, and necessary to make more especial provision for maintaining the Protestant Religion. They left the Sovereign in full, and unqualified possession of all the discretion, as well as the power, of assenting to laws in other cases, according to his judgment, and that of those who were his advisers: but in what related to the high matter of religion, they thought it prudent, and justifiable, to guard him against the counsels of his lawful and constitutional advisers, and to guard him, if possible, even against himself; that in the waverings of his own mind, upon doubtful suggestions of expediency, he might have recourse to his conscience for support, and plead that, against every reason and argument that should be urged to the contrary; so that neither the fear of evil, nor the flattering prospect of any specious good, should prevail with him, upon temporary considerations, to compromise the permanent interests committed to his charge; but that he should be able to say to his advisers, whether they are his ministers, or his parliament: Our forefathers have left you to advise and to act according to the best of your judgment, they have imposed no Oaths upon you to maintain the church, more than the State; they have thought fit to bind me, as none of my subjects are bound; I cannot consent to a measure, that I think so contrary to my engagement; whatever comes of

it, I must leave the consequences to God, who is witness to the obligation I am under." P. 21.

The whole of the argument is now before the reader, and he will necessarily observe that it is entirely confined to England; it does not at all affect Ireland, about which, indeed, nothing is said; and the writer only seems to desire to impress the following idea upon his countrymen:

That Catholics should not be admitted into our government; but if Ireland had continued a separate kingdom, they might have been admitted there.

The Appendix contains Observations on Three Pamphlets, written by Mr. Butler, who is forcibly and effectually answered; and, we think, when they shall have attentively perused the following paragraphs, the reader will think so too.

"Mr. Butler says, that the Oath can only mean *the Protestant Religion, as from time to time, it should be the Church Establishment of the Country*, and that, *it would be absurd in the extreme, unconstitutional, and perhaps treasonable* (which cannot, upon second thoughts, be meant by Mr. Butler) *to contend, that the expression in question, precludes His Majesty from concurring with both houses of parliament in any legislative act whatsoever.* I have urged so much in favour of a different construction, that I need add nothing here, to shew that this Oath does restrain the King from concurring with both houses, in making such a law, *if he thinks it will prejudice the maintenance of the established church.* I dissent entirely from Mr. Butler's construction on the late acts passed by the King, for granting indulgencies to Catholics; for it appears to me perfectly consistent to grant what has been granted, and yet refuse what is now asked.

"Neither do I agree in the inference drawn by Mr. B. from this circumstance; viz. that Papists sat in the Irish Parliament, at the time when the Coronation Oath was enacted by 1. W. and Ma. and were not excluded till Stat. 3. and 4. W. and Ma. and Stat. 1. and 2. Ann. He infers, that *the Coronation Oath can only refer to the system of Law, which was in force, when the Act which prescribed it, was passed.* I beg leave to question the justness of this inference; for, according to my conception of the Oath, it must refer to the system of law that is in force, not when the act was passed, but when the Oath was taken; so that every successive King binds himself to maintain the church, in the state in which he finds it at his accession. This is the utmost the King can be expected to undertake; and so far the Oath leaves a possibility of performance; but how is he to engage to bring back the church to the state it was in, when his predecessors had the government of it? I submit this as an answer to Mr. B.'s inference, not as an observation that much applies, since Ireland is become by the Union a part of Great Britain; for his argument, if a just one, could only apply to an Irish parliament, and never can be pretended as a reason for admitting Catholics into a parliament of Great Britain." P. 60.

As far as we can penetrate into the motives and intentions of the author, in publishing this pamphlet at so early a period, they appear to have been suggested by the strongest spirit of loyalty, and personal attachment to his sovereign. He seems to have apprehended, and to have taken alarm at the idea, that the King might possibly be exposed to very sinister construction, from his peremptory refusal to concur in a measure, the ostensible object of which was the public good. He was doubtless actuated by the desire, to let the public see that the Sovereign was bound by the law and constitution, to adhere thus strictly to the settlement made in the time of King William; and by the loyal wish, that the Father of his People might have some one to explain for him the probable motives which might operate on his mind, in a matter of such magnitude. We hesitate not to declare our opinion, that this aim has been temperately pursued, and successfully accomplished, in the present sensible and spirited production.

ART. XIII. *A Dissertation on the Learning and Inspiration of the Apostles.* By William Jesse, M. A. Chaplain to the Earl of Glasgow. 8vo. 75 pp. 1s. 6d. Robinsons. 1798.

ART. XIV. *On the Scriptures; being a View of the Truth and Importance of the Holy Scriptures, and of the Unity of Design and Harmony of Doctrine in the Old and New Testaments.* Intended to encourage the Study of the Scriptures in the English Translation of the Bible. To which is annexed, a Sermon, preached at the Visitation of the Archdeacon of Stafford. By William Jesse, M. A. Chaplain to the Earl of Glasgow. 8vo. 347 pp. 6s. Beckett. 1799.

WHEN by any accident our account of a book has been delayed longer than in propriety it ought, we feel anxious to make the best amends in our power to the author; and, if the work appears valuable, to the public also, by placing it in a conspicuous point of view. There is every reason to observe this conduct in the present instance; and therefore, though the former of these is a small tract, we have united them in this place, and shall give our opinion of them together.

Nothing can be more useful than the design of the tract on the Learning and Inspiration of the Apostles*. To represent

* The accident by which this tract was so long laid aside, notwithstanding many just claims to our notice, is not worth explaining; but it was perfectly unconnected with any intention of neglect.

the boldness and petulance of fanatics, who intrude themselves into the offices of teachers in Christian assemblies without proper learning, or any due qualifications, the author undertakes to show, that the Apostles themselves were not unprepared as to human knowledge, nor received, probably, such an inspiration as could supersede all previous fitness in the persons for that office. This argument is conducted by Mr. Jesse with great ability and judgment; of which a specimen will evidently appear in the following passage:

“ It will be said, and it hath been said, by those who wish to shelter their ignorance and presumption under cover of example, that the Apostles were *fishermen*. It should however be remarked, that the learning and exercise of arts and trades were not inconsistent with a literary education, in the same degree as with us at this time. The Jews, whatever was their rank or fortune, generally instructed their children in some business or employment, by which they might support themselves: it was a proverb with them, *He that will not teach his son some art or trade, brings him up for the gallows*. St. Paul was, by occupation, a tent-maker; yet, he had the best learned education which his country could afford: he was brought up at the feet of Gamaliel, the most renowned doctor of the age. Therefore it is in vain to alledge that the Apostles were *fishermen*, unless it can be proved that all fishermen, in their days, were as unlearned as fishermen, tailors, shoemakers, weavers, nail-makers, &c. generally are in our times.

“ To this it may be replied, that, in *Acts* iv. 13, it is said of Peter and John, *They were unlearned and ignorant men*. But the imputation implies no more than that they were not eminently learned, nor distinguished by their rank above the generality of their countrymen: they were not scribes: they were not doctors of the law: they were not admitted to the degree of companions of their wise men: they were not rulers of the Jews, civil or ecclesiastical: they were in the rank *των πολλων* of the many; men in a private station. And it was this which made the rulers, and elders, and scribes, and Annas the high-priest, and Caiaphas, and John, and Alexander, and the kindred of the high-priest, to wonder so much at the speech of Peter and John; for it expressed a knowledge of the sacred writings, a freedom, an authority and decision, a skill and point in the application of the scriptures, far above what might have been expected from men of their education and rank*. But there is nothing in all this which implies that the

“ * Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled:—which is thus paraphrased by Dr. Hammond: “ And when they observed the elocution and freeness of speech with which they taught, and withal considering that their education had not thus elevated them above other men, being neither skilled in the learning of the Jews, nor as men of place or magistracy among them instructed in their laws, they were amazed at it.”

Apostles were absolutely without learning, that they could neither write nor read, and had never been at school*. Their history implies the contrary; that they had read the holy scriptures, and were familiarly acquainted with the contents of the bible: and this particular history, out of which the objection is taken, will prove that Peter and John had a sufficient share of learning to speak in presence of the most learned men of the nation, even to their astonishment.

“ The degree of ignorance which has been imputed to the Apostles is very unworthy of their character; and a very ill use has been made of it. Let it be considered, whether they were such unlearned and ignorant men as they have been represented. This subject demands the reader’s attention.

“ The generality of Jews, in our Saviour’s time, were so well acquainted with the text of holy writ, that, if any one referred to a particular passage, saying, *it is written*, they would immediately recollect the passage and its connection, and could turn to it without hesitation, though their bibles were not divided and numbered, as ours are, in chapters and verses. *Jos. phus* testifies that every pious Jew was so well acquainted with the scriptures, that, if questioned concerning any point in their Law, he would answer to the question as readily as he could tell his own name. It does not appear, by any thing we read in the New Testament, that the Apostles were less intimately acquainted with the contents of the sacred volume than the generality of their countrymen. There is not a single expression or intimation of any ignorance of this sort; but quite the contrary.” P. 2.

The imputed ignorance of the Apostles, is thus further explained:

“ Here we see what was the real ignorance of the Apostles, when Christ called them to follow him. It was ignorance of the most important meaning of the Scriptures, of the spiritual design of the Law: it was ignorance of the true character of the Messiah, of his salvation and kingdom. But if Christ had chosen his Disciples out of the sanhedrim, if he had selected his Apostles from their most excellent doctors, they would, in all these points, have been as ignorant as the Galilean fishermen. It was ignorance resulting from the common prejudices of the nation concerning the temporal glory of Messiah’s kingdom, and the perpetuity of the law of Moses. There is not a symptom in any part of the four Gospels and Acts, of any other ignorance that disqualified the Disciples of Christ for the apostolical office, than what resulted from this common prejudice. It was this prejudice which rendered them so dull of apprehension, when they heard the sublime doctrines of their master.” P. 8.

“ * *Αγραμμάτοι*—Non qui prorsus indocti; sed minus eruditi in legibus aliisque disciplinis: non instituti in scholâ Phariseorum: non versati in doctrinis Thalmudicis—Nam scripturas sacras Apostoli et legerant et memoriâ tenebant. *Pol. Synop.*”

With respect to the inspiration of the Apostles, this author contends that it is not true,

“ that they spake and wrote oraculously, and as much under the immediate influence and constraining power of the Divine Spirit, as the Prophets of the Old Testament uttered their prophecies, who, compelled by a divine and overruling energy, declared what sometimes they had no mind to utter, and what they themselves did not always perfectly understand.”

He argues this from the facts recorded of them, taking in aid the principle,

“ that we are not to suppose a direct or immediate interposition of Divine Power in any case whatever, where there are means or secondary causes sufficient to account for the effect.” P. 18.

We do not perceive any intention in the author, or any unintentional tendency in his book, to lower the inspiration of the Apostles too far, but merely to establish the due boundaries of it. His conclusion from all this is of the most valuable, and practically useful, kind.

“ This review of the history of the Apostles, of their education, learning, and inspiration, will, it is hoped, convince the reader, that every one who would undertake the office of a public preacher of God’s word, should first of all be well satisfied that he is furnished with sufficient abilities. To undertake to steer the sacred ark, in which hundreds and thousands, with their eternal interests, are embarked ;—to undertake this charge, without understanding the art of navigation, without a chart, or compass, or, which is the same thing, without understanding the use of either ;—to undertake the cure of souls, without any professional abilities ;—to assume the office of teaching and expounding the word of God, without having ever once read the Bible through in all their lives ; without learning enough to give the analysis of any one book in the Bible, or of one chapter ; without having ever studied a single text with its context, nor even the meaning of the words and phrases of the sacred language ;—to undertake the office of feeding the flock of Christ, which he purchased with his own blood ; and then let them perish for lack of knowledge through the incapacity of their pastor, his ignorance and inexperience ;—to undertake the most important and most difficult of all services, which has often made the best qualified to fear and tremble ;—to undertake this service, as raw and ignorant of theological learning, as they were when creeping through the third or fourth form at school :—*THIS*, of all the presumptions, of which the folly and wickedness of mankind have ever been guilty, seems to be the *GREATEST !!!*” P. 32.

This useful tract is dedicated to a prelate, eminently qualified to give credit to the author, and sanction to his work, the Bishop of London ; but apparently without specific permission, and only as a tribute of respect.

The larger work, mentioned at the head of this article, is of still higher importance. It contains, on the whole, an earnest and forcible recommendation of the study of the Bible to all persons, showing that it may be studied with success and advantage, even by those who are only able to read it in the English translation. By very sound arguments the author enforces the study of the whole Bible, but more especially by showing and proving that it is altogether a connected system, and that it cannot rightly be understood by partial study. Much of Biblical, and much of critical knowledge, is displayed in this work; particularly (with respect to the latter) in the third and fourth Chapters, which treat on the subject of translations. Among the highly useful passages with which this book abounds, the following able view of the causes of Socinianism and Antinomianism (or what is commonly called Methodism) will be distinguished by the sagacious reader. Mr. J. derives both from a partial knowledge of the Scriptures, mingled with human opinions and prejudices.

“ These circumstances of things, in former times, will justify my earnest endeavours to persuade every one to SEARCH THE SCRIPTURES. The effects will be exactly the same, and equally fatal, whether we be deprived of the use of the Scriptures by ecclesiastical authority, or, by any means, are brought to neglect the reading, studying, and searching these sacred records. The Scriptures are neglected: we do not study the Bible with sufficient attention and diligence. The word of God has lost its authority. And, what is the consequence? We are sunk into a miserable state of ignorance, superstition, and profaneness; into a careless observance of the outward forms of godliness, and a superstitious confidence in them. We hear, and do not obey. In vain do the sincerest preachers of Christianity quote chapter and verse, to prove any doctrine which militates against the prejudices, and passions, and evil practices of their audiences; for, not knowing the analogy of faith, and being ignorant of the order of the text, its connection, and its dependence upon what goes before, the proof is lost, and the people hear without conviction. At the same time, and for the same reason, a crafty, plausible, or noisy preacher, whose whole design is to draw away disciples after him, and who speaks to the prejudices and passions of his hearers, shall be received as an oracle; and the people will imagine he has fully proved his false or perverted doctrine, by the mere jingle and sound of scriptural words and phrases: they will assent to any argument, which has only the appearance of truth, if it tend the way in which their prejudices lead them, and gratify the conceit of extraordinary wisdom. They have neither disposition, nor patience, to search after the meaning of Scripture, and eagerly catch the sound of words detached from the context, as if that sound were of necessity an echo to the sense of the inspired writer. This is the true ground of the prevalence of Socinianism and Antinomianism in the present day.

“ Here

“ Here is a man, who makes high pretensions to zeal for Christianity: he pretends to be a sincere lover of truth, and to be influenced by the purest motives. He talks loudly, and with much concern, of the corruptions of Christianity; and makes a great parade and shew of learning and reason, in his professed attempt to detect error and to deliver us, as he pretends, from the prejudices and superstitions of the darkest ages. In this way, he would prejudice his hearers, or readers, in favour of himself; whose minds and hearts are already too much disposed to favour a doctrine, which conceals the extreme evil of sin, and hides from their view the wretched condition of human nature which required so great a sacrifice as that of the Son of God.

“ As if he could perfectly comprehend God, he determines, by philosophical reasons, that there cannot be any kind of plurality in the mode of existence of the supreme Being—he determines, that God is absolutely, abstracted from every distinction, and metaphysically, One.—he determines, that our Lord Jesus Christ must be, and was, and is, absolutely, in every sense of the word, a mere man. To justify his notions with an appearance of scriptural authority, which is necessary to impose his opinions on those who profess to believe the Bible, he appeals to 1 Tim. ii. 5, *For there is one God, and one Mediator between God and men, the man Christ Jesus.* They who have never examined this text, and know nothing of the context, or the drift of the Apostle in this part of his Epistle, are at once staggered; and they, who are already prejudiced on the side of Socinianism, immediately conclude that this text is a full and decisive proof of the unity of God, and of the mere humanity of Jesus Christ, in the Socinian sense of these terms. They are deceived, partly by the confident boldness with which the appeal is made to this Scripture in proof of Unitarian opinions, and partly by the jingle and sound of the words. But, if the context be examined, and no other meaning put upon the text than what the context gives, it will appear clearly that St. Paul, in this passage, no more thought of the unity of God and of the mere humanity of Christ, in the Socinian sense of the terms, than he thought of the Newtonian doctrine of light and colours. Now an *Omer* is the tenth part of an *Ephab*, might have been quoted, in proof of Unitarian opinions, with as much real propriety, though not with so much shew of propriety, as this text in St. Paul's first Epistle to Timothy.

“ Antinomian Teachers set out with very high-sounding professions of zeal for the exalted character of the Lord our Redeemer. They insist strenuously that Christ hath fulfilled, or obeyed, the moral Law, or Law of nature, for them, or in their stead. And, in order to magnify the importance of his mediation, they insist that by believing this opinion, which they call *faith*, they are perfectly holy and righteous in Christ by imputation, that is, by the imputation of Christ's righteousness, his active and passive obedience to the said moral Law for them; so that personal holiness and righteousness cannot be required of them, and are not necessary to their eternal salvation. They quote those texts of Scripture, in which believers are said to be delivered from the Law, to be dead to the Law, and in which the Law itself is said to be dead. They never consider, nor do the people apprehend, the various senses in which the word *Law* is used in the Scriptures. What
St.

St. Paul affirmed in a particular and limited sense, they interpret generally and without limitation. He spake of the removal of things which may be shaken, the typical dispensation; and they confidently assert the removal of those great things of the Law which cannot be shaken, and which must remain as long as the world endures. What the Apostle affirmed of the Law, as a covenant of *works*, they apply to the Law in every sense whatever. What he spake of the Law in the *letter*, they apply equally to the *letter* and *spirit*. What he said of the Law as a temporary expedient, and in reference to the Jews as a schoolmaster to *them*, they apply to all people in every age of the Church. They never consider that the Apostle's idea of deliverance from the Law, and of being dead to it, was perfectly consistent with his being still under the Law to Christ, that he might live unto God, by obeying the Law, not indeed in observance of the *letter*, but in newness of the *spirit*: nor do they reflect that his idea of the imputation of righteousness is perfectly consistent with this awful truth, that every one of us shall give account of himself to God, and that Christ shall judge, and will reward, every man according to his works. Could the Law be made void, abrogated, and destroyed in every sense whatever, Heaven would perish with it; for, a rational nature cannot be restored to happiness in God without personal obedience: it must be conformed to the dispensation under which it is placed, and willingly subjected to the divine Law and government.

“ The Antinomian scheme rests entirely upon a perversion of the Apostle's arguments, on the subject of justification; and upon texts of Scripture detached from the context, and applied to a purpose quite foreign to their meaning as they stand in the sacred Scriptures. It is a scheme, which conceals the importance of the Christian graces and virtues, and the necessity of a holy and righteous life. It renders vain all exhortations to humility, self-denial, and mortification. It teaches people to neglect the means of grace, and to look upon the forms of godliness with no small degree of contempt. It even condemns, as a *legal spirit*, that holy zeal which diligently follows after righteousness, godliness, faithfulness, love, patience, meekness; while, at the same time, it seems to give the highest glory to the obedience and sufferings of the Son of God. It therefore commends itself to weak and prejudiced minds, and to those especially who would reconcile God and Mammon, and sleep secure in their sins; because they can be unchristian under a specious appearance of zeal for Christ, and carnal under the highest pretensions to spirituality.

“ It is not enough, if we quote the words of Scripture; but, the sense and meaning of Scripture must be produced. It is the sense and meaning of Scripture which is the Word of God, and which is to be the object and standard of our faith, and the rule and measure of our practice. A text may seem to mean very differently, when detached from the context, from what it signifies in connection with the preceding sentence, or when the drift of the whole passage, to which it relates, is carefully examined. The instances just now produced are in full proof of this observation; and innumerable instances might be produced from the various creeds, systems, and opinions of the sects, which are multiplying every day; in which the words

words of Scripture are brought to prove what the meaning of Scripture will never countenance." P. 56.

We cannot undertake to assent to every opinion of the author, in a work so full of matter as this before us; and particularly we think that he goes too far in adopting in its full extent the Jewish Tradition of a two-fold Law, the written and unwritten, delivered at once to Moses on Mount Sinai, and the latter orally delivered by him "to Joshua, by Joshua to the Elders, by them to the Prophets, and by the Prophets to the great Synagogue." On this subject he treats in the seventeenth Chapter, giving, as appears to us, too much weight to the vague traditions of the Jews. That the people of Israel under the law had, by some means, an intimation of the typical designs of their laws and ceremonies, and a faith in the promise of salvation by a redeemer to come, we agree with him in believing; but perhaps it is not capable of proof, that these great truths made a part of the revelation expressly given to Moses, and from him authoritatively handed down to the teachers of the people. The following passage, which concludes with an admirable view of the ancient schools of the Prophets, gives, we think, a sufficient account of the knowledge thus diffused among the Hebrew people, without supposing it expressly revealed at the time of the institution of the law.

"Still it will be asked, From what source did the preceding Prophets and teachers derive their light? From other Prophets and teachers, still preceding them, till we come to those Prophets and teachers, who derived their light from the Father of Lights by direct and immediate revelation. The Lord often appeared personally, in the human form, to the Patriarchs, and communicated to them the knowledge of Himself, and of the merciful plan of His providence. In this way Abraham was enlightened with the knowledge of the divine mysteries, and rejoiced to see the day of Christ. He could not have contemplated, with an ecstasy of joy, the birth, the life, the propitiatory sufferings, the death and resurrection, of the Saviour of the World, typified in his Isaac, if the doctrine of Christ had not been explicitly revealed to him. While the Church was in the Wilderness, and long before and after, the *Shekinah*, the visible presence of the Lord, probably in the human form, and the glory attending it, appeared in the cloud between the Cherubims, in the Holy of Holies; who often spake to Moses *face to face*, both in the holy mount and in the sacred tabernacle. And, from time to time, during the course of many centuries, an extraordinary communication of the prophetic spirit enabled holy men of God to speak immediately from God himself, and to declare His mind and will, in relation to things present and things to come.

"Besides these extraordinary means and miraculous interpositions, there were the Schools of the Prophets. In these Schools, they, who devoted themselves to the sacred office, were taught; not the foresight of future events, which cannot possibly be acquired by art, by study and discipline,

discipline, but, the knowledge of traditional revelation. In these feminaries, the sons of the Prophets learned to interpret the Scriptures, to expound the Law, to declare the spiritual meaning couched under the letter of the Commandment, to reveal the mind and will of God intimated in the various dispensations of His providence, to excite in others a lively expectation of the full accomplishment of all God's gracious promises in the Messiah, and to persuade the people to submit themselves obediently to the Lord their God in hope of a resurrection from the dead to eternal life—*unto which, our twelve tribes, instantly serving God day and night, hope to come.*—This instruction, which was communicated in the schools of the Prophets, was accompanied with that divine influence, which is vouchsafed, in all ages, to those who are sincerely devoted to the sacred ministry. And from all these sources, and through this channel of traditional instruction, came all that light which the Priests, the Levites, and ordinary Prophets possessed; and from them, the light was derived to the people. For, thus instructed and accomplished, the holy men of God became public teachers." P. 222.

Whatever doubts may be felt, with respect to particular parts, this must assuredly be asserted as to the whole of Mr. J.'s book, that it is written with the true feelings of a Christian, and has a strong and admirable tendency to impart those feelings to others; and to convey, at the same time, the most useful knowledge of religion, to those who shall bestow upon it a careful perusal. We admire the talents, and venerate the motives of the writer, whose leading object is right, though, in one or two points, he goes perhaps too far. On the danger of allowing, what some of our best divines have taken for granted, respecting Natural Religion, we think his opinions very judicious. There is probably *no* knowledge of God among men, but what is derived directly or indirectly from Revelation.

The book concludes with a Visitation Sermon; the purpose of which is, to explain the nature, and enforce the obligation, of Christian charity. This, the author argues, and not without force, means more especially that bond of love and unity among Christians, which is the very contrast to schismatical and factious dispositions; which dispositions, as he rightly insists, cannot be atoned for by any sagacity of mind, or even any justice of decision. The nature and evils of schism are perhaps more effectually explained in this discourse than in any modern production. Here, as well as in many parts of the book, appears an originality of thought, which certainly will not obtain immediate assent from every reader; but which seems to us to have, in general, a beneficial tendency. Of this we feel assured from the whole tenor of the book, that the author of it will not defend any opinions with violence or heat, to the exclusion of wise deliberation, and still less to the injury of that charity which this Sermon recommends.

ART. XV. *Reflections on the Political and Moral State of Society at the Close of the 18th Century.**(Concluded from our last, p. 149.)*

HAVING given our opinion concerning the first of the three divisions in this excellent pamphlet, which we have designated as containing the overtures of Bonaparte, though we might have marked it by the author's own designation, as containing the political state of society; we now proceed to the second, the moral state.

“Contemplating the lapse of centuries,” says this author, in a strain of equal eloquence and judgment, as he enters upon his subject, “the imagination views at a single glance the rise and fall of empires; the whirl, the violence, and ravages of Revolutions; the great and astonishing vicissitudes, which mankind experience in their religious, moral, and political state. It beholds at one view the succession of ages; it surveys the still higher, though less regular arrangement of æras; and it measures the duration of the world, with as much familiarity as the span of human life. But it cannot stop here; it enters the obscure and boundless regions of space and eternity, and is compelled to confess, that objects, which just before had reduced to comparative nothingness the most interesting scenes of human existence, are themselves but as dust in the balance, in comparison with what is still beyond. Then rushes into the mind the idea of HIM, who is the author, the governor, the sovereign disposer of all. But totally lost in the immensity of such a conception, to the formation of which the meridian genius of a Newton is scarcely more adequate than the dawning reason of a child; the soul is inspired with that humility, which is the fostering nurse of every virtue; with that reverence and devotion, which become a state of absolute dependence on the Great Creator; and with the liveliest gratitude for the hopes which it has been authorized to form, of a future extension of its intelligence, which shall enable it to contemplate with understanding and delight those sublime scenes, that now infinitely exceed its powers of comprehension.” P. 121.

In these remarks, as our readers will assuredly think with us, Mr. Bowles catches that “beam of Heaven”, which is derived peculiarly from the power of religion in the soul, and which was always the animating fire of Mr. Burke's genius.

“We have to deplore a convulsion,” adds Mr. Bowles, as he goes on to describe the moral state of the world at present, “which has already laid low ancient and mighty empires, and which exposes all empires to subversion; but, what is infinitely worse, that convulsion has given birth to the fell monster Anarchy, who has already established his chaotic empire over one half of Europe, and who labours, with
alas!

alas! a dreadful prospect of success, to involve the human race in universal contention and endless disorders. We see the most sanguinary conquerors spreading desolation far and wide, and reducing the most populous and extensive regions under their despotic yoke. But what a yoke! Not one, which merely excludes the most distant hope of liberty, but which, while it enslaves protects. No! *their* dominion is that of the vulture, who preys upon the vitals of every victim in which he can once fix his merciless talons. They do not even exhaust their rage, upon the physical existence of man; they endeavour to extirpate from his breast every religious and moral principle, and to deprive him of the consolations of virtue, and of the hope of heaven. It must be acknowledged indeed, that these fiends in human shape do not declare war against the arts and sciences; on the contrary, they strain every faculty of the human mind to its greatest degree of practical exertion, they explore with indefatigable research all the secrets of Nature, and carry every invention of ingenuity, and every refinement of civilization, to the utmost pitch of improvement. But these attainments serve only to render them a more grievous yoke to humanity. The cultivation of their talents, the extent of their knowledge, their advancements in science, only enable them the better to pursue their projects of destruction, more effectually to attack religion, government, and social order, and to establish more firmly their horrid sway of impiety and vice. If the rude tribes, whom we have been accustomed to denominate barbarians, had not, in their state of uncorrupted simplicity, possessed some virtues, the want of which is justly lamented in polished society; if they had been distinguished only by that fierce and ferocious resentment of injuries, which rendered them so dreadful to their enemies; still their undisguised and unappeasable vengeance would have been as much less terrible, than the refined malice of the philosophical and revolutionary barbarians of France, as it is less horrid to be delivered over at once to a violent death, than to be subjected to every torture which ingenuity can invent, and to be cruelly kept alive by the skill of surgery and the art of medicine, in order to be reserved for an endless repetition of torments." P. 122.

These observations are as just, in our opinion, as they are strong in themselves; delineating the face of the French Revolution in its true colours of deformity, and exhibiting the body of French anarchy in all its monstrous proportions; yet exhibiting and delineating it with a degree of novelty, that enhances the satisfaction of our minds throughout the whole.

But the author ascends to the source of all this.

"The present age," he notes, "has been distinguished by the most deep, daring, and extensive conspiracy against the Majesty of Heaven, which has ever been conceived by the human heart. A sect of Infidels, who, to the honour of all past times, are known by the denomination of *modern*, have openly proclaimed war

Against the throne and monarchy of God.

"The founders and partizans of this sect have, for upwards of half a century, been straining their faculties to eradicate all sense of religion
from

from the mind of man; and, to accomplish their infernal purpose, they have pursued a mode at once the most impious and the most artful that could be imagined. The existence of a Deity is so obvious a deduction of reason from the works of creation, that a direct attempt to propagate Atheism as a system, must defeat itself by its own absurdity. But the end, which is unattainable by direct, may be accomplished by circuitous means. Therefore these impious men directed their attacks against revealed religion, the truth of which, instead of being absolutely demonstrable by reason, depends upon a more remote, though when complete, as it is in the present instance, an equally convincing species of proof—historical testimony. They knew, that if they could banish from Christendom the particular form in which religion had been there inculcated, and in which alone it had obtained belief and excited veneration, they would in effect destroy its substance, and leave the mind a total void of dark and hopeless Atheism. They also felt and indulged a peculiar and insatiable animosity against the Christian religion, on account of its immaculate purity, which, though admirably calculated to promote the happiness of man in this life, was at direct variance with the vices, in the indulgence of which they had determined that their happiness should consist; and they were fully aware that the same corrupt propensities by which they were enslaved, would facilitate their success in endeavouring to weaken a restraint, so unwelcome to a very large portion of mankind. With these views and advantages they set themselves to work; and having a perfect knowledge of the nature of man (except indeed as an immortal being) and of the machine of society; having also perfect acquaintance with the channels by which literature afforded an access to the human mind; they laboured with indefatigable industry, but for a great number of years with concealed efforts, not only to make profelytes to their system, and to establish secret societies of infidels, but to destroy by subtle and sceptical disquisitions, and particularly by the most powerful of all weapons, raillery and ridicule, all sense of religion in mankind.” P. 125.

But this was attended by its natural effect, a profligacy of practices resulting from a corruption of principles. The heart being tainted with the poison of infidelity, the venom showed itself in broad spots upon all the extremities.

“The disciples of this sect,” as Mr. Bowles proceeds to note, “in furtherance of their original plan, framed and propagated an entire new system of morals, to which has been given the name of Modern Philosophy; a philosophy, which attacks the foundations, while the infidel scheme aims its blows at the main pillar of civil society; a philosophy, which tends to extinguish all the feelings of Nature, by teaching its votaries to sacrifice their first, their strongest affections, at the shrine of general humanity; a philosophy, which holds up gratitude to contempt, and which despises the sacred impulse of paternal love and filial piety; a philosophy, which exposes to scorn every ancient usage, every established institution, every local attachment, and which would sacrifice in one rash moment the collective wisdom of past ages; a philosophy, which undermines the very foundations of
virtue,

virtue, by making vice appear amiable, by adorning guilt with attractive qualities, and rendering it an object of pity and of love, and by adorning even those crimes which strike at the very existence of society, so as to make them not only lose all their deformity, but to call forth the tenderest sympathy of mankind; a philosophy, which inculcates to every individual, that his own casual and capricious notions of right and wrong are to supersede those ancient rules, which are taught by divine wisdom, or established on the basis of human experience; and which have hitherto been regarded with reverence, and considered as the tests and the bulwarks of morality; a philosophy, which maintains the most criminal and destructive actions to be justifiable, provided their perpetrator has so depraved a judgment and so vitiated a heart, as *sincerely* to think them meritorious. Can Hell's vast magazine of mischief contain a more potent engine of destruction, than this horrid system; which tends to effect a complete subversion of every existing establishment, a total revolution in the political and moral world?" P. 127.

Mr. Bowles then goes on to show how favourable the state of society was for receiving that poison of modern infidelity, and that venom of modern philosophy. The wealth, which commerce had been long diffusing through the civilized world, had generated a luxurious mode of living; and this mode was now inflamed by these new allies which it so readily adopted.

"Thus," as Mr. Bowles subjoins, "three great and powerful causes of corruption, either of which would singly be more than sufficient to make the moral and social world one scene of ruin, have been long operating with combined force, and with reciprocal re-action. Their effect has been various in different countries. Germany has been the principal school of the new philosophy, and its *literati* have laboured indetigably to deluge Europe with works of all descriptions, and chiefly with plays and novels, which most artfully inculcate their pernicious system. In France, luxury and infidelity have established a joint dominion, and have not only reduced the people of that country to a state of degradation, depravity, and misery, of which no example is to be found in history, but [which] have rendered them the scourge of the whole earth. The British nation, favoured by their "quiet good sense," by their admirable sobriety of character, by their detached situation, and by their religious and moral habits, have been less injured by the impious and disorganizing schemes of modern infidels, than their continental neighbours. But their unrivalled prosperity has exposed them in a most dreadful degree, to the moral ravages of luxury; while the new philosophy has not only made a considerable progress among them, but even infected the sources, from which the principles of the rising generation are derived. They have seen among them associations, formed for the promotion of scepticism and atheism; public harangues, under the pretence of discussion, have been delivered for the same purpose in the heart of their metropolis; and the press has been employed to circulate the poison throughout the humblest walks of life, and to corrupt the mind of the peasant and

the artisan. Still, however, this favoured country, happily for itself and the world, possesses more religion and virtue than can be found throughout the rest of Christendom. It is in this respect the very reverse of France, the most corrupt of all modern nations; and the Supreme Being seems to have preserved with the most striking justice, a difference between the fate of the two countries, which remarkably corresponds with their respective merits. The one seems, according to the usual course of Providence, to be selected as the scourge of those which are less wicked than itself; while the other is made the bulwark of the social world, to preserve it from total destruction." P. 132.

Yet even in this island the author points out many evils, political or moral, which are co-operating with infidelity and philosophy, to throw the world at last into all the horrors of anarchy.

"Happily for mankind," he says, "they are not yet arrived at this state of extreme depravity. If that explosion," which has shaken the social edifice to its foundations, "had been delayed until the human race had approached the last stage of moral corruption; until the volcanic elements of infidelity, luxury, and vice, had acquired sufficient force to produce it;—without the concurrence of extraordinary political causes, it would have been fatal in the first instance, and the barriers of society would have fallen at the first blast of the trumpet of anarchy. But the deleterious influence of human depravity was a necessary, though it has not been the sole, cause of the evils which we have now to deplore, and of the still greater dangers which we have to apprehend. Without that influence, the French Revolution could "not have proved so general and so grievous a scourge to mankind." This dreadful Revolution has derived, if not its existence, at least its main force, from the vitiated state of society. To this it is indebted, for the most atrocious and destructive character which it has assumed; for the production of such monsters, as Robespierre, Marat, Le Bon, and Buonaparte; and for the dreadful ravages, by which it has desolated a great part of the earth. The great progress which it has made in so short a space of time, is evidently owing to the decay of religious and moral principles. If those principles had been in a flourishing state, the attack (if it could have taken place) could not have been so violent, and the defence would have been unspeakably more vigorous. But unhappily the influence of those principles was greatly enfeebled, and the opposite ones had attained a very high degree of force, when mankind were surprised by this terrible conflict. Hence it is, that the Revolution has made such astonishing advances towards the overthrow of all social establishments; and, to judge from present appearances, it will accomplish that overthrow, unless it be resisted by means very different from those which have been hitherto employed." P. 149.

A prediction very alarming to the spirits of all, who have any reverence for religion, any respect for their country, any regard for their own true interests!

The means to prevent this prediction from being realized, are pointed out by Mr. Bowles, and we should be happy to follow him through them all. But we must remember the limits of a Review. We have, indeed, indulged ourselves more than we can generally allow, in making extracts from a pamphlet; for the sake of our readers in particular, and for the sake of the public in general. Yet we cannot refrain from making one extract more. The passage is near the close of this second part, and the extract shall be a short one.

“ If,” says this dignified monitor concerning God, “ as there seems abundant reason to conclude, HE be now displaying in a signal manner his vengeance against a guilty world; if he be vindicating his laws, which have been broken, and his religion, which has been contemned; if he be inflicting his fatherly chastisement, for the correction and improvement of his disobedient children; we may be sure that his present awful dispensations will, like all his means, be adequate to the accomplishment of the end which they are intended to produce. But how far, both in severity and duration, they are to be carried before they answer their intended purpose, is a consideration, which at all events must inspire us with dread; but which is peculiarly calculated to excite alarm, if we reflect on their failure hitherto to produce any material effect. This is perhaps the most awful symptom attending our situation. Already has the visitation lasted ten years; already has it laid in ruins half the establishments of the civilized world, and convulsed all society to its foundations.” Already has it produced carnage, and desolation, and anarchy, not to be equalled in the history of the world; and yet mankind do not seem to be roused, luxury and dissipation have experienced no abatement, and vice has not slackened her career. Even in the most virtuous country of Europe, in the very midst of so dreadful a scene, incredible to relate! an attempt to pass a law to restrain the crying sin of adultery, has failed of success. In short, in the midst of all its sufferings, the world seems to exhibit the shocking spectacle of a hardened and impenitent race, determined to brave the vengeance of the Almighty, to despise his threats, and to defy his wrath.” P. 172.

Too dreadfully just, we feel, is this picture of the civilized world! May it become less and less just, under the correcting hand of GOD! May we of this kingdom particularly, set the example to people of other nations! And, as we have once saved them from destruction by our military prowess, may we finally save them by what is infinitely better for ourselves or for them, by our religious example!

Mr. Bowles goes on to a third division, the origin of the war; but we are compelled to leave him here. Yet we cannot part with him, without giving him very high commendations for his work. We have previously recognized much of Mr. Burke in this author. He has not indeed those brilliant flashes, and that deep tone, which so often mark the productions of Mr.

Burke. But he still has much of his vivacity, much of his vigour; and he has what is infinitely more to his honour, the sublimity of soul which delights itself with religion, which loves to bend in the delicious fervour of devotion to GOD, and which is happy to feel the beams of his favouring eye, pouring their radiance upon it.

ART. XVI. *An Analysis of a Course of Lectures on the Principles of Natural Philosophy.* By C. H. Wilkinson, Surgeon, of the Society of Arts, Member of the Philosophical Society of Manchester, and Lecturer on Experimental Philosophy at St. Bartholomew's Hospital. To which is prefixed, an Essay on Electricity, with a View of explaining the Phenomena of the Leyden Phial, &c. on mechanical Principles. 8vo. 220 pp. 5s. Allen, Paternoster-Row. 1799.

MY intention," this author says, "in the following pages, is to endeavour to explain the phenomena of electricity on mechanical principles, to regard electricity as a fluid subject to laws common to all other elastic fluids, and to render unnecessary the use of the terms attraction and repulsion, to which no clear or distinct ideas can be annexed."

We cannot understand how Mr. Wilkinson can explain the phænomena of electricity without using, or without annexing, any distinct ideas to the words attraction and repulsion, at the same time that he regards electricity as an elastic fluid; for what else is an elastic fluid, or how can it otherwise be defined, than a fluid whose particles are repulsive of each other?

The Essay on Electricity is divided into various short sections, and in those sections the historical, the descriptive, and the theoretical parts of electricity, are intermixed without much regularity, and frequently with some obscurity. Speaking of conductors and non-conductors, he says,

"Some experiments which I have made induce me to believe that bodies possess different degrees of electricity: that the most perfect conductor possesses the largest quantity of electricity, and the most perfect non-conductor the least quantity.

"It is a circumstance well known to electricians, that in a tube exhausted about 100 times, very small portions of electricity are visible, [which] from the resistance of the air being considerably diminished, become more diffused, and pass through a larger space.

"In a glass receiver, about six inches in diameter, and fourteen long, I made a quick revolution of a cushion, which communicated by a brass rod to the top of the receiver, and made it rub on a piece of plate glass fixed on a stand, elevated to about the centre of the receiver;
the

the corruscations were very vivid. When the brass rod was removed, and the cushion was left insulated, the light produced was very faint. When a ball of sealing wax was rubbed on the glass, there was no light evident. When glass plates insulated were rubbed on each other, there was no luminous appearance.

“ When quicksilver was forced through wood by the pressure of the atmosphere, and the small mercurial particles dashed on the sides of an included glass receiver, by such an action electricity was produced*.

“ From these circumstances, I am induced to suppose, that the facility with which electricity passes through some bodies is in the ratio of the quantity they contain, and the resistance to its progress in the inverse proportion.” P. 4.

And, soon after, he subjoins the following paragraphs :

“ We may compare conductors to water diffused through the vascular ramifications† of a sponge, which, when pressed on any part, an adequate portion of fluid will be exuded from all around, while non-conductors are more analogous to a wet lock of cotton, there being not that continuity in the respective portions, so that any force partially induced would not influence the whole.

“ When we receive a spark from a conductor, this spark is not identically the same fluid produced from the rubber by its attrition on the cylinder, but the quantum of electricity previously inherent in the conductor, and drove [driven] forwards by the just produced quantity.” P. 6.

As the section concerning the effects of electricity on suspended pith-balls, seems more effectually to point out this author's peculiar mode of accounting for the phenomena of electricity, we shall transcribe the whole of it. The figure which is referred to in this section, and which is delineated on the only plate which the work contains, may be easily comprehended. It consists of an horizontal rod AB, to one end A, of which two threads are suspended, each having a pith-ball at its lower extremity. These balls, which are marked *a* and *b*, are represented in a state of diverging; and a plate of air, *cf*, is represented by two parallel lines, between those balls, at an equal distance from each ball.

“ It is well known to electricians, that an excited glass tube, or a stick of sealing wax, applied near suspended pith balls, will make them

“ * This experiment was first made by Hawksbee; he called it a mercurial phosphoreal light, and has since been commonly repeated. The experiment will not succeed, unless in a small receiver, that the exhaustion may be rapid.

“ † Vascular ramifications of a sponge.—When a fine section of a piece of sponge is powerfully magnified, it appears like a congeries of exquisitely fine vessels; and it is owing to such tubular construction [that it has] the power of absorbing and retaining so much water.” This author seems very apt to leave out words, which we insert in brackets. *Rev.*

diverge.

diverge. When they are rendered diverging by the excited glass tube, which, if removed, and an excited resinous body applied, the separation between the balls is destroyed, and they are brought into the state they were in before they were disturbed. If both the excited bodies should be applied to the pith balls at one and the same time, there will be no sensible action induced; their states being different, they counteract each other. Du Faye, who first observed this, supposed there were two different kinds of electricity, contrary to each other; the one he termed vitreous, and the other resinous. As these states appeared to Dr. Franklin to be entirely owing to the bodies having more or less than their natural quantity, he changed the terms, as before observed, to positive and negative.

“ In order to explain the phenomena of the balls, it has been assumed as an axiom, that electricity of a similar nature repel each other; and of a contrary nature attract each other. When the pith balls separate, they are said to repel each other.—How vague and indefinite is the word repulsion; can we conceive that matter can act beyond where it really exists, that it should have a power of influencing other bodies situated remote; not only this, but we are also told, that there are such bodies, whose own constituent particles are so inimical to each other, as to have a continual nifus of receding. If such were really the case, there would not be existing in Nature two homogeneous particles in a state of union. Some say the grand principle of repulsion is fire; while Lavoisier supposes that it is actuated by a powerful principle of attraction, and having a violent tendency to united forced-asunder particles of other bodies.

“ We are too apt to ascribe to matter, whose exility eludes our senses, powers incomprehensible to us. If we see, from their effects, they have a tendency to separate, we fancy that it is the result of a repulsive power circumscribing the body; if we see them approximating, we say they are surrounded with an attractive power. Such a mode of reasoning is unphilosophical—it is explaining “*ignotum per ignotius.*” For the present let us waive all these refinements, and let us regard the electric fire as amenable to the same laws with common matter.

“ If we consider it as similar to other elastic fluids, all the phenomena of electricity may be easily explained.

“ If the pith balls were placed in a medium perfectly rare, no divergency would be induced by the application of any excited substance, as they are surrounded by a medium which resists the tendency to equalization, it is such resistance which produces the separation.

“ This resistance is very evident in the experiment of the electric fly; the electricity pouring forth from the points in order to equalize itself, meets with resistance in the surrounding air; the re-action of this medium produces the retrograde motion. When this fly is placed in an exhausted receiver, there is no such motion induced.

“ When a glass is excited, with respect to the elasticity on its surface, it is in a state of excess, and is termed positive. When applied to the insulated brass rod, A B, Fig. II. the excess, meeting with a conducting substance, enters into it, until the brass rod and the excited glass are equal; in this case the brass rod has more than its natural quantity,

quantity, and consequently endeavours to equalize itself with the surrounding air. As the air is but a very imperfect conductor, the transmission of it is very slow; the pith balls a b communicating with the brass rod, are likewise in a positive state of electricity; the excess they pour out from every point radiating from all around the balls: the resistance to the evolution of this fluid, from the surrounding air, is the greatest in the plate of air which lies between the two balls. Supposing c f, Fig. II. to represent the plate of air, the air must remain stationary, from being equally acted on by equal quantities of electricity, proceeding from a and b in opposite directions, and consequently counteracting each other; the plate of air thus acted on by the two balls re-acts on them; and it is this re-action which causes them to separate.

“ When an excited resinous body, or stick of sealing wax, is applied, with respect to electricity, it is in a state of deficiency, and consequently the electricity existing in conducting bodies will flow towards it, in order to equalize itself. In this state, when applied to the insulated rod, the rod will give out a part of its natural quantity to equalize itself with the resinous body; the pith balls will necessarily be equally negative, and will separate in the same manner as when positive. In this case they possess less electricity than what is necessary to balance the electricity of the surrounding air, which, in equalizing itself, will gradually impart streams of electricity towards the balls in a converging manner. The plate of air between the two balls will be imparting electricity in equal quantities to them both, in opposite directions, and by thus counteracting each other render the plate of air stationary; while the pith balls separate, from the impulse of the fluid, added to the re-action; as the impulses all around the balls are exactly equal, excepting the portions between each ball having an additional re-action, which drives them into contrary directions.

“ In the positive state of electricity, the superabundant portion diffusing itself all around, will be thrown off the ball a and b, in the direction of the dotted lines. In this case we see there is no portion of air acted on by the electricity from both balls, but the portion c f, which lies between them.

“ So in the negative state of electricity, the air, in equalizing itself with the balls, will give out its excess in the direction of the dotted lines, converging towards the balls. As every particle which is given out will necessarily re-act on the air, the same as a cannon recoils from the re-action of the ball, no portion of air surrounding the balls can resist this re-action so much as the plate of air c f. The re-action from the electricity given out to the ball a, cannot make the portion of air recede, because there is the same re-action from the electricity given out to the ball b; hence the balls a and b meeting with greater resistance from the intervening plate of air, will necessarily recede.” P. 10.

In the sequel this author briefly examines, and hastily condemns, the opinions of Franklin, Du Faye, De Luc, the editors of the *Encyclopedia Britannica*, Atwood, Bennet, Peart, Read, &c. He then subjoins a new theory of the Leyden Phial,

Phial, respecting which we may venture to say what he has said respecting the opinion of the above-mentioned able philosophers; namely, that it appears to us insufficient and defective. It would be useless to transcribe this theory without the figures to which it refers.

The last five pages of this Essay are dedicated to medical electricity, the principal part of which is as follows :

“ The effect of electricity is, by disturbing the natural quantity inherent in any part of the human frame, and by thus altering the action of that part, inducing certain changes.

“ That such changes may be conducive to health, it becomes requisite for the administrator of medical electricity, to well ascertain the seat of the complaint, to know the different sensibilities of the different parts, and the effect of electricity upon them.

“ There are many complaints which would be considerably aggravated by the imprudent use of electricity, and a great number of other affections, which could no ways be benefited by this important agent, unless carefully applied.

“ To apply electricity to the region of the diaphragm in the same manner we would to a rheumatic affection of the extremities, what prostration of strength would be the consequence; that exquisitely sensible septum by such an action would be deranged in its functions, and respiration for a time impeded. It would not be again restored till the lungs were distended by a sighing inspiration, and the disturbance soothed in a flood of tears.

“ So in paralytic affections in any derangement of the nervous system; to produce any good effect, the impulse must be made on the source of the complaint; in the palsied extremity to apply electricity to the foot alone, no advantage could ever arise; we ought in this, as in every other case, to attend to the source of the disease before we can afford the wished-for relief.

“ Medicines are principally confined in their actions on the stomach, and some few can be communicated to the lungs; to all other interior parts we possess no power of determining any particular medicine, unless electricity be regarded as such: this principle we can direct in what manner we please. The muscles, ligaments, or even solid bones, are, as it were, capacious vessels, affording easy transmission to this fluid; and, as we can regulate the power at pleasure, we are thus in possession of an active, penetrating principle, by which we can produce a variety of actions in different parts.

“ It is a law in the animal economy, that two different actions cannot exist in any one part of the human frame at one and the same time; when the natural action is any ways altered, it will be removed by inducing another that will counteract it. We ought to be extremely careful that the action we induce be exactly proportionate to the nature of the derangement. If a part affected should be in a state of great irritability, or labouring under any violent inflammatory affection, the complaints would be aggravated by the disturbance of electricity. All those cases which appear to be connected with diminished powers of
life,

life, as in dull, deep-seated obtuse pains, or any interruption to the functions of the nervous system, or by the increase of any secretion, in these electricity is highly beneficial." P. 63.

The Essay on Electricity, which occupies 65 pages out of 220, is followed by an ample syllabus, or analysis, of a course of philosophical lectures: but we cannot inform our readers of the number of those lectures; for the title of lecture is given only to lecture the second, on the Laws of Motion. The rest of the analysis is distributed into a considerable number of divisions, under the titles Matter, Attraction and Repulsion, Centrifugal Powers, Centre of Gravity, Pendulum, Mechanics, Friction, Refraction, Concave Lens, Colours, Eye, Reflecting Telescopes, &c. &c.

The numerous particulars which form the contents of this analysis, are such as may be found in a variety of similar publications. They are, however, in general stated with accuracy; and, among them, several historical accounts are introduced with propriety.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Suspiria Oceani: a Monody, on the Death of Richard Earl Howe, K. G. Admiral of the Fleet, and General of his Majesty's Marine Forces.* By Dr. Trotter. 4to. 23 pp. 2s. Hatchard. 1800.

We have* already had occasion to notice the works of Dr. Trotter in the immediate line of his profession, and to give that favourable testimony of his abilities which they appeared to deserve. We have now to congratulate him on the favour of Apollo, in another department over which that deity presides. The Monody before us, though not free from faults, has considerable poetical merit, and is, upon the whole, well worthy of the illustrious naval chief whom it celebrates. Among many passages worthy of applause, we think we cannot cite one which will be more creditable to the author, or more gratifying to the feelings of the reader, than the following description of the great naval victory on the first of June, 1794.

* See Brit. Crit. vol. ix. p. 663; and vol. xiv. p. 304.

" Bright from the main the orient Morning spread,
 That ne'er must fet on many a warrior's head :
 Soft in the belling sails the breezes sleep,
 And scarce a fleecy wave deforms the deep ;
 A flag*, unknown to Neptune's wide domain,
 Sheds its faint streamers o'er the azure plain ;
 There tower'd those banners, dy'd in civic blood,
 And claim'd the Trident of the humbled Flood.
 Meanwhile, revolving in his manly soul
 Fate's stern decrees, that human might control,
 Britannia's Hero bade the signal fly,
 And the loud cannon shakes the vaulted sky :
 Quick thro' the trembling host he darts his course,
 And swift as lightning deals the thunder's force.
 Huge piles of smoke in curling volumes rise,
 Obscure the seas, and darken all the skies ;
 Save where the flash illumines the sev'ring cloud,
 Gleams round the mast, or quivers thro' the shroud.
 Wide o'er th' embattled line the fight extends,
 The ocean bellows, and the welkin rends ;
 Till, far and near, the echoing concave bounds,
 With hoarser clangors and remoter sounds.
 Now thro' the smoke some stately vessel rears,
 Now half disclos'd her painted form appears ;
 There crash the stayless masts, and strew the deck,
 And leave the shatter'd hull a helpless wreck.
 Where'er his foes with fiercer ardour wage,
 Or where the battle frowns with warmer rage,
 The vet'ran Chieftain bids his vengeance spread,
 And heaven-deputed Genii guard his head ;
 His fiery track is mark'd by crimson waves,
 And shroudless Frenchmen doom'd to wat'ry graves :
 Till Horror, fated with the waste of blood,
 Appeas'd the battle's rage, and smooch'd the flood.

" So when some brooding tempest raves for birth,
 And deep convulsions shake the lab'ring earth,
 Thick black'ning clouds, portentous of the storm,
 Obscure the Sun, and Nature's face deform ;
 Swift thro' the gloom the livid lightnings glare,
 And peals of thunder rend the yielding air :
 Loud whirlwinds rise, and sweep the tottering tow'rs ;
 A sudden deluge o'er the landscape pours ;
 Down the rough steep the headlong torrents dash ;
 Torn from their roots the leafless forests crash ;
 Th' abodes of man and beast by storm defac'd,
 Till half Creation seems a dreary waste." P. 16.

" * The tri-coloured flag ; originally intended for the Nation, the Law, and the King of the constituting Assembly."

The above passage contains one of the best (if not the very best) descriptions of a naval engagement which we recollect having read. We could cite with pleasure several other parts of the Poem. In some few passages, however, the ingenious author has not given it all the correctness and polish which we could have wished; and, in some sentences, has not been sufficiently attentive to grammatical arrangement. In this respect the speech in p. 19, beginning with the words "If matchless worth," is peculiarly faulty. We think the author could scarcely have read his Poem after he had composed it. The concluding passage should also be retouched, as it is remarkably tame and feeble. Upon the whole, should this Poem, in a subsequent edition, receive those corrections and improvements of which it is easily susceptible, it will, in our opinion, be at least equal to any, in modern times, which a temporary subject has produced.

ART. 18. *Poems.* By Percival Stockdale. 8vo. 39 pp. 1s. 6d.
Wallis. 1800.

In examining the compositions of any writer, it is unpleasant to stumble on the threshold. Yet we cannot avoid noticing the peevishness and asperity, the conceit and arrogance, displayed in the Dedication to these Poems. Mr. S. after complaining that "his independent spirit," and, as he evidently insinuates, his merits, have produced the "unrelenting frowns of power, and of its numerous and servile imitators and retainers," thus expresses himself: "Their hireling archers have often shot their arrows at me; they were dipped in poison, but they had no effect on *the immortality of my nature*: they have injured the appendages, the trappings of my existence; but they have not subdued, they have not weakened, the vigour, the exertions, the *luminous images* of my mind."

Whether we, who thought it our duty, on a former occasion*, to reprehend this writer for his uncandid and ill-founded attack on a most respectable Prelate, are included among these "hireling archers," we will not trouble ourselves to enquire: but we are sorry it is not in our power to trace the "luminous images" of Mr. S.'s mind, in the compositions now before us; nor can we flatter him with the notion, that his poetical talents will at all increase "the immortality of his nature." The first Poem, which is the Chorus to the second Act of Tasso's *Aminta*, is the least exceptionable. The second, which attacks a late very worthy gentleman, in the most violent terms (calling him not only stupid and covetous, but even a *wretch* and *parricide*) for a mere negligence in not having preserved and beautified the tomb of his ancestor, the poet Waller, is degrading only to the author of such illiberal and unfounded abuse. The *Rival Flowers*, appearing by the *modest* prefatory explanation to be a favourite with the author, we will extract it, as a specimen of his poetical talents.

* See the review of his Letter to the Bishop of Durham; Brit. Crit. vol. xv. p. 689.

“ Even partial to a northern clime,
Where Nature strews her frugal sweets,
And smiling on the poet’s rhyme,
The generous Flora slow retreats.

Fair Leonora, dangerous maid,
Who reared, and wore, each beauteous flower.
Took, one day, for superfluous aid,
The rose’s and the jasmine’s power.

Clitander, with adventurous choice,
To specious warfare seated nigh,
Inhaled soft musick from her voice,
Delicious poison from her eye.

Cupid, to whom all archers yield,
Perched in her breast ;—the bright bouquet
Before him glowed ; and thus concealed,
The God, in charming ambush lay.

Unseen, a small, but piercing dart,
Flew from his unrelenting bow ;
I need not tell you, that the heart
Is always reached when *he’s* the foe.

Some blushing leaves, transfixed, and borne
On the dread arrow winged their way ;
Now, beyond cure, the heart was torne ;
Compleat the triumph of the day.

The fragrant foliage of the rose,
But more decisive made the wound ;
In Kent such foliage never blows,
Nor yet on Sharon’s holy ground.

Unfading flower ! the Sibyl’s leaves,
Fraught with Jove’s friendship, or his hate,
As every feeling soul believes,
Were never charged with surer fate !

Oh ! dire effect of beauty’s pride !
As POPE, in his immortal strain
Hath sung, the hapless lover died,
Entranced, “ of aromattick pain !”

The God of keenest joys, and woes,
Exulting, to Olympus flew ;
And envious of the honoured *rose*,
The *jasmine* drooped, and paler grew.” P. 16.

Our readers will judge for themselves of the *luminous mind* which produced the foregoing stanzas. Of the remaining Poems, the best that can be said is, that they contain a few tolerable lines. Those on Mr. Wilberforce’s *View of Religion* convey a just compliment to that writer ; but are polluted by a note, containing the most uncandid and unjust investives on Mrs. Hannah More, because she has dared to advance

vance an opinion contrary (it seems) to that of Mr. Percival Stockdale; namely, that an adulteress, however she may, on her apparent repentance, be consoled and cherished by her friends, should not (for the sake of example) be received into the *public* society of the good and virtuous. But let the reader turn to the passage in Mrs. More's book (vol. i, p. 53-4-5), and then judge of the writer who has compared her to Philip of Spain! We envy the feelings as little as we do the talents of this angry author.

ART. 19. *Tintern Abbey; with other original Poems.* By *Clericus.*
8vo. 33 pp. 2s. Phillips. 1800.

Tintern Abbey is in blank verse; and contains, though very short, some passages of merit. The other small Poems are in rhyme, either paired or alternate. They are very small and twinkling stars, but now and then emit a ray of genius. The brightest, perhaps, is this.

“ TO THE ÆOLIAN HARP.

“ Æolic Harp! I love thy dying strain,
Those sounds replete with pleasurable pain;
The zephyrs play upon thy quiv’ring strings,
Wasting thy notes away on airy wings:
So yonder moth plays round the lambent flame!
So the soul lingers in the expiring frame.
Alas! the glim’ring lamp too soon expires,
Like sounds that die upon thy tuneful wires!
Thus, all alone, at solemn hour of night,
I’ve watch’d the slender taper’s wav’ring light;
Pleas’d with the varying rays its lustre threw;
But, ah! its little radiance soon withdrew.
Hark! now a dulcet sound salutes my ear,
Like distant music in the heavenly sphere;
It dies away—I lose the aerial sound:
Yes—so delusive are our pleasures found!
Ye passing gales! sweep o’er the chords again,
My thoughts expand with that sweet swelling strain!
Like winged sounds we mortals pass away,
From *thee* we learn the moralizing lay.” P. 22.

It may be objected, that Æolic seems to point rather to the Doric Muse than to the Harp of Æolus: with more reason than Gray, on the other hand, in his “Awake, Æolian Lyre, awake,” was supposed, by some unskilful readers, to mean the little instrument here celebrated.

ART. 20. *Poems, written E. S. J.* 18mo. 1s. 6d. Jordan. 1799.

This very small book contains four tales of some little interest, but not remarkably well told; for example:

“ Eltruda sat at the hall fire,
And sung both blithe and gay;
I with my brother was come back,
That’s been so long away.

Scarce had she said—she heard a noise,
The found of arms without,
She started from her stool, and cry'd
What can it be about?

This is meant as simplicity; but it is, unfortunately, ridiculous. Such also are many other passages.

DRAMATIC.

ART. 21. *Maximian, a Tragedy: taken from Corneille, and dedicated to William Lock, Esq.* 8vo. 98 pp. 3s. Leigh and Sotheby. 1800.

This tragedy is, as we are told in the Dedication, not a literal translation from Corneille's Maximian. The author says, she has endeavoured to give it more bustle and variety, in order "to render it interesting." In this great object however she has, in our opinion, failed. The play has some bustle, but little interest. It is throughout feebly written. We will not therefore compare it with the original; it being our general rule, where we cannot commend a well-meant attempt, to say as little as possible.

ART. 22. *The School for Honour, or The Chance of War. A Comedy, in Five Acts. Translated from the German of Lessing.* 8vo. 106 pp. 2s. 6d. Vernor and Hood. 1799.

This translation from Lessing has already appeared in English, under the title of the Baroness of Bruschal, or the Disbanded Officer. Instead of two translations, the story does not appear to us to deserve one, being highly improbable itself, and almost wholly barren of incidents. A disbanded officer, supposing himself to be poor, determines (from a romantic sense of honour) to break with his mistress, a young lady of high birth and beauty, because she has become rich. To preserve him, she, abruptly and without the least address, feigns herself poor, and an outcast from her family. This has the desired effect; for in a moment he becomes as eager to possess, as he had been determined to reject her. In the end it appears that both are affluent, and they are of course united. This is the leading feature of the plot; but there are, in the inferior characters, a few feeble attempts at comic humour. Upon the whole, we have never met with, even in a German drama, more extravagance, or more insipidity; but the former is not, as in some of the productions of that nation, a relief to the latter, by introducing a few interesting scenes, and striking situations, the pathos of which, in some degree, atones for their absurdity; the whole is here flat as well as improbable.

ART. 23. *Wilmore Castle; a new Comic Opera, in Two Acts, as performed with considerable Applause at the Theatre-Royal, Drury Lane. The Music entirely new, by Mr. Hook. Written by R. Houlton, M. B.* 8vo. 37 pp. 1s. 6d. Westley. 1800.

In an Advertisement prefixed to this Opera, the author tells us, that it "uniformly received, during five successive nights, the warmest tributes

butes of applause *throughout* the performance, without a single instance of disapprobation or opposition, excepting to the *encore* of a particular song, and as uniformly received on its conclusion a hostile attack from part of its auditors. To attempt to solve this conduct," he adds, "by any principles of reason, justice, or consistency, would be a futile effort." To us, who, not having been present at the representation of this piece, can judge only from the perusal, the mode of opposition appears not difficult to be accounted for. The music of Mr. Hook is, on all hands, admitted to have been excellent; probably the pleasure the audience received from it, made them at the moment pass over the defects of the piece; but, when this charm was past, the recollection of those defects produced a final sentence of condemnation. As the piece is now laid aside, we will only say that its fable, characters, and dialogue, might perhaps, for the sake of the music, have been endured by a good-natured audience with patience; but are not, on their own merits, entitled to applause.

ART. 24. *Marie Antoinette; Tragedie en Trois Actes, et en Vers. Par le Viconte D* Svo. 59 pp. Dulau. 1800.

The unhappy story of Marie Antoinette is too recent (perhaps too uniformly shocking) for the stage. This performance must, however, be considered rather as a dramatic poem than a play. The first act consists of scenes well-written, but without action. In the second, an ineffectual attempt is made to overthrow the power of Robespierre, and save the Queen; the last consists of her trial, the parting with her family, and the account of her execution. The composition, so far as we can undertake to criticize French poetry, does credit to the talents, as well as the feelings of its author. Of his style, the following speech of the Queen to Robespierre, will afford a proper specimen;

“ Tu triomphes : jouis du succès de ton crime ;
 Contemples dans les fers ton illustre victime.
 Les cœurs de tes pareils, d'un triple acier couverts,
 Fermés à tout remords, ont doublé mes reverts.
 Tyran lâche et cruel, puisque la barbarie
 Est un affreux besoin nécessaire à ta vie,
 Au gré de tes desirs nage dans notre sang :
 De tous tes ennemis, monstre, perce le flanc.
 Puisse bientôt le Ciel, secondant mon espoir,
 Détruire, anéantir ton coupable pouvoir !
 Puisse le Peuple un jour déchirer son bandeau,
 Et devenir alors ton juge et ton bourreau !
 Vas ! puisses-tu périr au milieu des supplices,
 Toi, tous tes conjurés, et tes lâches complices !
 Puisse enfin ton trépas, digne de tes forfaits,
 Faire pâler d'effroi les rebelles sujets !” P. 39.

The behaviour of the Queen, at her trial, is also dignified and resolute; and her farewell interview with her sister and children, tender and affecting. The merit of this performance deserved, in our opinion, a larger list of subscribers.

NOVELS.

ART. 25. *Adonia, a Desultory Story, in Four Volumes; inscribed, by Permission, to her Grace the Duchess of Buccleugh.* 8vo. 16s. Black and Perry. 1801.

The most, and perhaps the only, exceptionable part of this publication, is its seemingly affected title. The moral is very good, the plot agreeably contrived and told, the characters well sustained, and the language and sentiments correct and praiseworthy. It is not often that we can speak so favourably of such performances; we are not the less forward to do so, when the opportunity presents itself. It is the production of a female pen.

ART. 26. *The Castle of Eridan, or the entertaining and surprising History of the valiant Don Alvares and the beautiful Eugenia, Duchess of Savoy.* By G. A. Graglia. 12mo. 3s. 6d. Hurst. 1800.

Truth obliges us to say, that we have not often read a more absurd and ridiculous farrago of stories, put together in more rhapsodical and preposterous language. It is an ill-wind, they say, which blows no good; and the price of paper, it might have been thought, would have prevented or checked such publications as the present: but, alas! no; there still are those who will write, and those who will read, such stuff as the following: "To even sketch a lively picture of this interesting scene, it would be necessary to have a pen out of Cupid's wings dipped in the ink of Sappho."

MEDICINE.

ART. 27. *Observations upon the Origin of the Malignant Bilious, or Yellow Fever, in Philadelphia, and upon the Means of preventing it; addressed to the Citizens of Philadelphia.* By Benjamin Rush. 8vo. 28 pp. 1s. Dobson, Philadelphia; Mawman, London. 1800.

In our account* of this author's treatise on the Yellow Fever at Philadelphia, published in 1794, we concluded with expressing our concern, that a difference in opinion among the professors of medicine in that city, as to the nature, cause, and mode of treating the fever, had occasioned a schism in the College of Physicians there, which seemed not likely soon to subside; we are sorry to find, from the opening of this little work, our prediction verified. As the author still maintains the opinion, that the fever was originally occasioned by filth accumulated on the beach in the neighbourhood of the city, "he anticipates," he says, "a renewal of the calumnies to which the avowal of it had before exposed him. But this," he adds, "will be less dif-

* See Brit. Crit. vol. v. p. 23.

scuit to bear, than the suppression of truths which involve in their consequences the prosperity of the city, and the lives of many thousand people, whom poverty and despair will finally compel to become the unwilling victims of the fever, should it again prevail there." He then proceeds to show, that the most destructive fevers take their rise in large and populous towns, and usually in those parts of them that are allotted to the poor; that is, lanes and alleys, that are crowded with inhabitants, and where little attention is paid to cleanliness and ventilation.

The general principle from which the author argues is so just, and so universally acknowledged, that we see no ground for contest on the subject; neither can we suppose much eloquence wanted to persuade the Philadelphians to obtain a plentiful supply of water, to keep their streets and shores clean, to make openings where practicable, to encourage ventilation, and, in future, not to permit any streets, &c. to be built, but of such dimensions as may allow a free circulation of the air, and a passage for the carts of the scavengers to take away all filth and offals, which should be done once at the least in every week. These regulations, absolutely necessary in hot climates, might be adopted advantageously in all countries. "Let the privies," the author says, "be emptied frequently, and let them be constructed in such a manner, as to prevent their contents from oozing through the earth, so as to contaminate the water of the pumps." A Mr. Latrobe has proposed, he says, to supply the city with river-water; and he advises the citizens to adopt the plan, that they may be delivered from the necessity of using pump-water for drinking and culinary purposes, to which he attributes, in part, the unhealthiness of the place. We hope his salutary advice, given with such patriotic views, will be followed, and that he may find his fellow citizens ready to remunerate, not calumniate him, for the zeal he here shows for their service.

DIVINITY.

ART. 28. *A Sermon, preached in Lambeth Chapel, on Sunday, the 8th of February, 1801, at the Consecration of the Right Honourable and Right Reverend Lord George Murray, D. D. Lord Bishop of St. David's. By the Rev. Charles Blackstone, M. A. Fellow of Winchester College. Published by Command of the Archbishop. 4to. 14 pp. 1s. Cadell and Davies. 1801.*

A clear and manly declaration of the authority on which the several orders in our church are founded, as deduced from the practice of the Apostles, and intimated in their writings. The text is "against an elder (or Presbyter) receive not an accusation, but before two or three witnesses," (1 Tim. v, 19) and the deduction, as drawn from this passage and the context of the Epistles, is expressed with uncommon clearness.

"The whole charge," says Mr. Blackstone, "delivered to Timothy, as contained in this Epistle alone, affords of itself sufficient evidence of the original form of the Christian Church, as modelled by the

the Apostles themselves. For example; admonition is given to him *to lay hands suddenly on no man*. He was invested therefore with the absolute power of ordination; a power exclusively belonging to episcopacy. He had also, as in the text, a power *to receive an accusation against an Elder (or Presbyter*) before witnesses*; he had therefore a jurisdiction over such Presbyter, or Priest. And he had instructions given him in this same Epistle respecting the sobriety of life and conversation to be required in Deacons. Here therefore is at once a portrait of the Church, with the several gradations of rank in her respective officers; Timothy the Bishop, Priests, and Deacons, in subordination to him." P. 5.

The last leaf of this discourse announces Mr. Blackstone as the author of a tract, very justly commended by us in its anonymous form, namely, "Serious Considerations on the Signature of Testimonialst."

ART. 29. *The Importance of Religious Establishments, an Essay.* By the Rev. Alexander Ranken, One of the Ministers of Glasgow. 8vo. 136 pp. 2s. 6d. Glasgow printed, by David Niven. 1799.

Though we are not able to inform our readers how to procure this tract, otherwise than by employing a bookseller to send to Glasgow for it †, we cannot feel ourselves justified in passing it unnoticed. It contains a sensible and temperate defence of religious establishments in general; upon principles drawn from the common nature of man, the experience of the world, and the necessity of religion. It includes an historical view of the practice of different countries in this respect, and an account of what is now the case in various countries, particularly America. As the circumstances of the latter country are sometimes supposed to prove establishments and professions of faith not necessary, Mr. R. observes, very judiciously, that "it remains to observe the want of a full and universal establishment, on the morals and good order of the people. The experiment is not yet of sufficient duration to demonstrate the absolute necessity of it; but the probable issue of it is becoming every year more apparent. Mr. Morse, the able and judicious author above-mentioned, observes repeatedly *the increasing evils, in most of the States, arising from the want of an established Religion*. Every intelligent observer, on returning from America, remarks the same thing. Their testimony is corroborated by letters."

He then quotes an account in proof, which he says may be depended on. "In consequence of the want of a religious establishment in America, Infidelity increases, and the very semblance of Religion decays rapidly. The congregations are the fewest, where the population is greatest, and are not likely to increase. Many Presbyterian Ministers have been dismissed by their congregations, without any

* *Κατὰ Πρεσβυτέρη.*

† See Brit. Crit. vol. xvi, p. 205.

‡ There are booksellers in London, particularly connected with Scotland, who would perhaps execute such a commission more readily than others. For example: Kay, opposite Somerset House; Arch, in Gracechurch-street, &c.

complaint either against their life or doctrine." P. 39. "This is an alarming fact, and is followed by others of a similar kind.

Though this tract was drawn up principally with a view to the Scottish church, there is much in it of general use to all establishments; and particularly some excellent remarks in favour of creeds and confessions of faith. We consider the whole Essay as highly beneficial to the real interests of society.

ART. 30. *Sermons of the late Rev. John Touch, A. M. Minister of Abertour and Morilach, Barffshire. Revised by the Rev. P. Touch, late a Chaplain in his Majesty's Navy, and Author of several Theological and Political Tracts. In Three Volumes. Vol. I. Dedicated, by Permission, to his Grace the Duke of Northumberland; and including, in the Preface, Memoirs of the Author. 8vo. 251 pp. Scott, 28, Brydges-street. 1800.*

When the posthumous publication of discourses is intended to alleviate the distress of a family, a considerate critic will be particularly on his guard lest, by a precipitate or harsh judgment, he should defeat a purpose so important. The author of these discourses appears, by the short Memoirs prefixed, to have been a pious and exemplary minister. He had no design himself of publishing what he had prepared for his flock; they are, however, of a useful kind, and full of sincere piety. The second, third, and fourth Sermons, are on the subject of public devotion, which is defended against all objections, and recommended with great earnestness. The fifth and sixth are on a subject well calculated for general benefit—the exaltation of the human character by means of righteousness. In a word, the impression naturally produced by this volume is, that the writer of it well merited the character given of him by his son; and that his discourses well deserved to see the light, without reference to the motive of expedience which immediately occasioned the publication.

Being rather largely printed, and not compressed in the writing to the modern extent, these Sermons are only eight in number. The editor promises two more volumes; but the prosecution of that design will of course depend, in part, upon the success of the first experiment.

ART. 31. *A Funeral Sermon, delivered at the Interment of an exemplary Parish Priest. By Laurence Halloran, D. D. To which is added, an Elegy on the Death of the Right Honorable Lord Andover, respectfully inscribed to W. Coke, Esq. M. P. 4to. 42 pp. 2s. White, Wisbech; Rivingtons, London.*

The picture of a very exemplary clergyman, whose name is suppressed, is delineated in the Preface to this Sermon, and in the discourse itself. We give all due credit to the feelings which occasioned the composition: but the author has not the power of mind to attain originality on a subject so exhausted; nor has he taste enough to avoid such paragraphs as this: "Could I deign to prostitute my ministry to the meanness of adulation, it could not soothe the dull cold ear of death,
and

and surviving virtue would condemn the incense! But I disdain to decorate vice or folly with posthumous applause, as much as I feel it a pleasing, though melancholy duty to pronounce, from this sacred place, the eulogium of departed virtue, &c." P. 9. This half verse, half prose style, is little suited to a discourse on such an occasion. The verses subjoined, both Latin and English, are very indifferent.

ART. 32. *On the Observance of the Sabbath, a Sermon. By the Rev. L. H. Halloran, D. D. To which is added, a Form of Morning and Evening Service for the Use of Schools.* 4to. 38 pp. 1s. 6d. The same Publishers. 1800.

A very common, and in some parts rather injudicious, recommendation of the Observance of the Sabbath. Meritorious as the design of both these Sermons evidently is, the author's friends might have been less eager than they were to have them publicly characterized.

ART. 33. *A Sermon, preached in the Parish Church of Langton juxta Partney, in the County of Lincoln, on Sunday, June 8, 1800, being the First Day appointed for a public Thanksgiving to Almighty God, for the providential Protection of the King from the late atrocious Attempt against his sacred Person. By the Rev. Robert Uvedale, M. A. of Trinity College, Cambridge, and Corresponding Member of the Literary and Philosophical Society at Manchester.* 4to. 12 pp. 1s. Deighton, Cambridge; Hurst, &c. London. 1800.

A very sound and sensible discourse on the nature of the duty owed to God, and the honour required to be paid to the supreme magistrate, and the influence of religion on the welfare of nations. By an Advertisement at the back of the title, we learn that the author has many works prepared for publication, on the Hebrew and other Oriental Languages, which have been inspected and approved by Professor Carlyle.

ART. 34. *An Essay on the Conduct and Character of St. Peter, considered as giving Evidence to the Truth of the Christian Religion. 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 the Rev. Thomas Grimwood Taylor, M. A. Fellow of Trinity College.* 8vo. 40 pp. 1s. Deighton, Cambridge; Rivingtons, London. 1799.

We heartily concur with this author in the observation with which his Essay commences, that "were we to rest the evidence of the Christian religion upon the lives and deaths of the first Apostles, all confirming the particulars of that testimony which is delivered in their writings, there would be more than enough to satisfy the scruples, and establish the belief of every rational enquirer."

The purpose of the Essay is to consider the conduct and character with this view, something in the manner in which those of St. Paul were considered by an eminent writer. This task has been sensibly performed by Mr. Taylor, and in a manner creditable to the institution under which he obtained his academical reward.

ART. 35. *Scripture the only Guide to Religious Truth. A Narrative of the Proceedings of the Society of Baptists in York, in relinquishing the popular Systems of Religion, from the Study of the Scriptures. To which is added, A Brief Account of their present Views of the Truth and Practice of the Gospel, in a Series of Letters to a Friend. By D. Eaton. 8vo. 134 pp. 2s. Lund, York; Johnson, London. 1800.*

From the account given by these apparently well-meaning persons of themselves, it appears that, from having opened their eyes to perceive the errors of Methodism, in which they had been involved, they have undertaken to make a religion for themselves, which they conceive to be authorized by the Scriptures. From the partial and imperfect views which they have been able to take, they have constructed a system of Socinianism and Materialism, which they attempt to defend from the books of Revelation. Heartily do we wish them truer views of things, and a religion founded on divine authority. When we reviewed Mr. Graham's excellent defence of the Church of England*, we had not seen this Narrative, which, in fact, occasioned that defence. Whatever poison is here insinuated, by a real or pretended deference to Scripture, will find its best antidote in the perusal of Mr. Graham's tract.

ART. 36. *A short and easy Method with the Deists, wherein the Certainty of the Christian Religion is demonstrated by infallible Proof from Four Rules, which are incompatible to any Imposture that ever yet has been, or that possibly can be. In a Letter to a Friend. Extracted from the Works of Mr. Charles Leslie. To which is prefixed, A Prefatory Address to the Deistical Leader. By Joseph Nightingale. 8vo. 56 pp. 1s. Macclesfield printed, and sold. 1800.*

This admirable tract of Charles Leslie is so well known to all who have studied the evidences of Religion, that there can be no occasion for any recommendation of it. We are glad to see it republished in every possible form; and we commend the zeal of the present editor for endeavouring to add to its celebrity. His own appendix contains some useful tables of prophecies, as given and fulfilled.

POLITICS.

ART. 37. *A Letter to the Right Hon. William Pitt, on the Influence of the Stoppage of Issues in Specie at the Bank of England, on the Prices of Provisions, and other Commodities. The Second Edition; with additional Notes, and a Preface; containing Remarks on the Publication of Sir Francis Baring, Bart. By Walter Boyd, Esq. M. P. 8vo. 5s. Wright. 1801.*

If we do not allow that Mr. Boyd's doctrine of the effect of the suspension of issues in specie, at the Bank of England, is just in itself,

* See Brit. Crit. February, 1801, p. 182.

we shall by no means deny that he has enforced his opinion by much plausible reasoning. That he is sincere, we feel sufficiently persuaded. Throughout his publication, he discovers the most entire conviction of the truth of his own theory. Mr. Boyd's principal antagonist is Sir Francis Baring, a gentleman of great experience, ample fortune, and considerable reputation in the commercial world. It is to this gentleman's observations, that the additions in this second edition are directed; and, however different opinions may be on the general argument, candour must allow, that Mr. Boyd has discovered great acuteness, and a degree of temper and coolness, not frequently to be met with in controversies of any kind.

SCARCITY.

ART. 38. *Remarks on the Deficiency of Grain, occasioned by the bad Harvest of 1799; on the Means of present Relief, and of future Plenty. With an Appendix, containing Accounts of all Corn imported and exported, with the Prices from 1697 to the 10th of October, 1800; and also several other Tables. By John Lord Sheffield. 8vo. 120 pp. 3s. Debrett. 1800.*

The noble author proposes to state, without reserve, the nature, progress, and extent of our present distress; and thus to enable us to judge how far we have the remedy in our power, and especially the prevention of a recurrence of the same emergency. In Part I. it is shown, that, our present difficulties being dependent on, and blended with those arising from the bad harvest in 1799, the whole of that period is properly included in the following observations: the cry against monopoly and iniquitous practices, is reprobated; and the whole crop of 1799 (meaning, we presume, *wheat* only) is asserted to have been less than two thirds of the usual consumption. We meet with an useful note at p. 22, showing it to be probable, that an army and navy, of 300,000 men, do not consume more British corn than they did as individuals, particularly as peasants. Farmers are vindicated from the charge of *combining* to hoard their grain. The late conduct of millers, near London, is not commended; but they are vindicated from the charge of monopoly. Part II. sets forth the means of relief from the present scarcity. A maximum price of provision is strongly reprobated, and is shown to have failed in three instances, in 1315, in 1689, and under the atrocious tyranny of Robespierre. The scheme of raising farmers' rents, in proportion to the increased price of wheat, is said to be extravagant and impracticable; public magazines, an advance of the price of labour, and parochial largesses are discommended. "There seems, then, to be no reasonable expectation of relief, except through management, including the use of substitutes, and importation." P. 66. Some of us can attest strongly the justice of the following remark: "The assize is set on a bad principle; and, if we retain any assize, it should be changed: besides, it is at present more favorable to the bakers to make bread of the *finest*, than of the whole of the flour; it should be the reverse." P. 85. Very justly is the practice

practice censured, "which was almost general in the country, of selling wheat or flour at reduced prices, thereby counteracting the natural and salutary effect of market prices, and greatly promoting the consumption of that article, the scarcity of which is so alarming." P. 86. An Act of Parliament is recommended (p. 87) and has since been made, for relieving the poor, in part, by substitutes for bread. Governor Pownall's plan for putting millers, as well as bakers, under material regulations, is properly commended. The compassionate attention, in various ways, of families residing in the country, towards their poor neighbours, is most highly and justly extolled. If there be not an error of the press at p. 96, the case is one unheard of by us, of occupiers of land paying 2s. in the pound, at *rack-rents*, towards the maintenance of the poor. At p. 99, we were disappointed, by finding that the third Part, "On the Means of future Plenty," is for a short time postponed, with the view of dispatching the publication of the first and second Parts. To this third Part we shall be glad to pay attention, having found in the present tract many practicable and very useful suggestions.

ART. 39. *Industry, and a pious Submission, Charity, and a strict Economy, recommended and enforced, as the best Means of alleviating the present Distress. A Sermon, preached in the Parish Church of St. Anne, Westminster, on Sunday, the 14th Day of December, 1800, being the Day on which his Majesty's Proclamation, on the Scarcity of Grain, was directed to be read. By Jos. Jefferson, A. M. and F. A. S. 8vo. 34 pp. 1s. Lea. 1800.*

The author's dedication of this Sermon to Mr. Archdeacon Eaton, Rector of St. Anne's, is very creditable to both of them. From John vi, 5, the preacher begins by impressing upon the minds of his hearers an attention to those evident truths, the creative power, and providential care of God; and a conviction, "that when God deranges the usual order of his bounty, and bestows, with a sparing, what is generally given with a profuse hand, it may be amongst his designs, the severest of which, we know, are tempered with wisdom, to draw our attention to these truths, so as to enforce religion and piety; to teach us by his judgments, what we have refused to learn by his mercies." P. 8. He then states, in substance, the miracle of the five barley loaves, and the two small fishes; and deduces from it a summary of those duties which the circumstances of the times call us to perform; namely, "a submissive acquiescence on the part of the lower ranks, a diffusive charity on the part of the higher, a rigid œconomy in all." P. 12. These several topics are discussed with much good sense, and with a considerable portion of energy and eloquence. The admonition to *servants*, at p. 26, is calculated to be generally useful; for we fear, that, if œconomy in the use of flour and bread has not been so universal as might be wished, much of the blame may be imputed to the perverseness of persons of this description. The proceedings (stated in the Appendix) of the inhabitants of St. Anne's parish, in vestry, in consequence of the Royal Proclamation, appear to have been very prudent and judicious.

ART. 40. *Causes of the Scarcity investigated. Also, an Account of the most striking Variations in the Weather, from October, 1798, to September, 1800. To which is prefixed, the Price of Wheat, every Year, from 1600, to the present Æra. By Samuel Hopkinson, B. D. late Fellow of Clare-Hall, Rector of Elton in Northamptonshire, and Vicar of Morton.* 8vo. 52 pp. Newcomb, Stamford; Jacob, Peterborough; Debrett, London. 1800.

The Preface to this tract is not quite unexceptionable: "How the leisure hours of divines, in convivial cities and rural towns, are commonly taken up, it is not necessary to inform the public." We know that many of those hours are taken up in ways at least as useful and respectable, as in forming descriptions of "variations in the weather; of the seasons of sowing wheat, barley, beans, and oats; of the getting in of harvests; or even of the size of the hail-stones which fell on the fourth of May, 1800." If a divine should think, that invidious reflections upon any among his order will help to amend it, he may, in these times, very safely, and not indecorously, leave the business to those who do not belong to that order.

We agree with the author, "that one, amongst other existing causes of the scarcity, so much complained of, is the extraordinary ungeniality of the seasons." P. 2. Indeed, we account this to be the *grand* cause. The description, at p. 36, of the effects of the present war upon our supply of provisions, is at least greatly overcharged, if not wholly erroneous: and very unjust, we think, at present, is the remark, that our various distresses "are rendered still more intollerable, by the dissolute conduct of many in the higher *Grades* of Life, and by the Festivity of the middle orders." P. 37. That some useful observations may be found in this tract, we readily allow; but they are greatly counterbalanced by the rashness of its animadversions, and (in a literary view) by the affectation and turgidity of its style.

MISCELLANIES.

ART. 41. *A Hebrew Grammar, for the Use of the Students of the University of Dublin. By the Rev. Gerald Fitzgerald, D. D. Hebrew Professor in *said University.* 8vo. 194 pp. Dublin printed, at the University Press, by R. E. Mercier and Co.

This Hebrew Grammar is upon the Masoretical plan, and is a medium between the more voluminous and complicated work of Buxtorf, and the shorter institutional works that have been made out of it, in later times. Nothing can be done, in this walk of Grammar, but to lay the subject before the student, with simplicity and perspicuity. Dr. Fitzgerald is entitled to this praise; and we have no scruple in saying, that this appears to be as good an introduction to the knowledge of Hebrew Grammar as can be desired.

* So printed, without the article.

We may just remark, that in *The Scale of equal Parts, shewing the Serviles and Radicals at one View*, which is placed opposite to the title-page, is a very ingenious contrivance for exhibiting, in a small diagram, the form and classification of the Hebrew letters. It is to be regretted, that the *nun* is placed among the radicals, instead of the serviles, which seems its proper place.

We rather think, that the *dagesh*, in the *gimel*, in p. 20, is not euphonic, but is meant to compensate the *he*, and therefore comes under the second, and not the third rule. In p. 61, it might have been better not to say, that pronouns compensate the defect of the verb substantive; but that it is an idiom peculiar to the Hebrew, to make the sentence elliptical, by leaving out the verb substantive, as the author has more correctly stated it in p. 155. In p. 69, he omits to mention the *dagesh forte*, as a characteristic of the conjugation *Hithpael*, though he has properly noticed it in p. 101. In pp. 38, 39, in speaking of the rule for forming the plural of nouns feminine, he should rather have said, when the *he* and the *tau* are radicals, they are not omitted in forming the plural.

We mention these as matters of small importance, and to show that, when we commend the whole of the work, it is not without having examined its parts.

ART. 42. *Eight Meteorological Journals of the Years 1793 to 1800. Kept in London, by William Bent. To which are added, Observations on the Diseases in the City, and its Vicinity. Also an Introduction; including Tables from Eight preceding Journals of the greatest, least, and mean Height of the Barometer and Thermometer, in every Month of the Years 1785 to 1792.* 8vo. 15s. neatly bound. Bent, Paternoster-Row. 1801.

We have regularly noticed these Journals from their commencement, and have seen occasion to praise both the plan and the execution. The collective tables now published, to complete the volume, give 29,88 as the mean state of the barometer for the whole period, and 50,8 for that of the thermometer, without doors. The greatest height of the barometer is 30,68, and the least 28,57. The greatest height of the thermometer 87, and the least 11,5. So useful a work will doubtless be continued.

ART. 43. *Practical Philosophy of social Life; or, the Art of conversing with Men: after the German of Baron Knigge. In Two Volumes. By P. Will, Minister of the Reformed German Congregation in the Savoy.* Crown 8vo. 10s. Cadell and Davies. 1799.

Our previous knowledge of some part of Baron Knigge's Life, gave us little inclination to study his "Practical Philosophy." His errors and eccentricities are very curiously painted by himself in his Introduction; he seems to us exactly the Old Man and his Ass in the fable, trying to please all, and therefore offending all. The part he took in the pernicious society of *illuminati*, is mentioned only in general terms,

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by himself or his editor. Behold then the picture of the philosopher drawn by himself:

“ I was very young when I first stepped upon the theatre of the world, and the Court. My temper was lively, restless, and easy to be affected, and my blood warm: the seeds of many violent passions lay concealed within me; I had been somewhat spoiled in my first education, and had too great attention paid my little person, which induced me to demand too much consideration from those around me.—My liveliness caused me to commit many inconsistent actions; I was precipitate in every thing, always doing either too much or too little, ever being too late or too soon; because, invariably, I was about to commit a folly or to retrieve one. I generally missed my aim from omitting to act upon a simple plan. When first I appeared at Court, I was too careless, too open, and unsuspecting, which did me a great deal of injury. I resolved however to become a complete courtier; my conduct grew artificial, and I lost the confidence of good men; I was too pliant, and this deprived me of external regard, internal dignity, and self-consistency. Being dissatisfied with myself, I grew reserved and singular. This created astonishment; my society was courted, and my sociability revived again. I renewed my former connections, discarded my singularities, and the charm which my seclusion from the world had created, and which had attracted the attention of others, disappeared at once. At another period I lashed the follies of the times with some degree of wit; I was now dreaded, not beloved; *this grieved me*; and being desirous to repair this loss, I proved myself a harmless being, displayed kind and benevolent sentiments, and showed that I was incapable of hurting and persecuting others.—But what was the consequence? Every one of those I had offended by my former conduct, or who imagined themselves the object of my sarcasms, abused me on seeing me defend myself only with blunted weapons, which could do no harm. At other times, when my satirical humour was encouraged by the applause of jovial companions, I lashed great and little fools without mercy; the wits laughed; but those that were wiser shook their heads, and treated me with coldness. Being desirous of showing that my humour was not tinged with malice, I ceased ridiculing others, *and palliated every folly*. This however made me appear to some a simpleton, while others suspected me of hypocrisy.”
P. xxv, &c.

A more complete picture of a weak and frivolous mind than the author here draws, and goes on to finish as his own, we never saw. The precepts of the author are, in our opinion, proportionably frivolous; nor can we think that the English public will feel any gratitude to the translator for providing such an instructor for them. We cannot account for the taste of the German public in taking off several editions; but we can answer for it, that the experiment will not succeed in England. We have little notion that a frivolous man can blunder himself into superior wisdom. What will the reader think of these specimens?

“ Old uncles and aunts, particularly such as are married, are very apt to scold, to vent their gouty and hysteric humours, at their nephews and nieces.” Vol. i, p. 180.

“ When

“When you have long journies to make on foot, a glass of water on setting out in the morning, and a dish of coffee, and some bread and butter after two hours walk, will prove very wholesome and refreshing.” Vol. ii, p. 105.

“It is not adviseable to rest under a tree within a small distance of the high road; for at such places beggars are used to rest and leave vermin.” *Ibid.*

Here are discoveries!

ART. 44. *The Life, Adventures, and Opinions, of Col. George Hanger. Written by Himself. To which is added, Advice to the Prelates and Legislators, how to correct the Immorality and Jacobinism of the present Age, and at the same Time increase the Revenue.—Advice to the lovely Cyprians, and to the Fair-Sex in General, how to pass their Lives in future to their better Satisfaction, and to enjoy with Discretion the Three Cardinal Virtues.—On Matrimony, Compulsive Wedlock, and on Polygamy.—On the Misery of Female Prostitution.—The History of the lovely Ægyptia, the Pamela of Norwood, and Paragon of the Egyptian Race; the Author's Marriage with her, and her cruel Infidelity and Elopement with a Travelling Tinker.—And a History of the King's Bench Prison, written by the Author during his Custody under the Marshal of that Prison, descriptive of the Miseries endured by the Prisoners, and the extravagant Expence incident to their Confinement. Two Volumes. 8vo. 14s. Debrett. 1801.*

Very foolish, and often very profligate. But the general example, compared with a few of the sentiments of the author, may serve to show, that even some good qualities, without common prudence, will not save the circumstances from ruin, or the character from degradation.

ART. 45. 1. *Account of a Plan for the better supplying the City of Edinburgh with Coal; together with an Examination of the Merits of the Two principal Lines, pointed out for the intended Canal between Edinburgh and Glasgow. By Henry Stewart, Esq. LL. D. F. R. and A. S. E. 8vo. 142 pp. Bell and Bradfute, Edinburgh; Robinsons, London. 1800.*

ART. 46. 2. *Observations on the Account of a Plan for the better supplying the Cities of Edinburgh and Glasgow with Coal. By an old Coal-Master. Hill, Edinburgh. 8vo. 63 pp. 1800.*

ART. 47. 3. *Supplement to an Account of a Plan, for the better supplying the City of Edinburgh with Coal; comprising an Examination of an anonymous Pamphlet, lately published, under the Signature of an old Coal-Master. By Henry Stewart, LL. D. F. R. S. and F. A. S. E. 8vo. 204 pp. Hill, Edinburgh; Longman and Rees, London.*

It has long been proposed to cut, between Edinburgh and Glasgow, a canal of such a depth, as to let goods be transported, by water, in light vessels, from the one city to the other. The expence of such a canal must be very great; but it appears not to have alarmed our

northern neighbours; for they have actually had the country surveyed, through which it must pass, and are now deliberating on the merits of the different lines which the surveyors have pointed out. Their choice indeed seems to be limited to two lines, of which one passes by a place called the *Batten-moss*, and the other by the town of *Falkirk*. The object of Dr. Stuart's first publication is to prove, that the former of these is by much the more eligible line for the intended canal; not merely because it is the shorter, but because it opens a communication by water to one of the richest coal districts in Great Britain, or perhaps in the whole world. Our limits permit us not to give even an abstract of his proofs; but it is our duty to declare, that they fully warrant the author to sum up the general character of the rival lines in the following well-written paragraph:

“Supposing both to hold forth a fund, in which prudence or speculation would willingly adventure, like most rivals, they certainly would attract by very opposite qualities. In the Batten-Moss line, coal constitutes the primary object; in the northern track, it is enumerated at best among the secondary articles of trade. The first enriches an uncultivated region; the last traverses a populous district. Thus, while manufactures are improved by the one, by the other population and manufactures are produced. The merit of the first lies in directness, though attended with lockage; that of the last in expedition, though retarded by circuity. The one visits only the skirts of the coal districts; the other penetrates into the heart of the country. The utility of the northern track terminates in itself; the Batten-Moss line would give birth to future navigators.” He might have added, as a fair deduction from his own premises, that the benefits to be derived from the northern line must for ever be confined to the cities of Edinburgh and Glasgow, with the track of country immediately lying between them; while those which would infallibly flow from a canal in the Batten-Moss line, would instantly extend to the east coast of England, and very soon spread over all Europe.

The anonymous Coal-Master, whatever may be his own conviction, labours hard to perplex his readers, and by clumsy and petulant wit he diverts their attention from the force of Dr. Stuart's reasoning. He gravely contends, that a stratum of coal *five feet* thick is of more value than one of equal extent and of *double* that thickness; that coal lodged *fifty* fathoms below the surface of the ground can be brought to market at very little more expence to the proprietor than coal lodged at the depth of only *ten* fathoms; and that the carriage of heavy goods by water, especially of *coals* (which in this writer's apprehension have some mysterious quality inconceivable by us) must be more expensive than by land, if the distance do not greatly exceed six miles! We can hardly say that he *reasons* in support of these paradoxes; but he gives a long detail, wrapt in obscurity by the perpetual use of technical language, of the comparative expences of deep and shallow pits, and of what he calls “*moost below ground.*” In support of his opinion, that coals may be carried at less expence by land than by water, he exhorts the coal-masters in the vicinity of Edinburgh to take this department into their own hands, and lays down, at some length, a plan, by which he assures them they may retain the trade of that city to them-

themselves, in opposition to the proprietors of all coal which shall be transported to it, by the intended canal! Of the obviousness of his plan, as well as of its success, he is so confident, "that it may appear strange," he says, "that it has never been attempted; but when a moderate profit is made, there is as little temptation as necessity for efforts of this kind; but that does not make their success the less certain, when occasion requires them to be called forth: and it must be a great consolation to the coal-masters in the vicinity of Edinburgh to know, that by a land-carriage of six miles they can transport their coals to market at a less price than the freight duty alone of this boasted Drawcanfir Canal amounts to."

It must indeed appear very strange, that an *obvious* plan for lessening the price of coals to the consumer, and at the same time increasing the profits of the coal-master, has not long ago been adopted by the proprietors of coal in the vicinity of Edinburgh; and Dr. Stuart, in his second publication, by putting the anonymous author's reasoning (if reasoning it can be called) into the mouths of the coal-owners of Mid-Lothian, exhibits them in a very ridiculous point of view.

"Dear friends of Edinburgh," they are made to say, "in whose happiness and prosperity we are so anxiously interested! While our present monopoly continues undisturbed, you shall pay very handsomely for your coals: but should a competition arise, and you think seriously of leaving us for this Drawcanfir Navigation, rather than lose your business, we wish, as a piece of friendship, to convince you, that we can deter our rivals, by *lowering our price*!!" This is a very fair view of the conduct of these coal-masters, according to the statement of their anonymous advocate; but the statement Dr. Stuart demonstrates to be erroneous. By much patient investigation, much elegant wit, and some keen sarcasm, he points indeed all the weapons of the unknown *Observer* against himself and his employers, the coal-owners; while he has completely convinced us, "that London itself, as well as every other sea-port on the east coast of England, is almost equally interested as Edinburgh, in the success of the purposed navigation by the Batten-Moss. Whatever may be the prejudices once entertained in the south against the Scotch coal, they are of such a nature as very quickly to be done away. Were they much better founded, than by the most competent judges they are now acknowledged to be, the prodigious saving that might be made, by adopting this coal as a fuel, and the great productive capital which could, in consequence, be applied to other objects, would be far more than sufficient to preponderate in the scale. To persons unaccustomed to consider the subject, 26,000*l.* a-year, which Edinburgh clearly would save, may perhaps seem, at first sight, an exaggerated statement; yet it is pretty certain, under judicious regulations, that a saving, even superior to this, might also be derived to a greater metropolis." Of the truth of this assertion the author has convinced us; and we recommend these three pamphlets to our readers, not only as being (the first and last of them) extremely well-written, but as treating with perspicuity a great national object, of at least as much importance to the southern as to the northern inhabitants of this island; an object, for the attainment of which, were we possessed of wealth, we should beg leave to be permitted to enrol ourselves among the subscribers.

- ART. 48. *Letter to a Member of Parliament on the Character and Writings of Baron Swedenborg, containing full and compleat Refutation of all the Abbé Barruel's Calumnies against the Honourable Author.* By J. Clowes, M. A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge. 8vo. 355 pp. 4s. Clarke, Manchester. 1799.

When the present is called a sagacious or enlightened age, a large deduction must be made for fanaticism of various kinds, which, by an unaccountable effect, seems to increase in some parts as much as infidelity unhappily prevails in others. That two such opposites should arise together, may perhaps be in part explained, by considering them as equal deviations, on different sides, from the middle point of sound sense. That the reveries of Swedenborg, and his *Doctrine of Correspondences*, should be defended by the Rector of a Church is very lamentable; but as we cannot hope to cure his disorder by any words that we can use, and as we hope we have no readers who partake the infection, we shall take no further notice of his 355 pages.

- ART. 49. *An Appeal to the British Hop-Planters.* By S. F. Waddington. 8vo. 39 pp. 1s. Crosby. 1800.

We have, some of us, good reason for believing, that the disputes betwixt the planters and the venders of hops, are not quite so interesting to the public as is commonly supposed, because that commodity enters much less into our beverage than most persons are aware of. It is in a fair way of being *supplanted*, by a plant which Miller thus describes: "It hath an indeterminate stalk, branching out into many small shoots, with spikes of naked flowers hanging downwards; the leaves are *hoary* and *bitter*. Of this plant there are thirty-two species." After this hint (which the porter-brewers will understand) our business is with Mr. W. and his book; which compresses within a small space (much closer than hops can be packed) a vast quantity of vulgar egotism, profane allusion to Scripture, and ignorance of the laws.

- ART. 50. *The Victim. In Five Letters, to Adolphus.* 12mo. 2s. 6d. Button. 1800.

This little volume contains some excellent reasoning and arguments, on the subject of seduction. The name given it is only applicable to the subject in the abstract, and seems to have nothing to do with any thing which is related. The design is good, and the execution not undeserving of praise.

- ART. 51. *La Bruyere the Less; or, Characters and Manners of the Children of the present Age. Written for the Use of Children of Twelve or Thirteen Years of Age, with the Exception of the Ten last Chapters, which apply to Persons of more advanced Years. Translated from the French of Madame de Genlis.* 8vo. 3s. 6d. Longman and Rees. 1800.

This author's name has been sufficiently celebrated by volumes of tales, dramas, romances, letters, &c. not to require any preliminary observations

servations upon her character and abilities. The original work of La Bruyere, consists chiefly of detached and unconnected passages, not so short as the maxims of La Rochefoucault, but, in a similar manner, expressive of sentiments on the character of man, and the conduct of life. This little work is divided into chapters, and may be read with instruction to children by their parents or teachers, when properly commented upon and explained. The author herself could never expect or presume, that children of twelve years of age would of themselves peruse a collection of dry moral precepts, unenlivened by anecdote or episode. They are certainly creditable to the understanding and intentions of Madame de Genlis. There are some things which, nevertheless, will excite a smile from English readers, and particularly what is said about the tone of voice to be used in speaking to women, at p. 109.

ART. 52. *A Satirical View of London, at the Commencement of the Nineteenth Century.* By an Observer. 8vo. 5s. Kearsley. 1801.

This idea is certainly a very good one, and if well executed might convey much information and amusement to the public. We cannot, however, very highly commend the present performance, which seems deficient in the more essential qualifications of acuteness, and an intimate knowledge of fashionable life. There is, however, some skill in the arrangement, and some entertainment in the volume.

ART. 53. *Analysis of Horsemanship: teaching the whole Art of Riding in the Manege, Military, Hunting, Racing, or Travelling System. Together with the Method of breaking Horses, and dressing them to all Kinds of Manege.* By John Adams, Riding-Master. 8vo. 196 pp. 12s. Cadell and Davies. 1799.

Horsemanship, like other practical arts, cannot be taught solely, or even principally, by books: yet a judicious treatise on the subject may assist ordinary masters, and fix in the memory of pupils the instructions they have received. The treatise before us contains ample and (as it seems to us) judicious rules for the Manège; but there is only a short chapter on Military Horsemanship, and a few occasional remarks on the other species of riding. These, however, are reserved for a second volume, which is promised by the author; and which, if executed with the same care and judgment as the first, will probably form one of the completest books of the kind which have been produced in this country.

ART. 54. *Domestic Union, or London as it should be; containing Observations on the present State of the Municipality of London; with Hints for its Extension and Improvement: together with Remarks on the West-India Docks in the Isle of Dogs, the Wapping-Docks, the Projects for improving London Bridge, and for making a new Iron Bridge across the Thames; the Canal on the South Side of the River, and the several new Streets under Contemplation.* By the Author of the Portentous Globe. 4to. 3s. 6d. Walter. 1800.

Some good and useful hints are communicated in this publication, in a very singular and uncouth manner. When the meaning, however,
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of an author is so obviously praiseworthy, we are not so rigorous as to cavil about that precision, accuracy, and elegance, which can only be the effect of long exercise and experience.

ART. 55. *Memorials of the Family of Tusson, Earls of Thanet, deduced from various Sources of authentic Information.* 8vo. 7s. Robinsons. 1800.

A work of this kind cannot be acceptable to many; but it certainly has its use, and when well and skilfully conducted, materially adds to our knowledge of ancient manners. Mr. Pocock is well qualified for the task he has undertaken; he is persevering, diligent, and observing. The Monument in the title-page from Rainbow Church, cannot be viewed without a smile. A warrior in an immense eye-wig is, to modern prejudice, the *ceruix equina humano capiti*. But the progress and changes even of dress are one source of interesting information, by no means to be discouraged. Some agreeable anecdotes are interwoven in this volume, particularly at pp. 63, 110, 138, &c. &c.

ART. 56. *Observations on the Failure of Turnip Crops, with Proposals for a Remedy, not altogether new, yet not fully considered by Agricultural Writers.* By the Rev. H. P. Stacy, LL. B. F. L. S. 8vo. 24 pp. 1s. Hatchard. 1800.

“That turnip crops are materially injured by insects, is not to be denied; but that they are wholly destroyed by them, is certainly yielding to an opinion, without considering whether there are not other causes operating at the same and with more effect.” P. 9. These causes are said, with great probability, to be *heat* and *drought*; and the remedy suggested is, “placing the seed at such a depth, that its radicle may have powers to supply the young plant with moisture sufficient to forward its growth, notwithstanding the ravages of the insects, and the heat of the weather.” P. 20. An experiment, which much favours this opinion, is stated at p. 11: “Thirty-two turnip seeds were sown at different depths, in glass vessels, filled with common garden mould, and plunged into the earth; on the fourth day after sowing, they were examined, and the results were as follows: seed sown, at

4 inches depth,	had shot forth a radicle 3 inches long,	a germ 1 inch.
3 ditto,	ditto,	2½ ditto, ditto $\frac{2}{8}$ ditto.
2 ditto,	ditto,	2 ditto, ditto $\frac{1}{4}$
1 ditto,	ditto,	1½ ditto, ditto $\frac{1}{2}$

in an average.”

This tract appears to be very deserving of the attention of farmers. The illustration at p. 19, would better have been omitted. We object strongly to the introduction of sacred topics on trivial occasions.

ART. 57. *The British Tourist's or Traveller's Pocket Companion through England, Wales, Scotland, and Ireland, comprehending the most celebrated Towns in the British Islands.* By William Mavor, LL. D. Volume V. and VI. 12mo. 6s. Newbery. 1800.

In vol. xii, p. 556, of the British Critic, an account is given, in favourable terms, of the commencement of this work. This continuation

tion is entitled to the same praise. It is very neatly executed, will often be found an acceptable companion to the traveller, and will form a very desirable portion of a youthful library.

ART. 58. *An Account of the French Expedition to Egypt; comprehending a View of the Country of Lower Egypt, its Cities, Monuments, and Inhabitants, at the Time of the Arrival of the French; and a particular Description and Measurement of Pompey's Pillar, illustrated by a Plate.* By Charles Norry, Member of the Philoſophical Society, and One of the Architects attached to the Expedition. Translated from the French. 8vo. 53 pp. 2s. 6d. Ridgway. 1800.

We have here a title-page almost as extensive as the publication itself. The reader will judge what sort of an account may be expected of the French expedition to Egypt, its cities, monuments, inhabitants, &c. &c. &c. in the compass of fifty-three pages.

ART. 59. *The Impolicy of prohibiting the Exportation of Rock-Salt, from England to Scotland, to be refined there, illustrated.* By John Girvin. 8vo. 80 pp. 1s. 6d. Debrett, London; Hill and Constable, Edinburgh. 1799.

“The reader is not to expect any new matter in the following work: it is rather a selection from other authors; but such a selection as, perhaps, has not hitherto been presented to the public.” P. 4. In perusing many of the introductory pages of this tract, we looked back continually to the title-page; wondering (but in vain) how they were to be connected with the subject proposed. Those pages, however, are not unentertaining. The main business of the book is entered upon at page 18; where it is proposed to show, “that by the importation of rock-salt from England into Scotland, the revenue will not be diminished or endangered; the proprietors of salt-works will not be injured; and that considerable advantages to the fisheries, the manufactories, and, in general, to the whole of that part of the united kingdom, will be acquired.”

These points seem to be well established: and the whole tract (which does not admit of abridgment) appears to be very deserving of attention.

FOREIGN CATALOGUE.

FRANCE.

ART. 60. *Fragments sur les institutions républicaines. Ouvrage posthume de St. Just.* Paris.

The editor of the *Fragments* concludes his *Introduction* thus: “A peine âgé de 27 ans, St. Just a été moissonné par une révolution à laquelle

laquelle il avoit consacré son existence ; il a laissé de longs regrets à la patrie et à l'amitié." To enable our readers to form some judgment of them for themselves, we shall present them with the following extracts :

" Le bien même est souvent un moyen d'intrigue. *Soyons ingrats, si nous voulons sauver la patrie.*

" La grossièreté est une sorte de résistance à l'oppression.

" La modestie d'un héros ne m'en impose pas ; si vous louez la modestie d'un homme, que feroit-il de plus dangereux pour la liberté, s'il montrait de l'orgueil ?

" Un gouvernement républicain a la vertu pour principe ; *sinon la terreur*, que veulent ceux qui ne veulent ni vertu, ni terreur ?

" L'opulence est une infamie.

" Il faut détruire la mendicité par la distribution des biens nationaux aux pauvres."

" Le XVIIIe siècle doit être mis au Panthéon." We cite this proposition merely to show its absurdity.

" Combien ne doit il pas exister de riches, puisqu'il y a en circulation quatre fois plus de signes qu'autrefois ? Combien trois ou quatre cent millions (*d'assignats*) émis par mois ne jettent ils pas de corruption dans la société ? Ce système de finances *pourroit faire flurir une monarchie* ; mais il doit perdre toute république." He proposes " de lever tous les tributs, en un seul jour, sur toute la France" ; as, also, " de donner à tous les Français les moyens d'obtenir les premières nécessités de la vie sans dépendre d'autre chose que des lois, et sans dépendance mutuelle dans l'état civil." That is, without labour, and without affecting the property of the rich.

Again : " Tout homme âgé de 21 ans est tenu de déclarer dans le temple quels sont ses amis.

" Cette déclaration doit être renouvelée tous les ans, pendant le mois de Ventôse.

" Si un homme quitte un ami, il est tenu d'en expliquer les motifs devant le peuple, dans les temples, sur l'appel d'un citoyen ou du plus vieux. S'il le refuse, il est banni.

" Si un homme commet un crime, ses amis sont bannis.

" Celui qui dit qu'il ne croit pas à l'amitié, ou qui n'a point d'amis, est banni." *St. Just was the friend of Robespierre.*

" Je désirerois," says he, in another place, " que lorsqu'une idée auroit faisi tous les esprits jusqu'à la fureur, il y eût, sur la tribune aux harangues, une couronne civique pour celui qui, même en se trompant, la combattoit avec décence et générosité." This wish would be sublime, if it were not the height of hypocrisy, or if it did not appear to arise from a presentiment of that fate which awaited the author.

St. Just had talents, which it cannot be doubted that a monster may have.

Espr. d. Journ.

ART. 61. *La morale de l'enfance, ou Collection de quatrains moraux, mis à la portée des enfans, et rangés par ordre méthodique, par Ch. G. Morel-Vindé. 5e édition, corrigée et augmentée. Paris, 1800.*

Though we have been very much satisfied with the Quatrains of *M. Morel-Vindé*, we are persuaded that the virtues of the father are

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still more valuable than the writings of the author, of which the following may serve as a specimen.

“ Des soins que vos parens vous donnent chaque jour,
Que votre attachement soit une récompense.
Qu'ils doivent vos efforts et votre obéissance
Moins aux lois du devoir qu'à celles de l'amour.

Si d'un père fameux, le ciel vous a fait naître,
De ce frivole honneur, craignez d'être orgueilleux.
Il fut illustre; eh bien! tâchez aussi de l'être:
Montrez-nous vos vertus et non pas vos aïeux.

Ne croyez pas avoir un mérite suprême,
Pour avoir fait le bien de tout votre pouvoir;
Le vrai sage est modeste, et se dit à lui-même:
Celui qui fait le bien ne fait que son devoir.

D'affecter de l'esprit, gardez-vous à tout âge;
C'est s'attirer toujours beaucoup de défaveur:
Tel juge votre esprit, alors, avec rigueur,
Qui vous en eût trouvé, sans cela, davantage.

Évitez, mes enfans, le luxe corrompateur:
Point de goûts somptueux, d'excessive dépense.
Soyez simples en tout. Croyez que le bonheur,
De vos goûts modérés fera la récompense.

Il n'est rien, mes enfans, dont on ne vienne à bout.
Avec du temps, des soins et de la patience,
On peut tout ce qu'on veut; ce n'est que l'indolence
Qui trouve, à chaque instant, des obstacles à tout.

L'on se perd sans retour, et l'on se déshonore
Lorsque de la franchise on ne fait pas les lois;
On ne croit plus celui qui mentit une fois:
Même quand il dit vrai, l'on croit qu'il ment encore.” *Ibid.*

ART. 62. *Tableau mélotachygraphique, inventé par Woldemar.* Paris.

Every one is acquainted with the advantages resulting from Tachygraphy to writing. A well-known compositor has endeavoured to extend them to music, and his plan appears to us simple and easy. This melo-tachygraphy may likewise be applied to declamation, and be rendered useful not only in perpetuating the delivery of celebrated actors, but likewise in fixing the accents of the principal passions, as the forms which they impress on different animals, have been determined by a sister-art. *Ibid.*

ART. 63. *Ouvrages de François Bacon, traduites par André Lafalle, avec des notes critiques, historiques, et littéraires.* 3 Voll. in 8vo. with a portrait of Bacon, 13 fr. 50 cent.—*The same*, portrait avant la lettre, 14 fr.—*The same*, grand papier d'Auonay, satiné, 27 fr. Dijon and Paris.

These three volumes contain the treatise on the dignity and advancement of the sciences, enriched with learned and instructive notes. They

They will be followed by the *Novum organum*, which is in the press, and afterwards by the remaining works of *Bacon*. *Ibid.*

ART. 64. *Nouveau Dictionnaire bibliographique portatif, ou Essai de bibliographie universelle, contenant l'indication des meilleurs ouvrages qui ont paru dans tous les genres, tant en France que chez les nations étrangères, anciennes et modernes, précédé d'une nouvelle édition des conseils pour former une bibliothèque peu nombreuse, mais choisie, par N. L. M. Delessarts, imprimeur-libraire. 1 Vol. 8vo. Pr. 5 fr. Paris.*

To the advice for forming a library by the perpetual Secretary of the Academy of Berlin (*Form y*) is here added a *Dictionnaire bibliographique*, comprising not only an abridgment of the different volumes, under the title of *La France littéraire*, but likewise a *Catalogue raisonné*, of the most approved works which have appeared among other nations, both ancient and modern. *Ibid.*

ART. 65. *Cours complet d'agriculture théorique, pratique, économique, et de médecine rurale et vétérinaire, ou Dictionnaire universel d'agriculture; par une société d'agriculteurs, et rédigé par l'abbé Rozier, Tome dixième, rédigé par les CC. Chaptal, conseiller d'état et membre de l'institut national; Duffieux, Laffeyrie, et Cadet-de-Vaux, de la société d'Agriculture de Paris; Parmentier, Gilbert, Rougier-Labergerie et Chambon, de l'institut national. Paris.*

No pains have been spared to render this volume worthy the attention of the public. It is ornamented with thirty plates, engraved in a superior style, by *Tardieu*, and with a bust of the celebrated *Rozier*.

Ibid.

ART. 66. *Cours d'études encyclopédiques, rédigé sur un plan neuf, contenant, 1. l'Histoire de l'origine et des progrès de toutes les sciences, belles-lettres, beaux arts et arts mécaniques: 2. l'Analyse de leurs principes; 3. tous ces mêmes objets traités en détail: le tout d'après les meilleurs auteurs, et les découvertes les plus récentes. 6 large volumes in 8vo. with an engraved frontispiece, and an atlas of 64 plates, pr. 48 fr. Second edition, revised, corrected, and augmented, particularly with a *Table raisonnée des matières*; by *François Pagès*. Paris.*

Almost the whole of the first volume, and the latter part of the last of this very useful and comprehensive work, contain the history of the origin and progress of human knowledge. The remainder of the first volume, and part of the second, present the analysis of their principles, their divisions and subdivisions, their connections: the rest of the work is destined to treat of these objects separately, and in detail. *Ibid.*

ART. 67. *Essai sur l'art de la verrerie, par le C. Loyfel, associé de l'institut national, l'un des régisseurs de l'enregistrement et du domaine national. Pr. 6 fr. Paris.*

It were to be wished that the description of every art should be made by a man equally acquainted with the theory and practice. Unfortunately this is not, in general, the case: in the voluminous and very

very * expensive collection of arts and trades, there are scarcely more than five or six well described, and these are such as have fallen to the share of persons who had themselves practised them with distinction; namely, those of the cabinet-maker, the enameller, the tinman, &c.

Though the business of the present work is so intimately connected with the sciences, that we may say, there is scarcely any other which may be so completely regulated by physical principles, and which is, therefore, capable of arriving at so great a degree of precision; there existed, however, hitherto no satisfactory work upon the subject. To execute such a work; an observer was required, who was familiarized with all the processes of the art, and, at the same time, well informed in physics. This double advantage is eminently possessed by M. *Loyseau*. To this, in 1791, three of the most celebrated chemists in France, *Darcet*, *Fauvroy*, and *Berthollet*, have borne testimony in a very detailed report, presented by them to the Academy of Sciences, on a memoir by the same author, of which the present work exhibits only the further development. They declared that the memoir alluded to had contributed to the advancement of the art, and that "son auteur devoit donner à tous les procédés de cet art important, le degré de perfection qu'ils ne peuvent recevoir que d'une physique très éclairée."

Mr. *L.* had, for a long time, directed the manufactory at St. Gobin, before he addressed this memoir, containing the result of his observations and experiments, to the Academy of Sciences. Since 1791, he has made new; and verified the former experiments, and pursued his subject to the combinations of coloured glass, of crystals imitating precious stones so exactly, that they can only be distinguished from them by the different degrees of hardness.

The preliminary discourse presents an account of the progress of the art, from the Phenicians, who had established celebrated manufactories in it upwards of three thousand years ago; to our own time. The work itself is divided into nine parts, and embraces the art in its whole extent.

Ibid.

ART. 68. *Mécanique philosophique, ou Analyse raisonnée de la science de l'équilibre et du mouvement, par Prony, de l'institut national des sciences et arts.* 1 Vol. 4to. Paris.

We think we cannot give a more satisfactory account of this work, than by inserting an extract from the report made of it to the National Institute, by Mr. *Delambre*, secretary to the class of physical and mathematical sciences.

"Depuis l'invention des nouveaux calculs, le domaine de la mécanique s'est considérablement agrandi. De nombreuses questions, inaccessibles à l'ancienne géométrie, ont été résolues, et forment aujourd'hui un corps de science si vaste, que l'esprit tout occupé des dévelop-

* This collection, which is by no means complete, costs from 500 to 600 francs.

pepens et des démonstrations, a peine à en faire l'ensemble. C'est ce qui a donné, au C. Prony, l'idée de composer un tableau méthodique de tous les résultats, dégagés de tout calcul intermédiaire.

“ C'est ce qu'il appelle *Mécanique philosophique*. Il a composé cet ouvrage sur les leçons et les matériaux qu'il a rassemblés pour l'école polytechnique, et son but est de fournir à l'étudiant les moyens de mettre ensemble et de co-ordonner les différentes parties de l'enseignement qu'il aura reçu.

“ On y voit, dans deux parties réellement distinctes, mais qui se correspondent, et qui sont imprimées en regard l'une avec l'autre, d'un côté les formules, les définitions et tout ce qui est proprement le texte ; et de l'autre, l'explication des figures et de la notation, la liste des objets définis, et les énoncés des théorèmes et problèmes contenus dans les formules.

“ L'auteur cite les sources dans lesquelles il a puisé ; mais son ouvrage contient aussi beaucoup de choses qui lui appartiennent, soit pour le fond, soit pour la manière dont elles sont présentées. Nous citerons pour exemple :

“ Tout ce qui concerne l'équilibre.

“ Une méthode pour obtenir les équations fondamentales de la statique sans employer, en aucune façon, la théorie des *momens*.

“ Une démonstration générale qui fait voir que les théorèmes relatifs aux *momens* ne sont qu'une énonciation particulière des principes des vitesses virtuelles.

“ Des formules nouvelles pour l'équilibre et la pression des fluides élastiques, en ayant égard à la variation de dilatabilité ; formules qui peuvent donner à la théorie du baromètre plus de généralité et plus de sûreté, dans l'usage qu'on en fait pour déterminer la hauteur des montagnes.

“ Une application bien intéressante encore est celle que l'auteur fait de ses principes (à la théorie des fluides imparfaits) à la poussée des terres contre les murs de revêtement. Les formules auxquelles parvient le C. Prony sont entièrement nouvelles et de la plus grande simplicité.

“ La lecture de cet ouvrage fera sans doute naître le désir d'en voir exécuter de semblables pour différentes parties de nos connoissances, et donnera une haute idée de l'école où ces leçons sont expliquées, et dans laquelle on fait comprendre aux élèves des théories aussi savantes et jusqu'à présent si peu répandues.” *Ibid.*

ART. 69. *Méthodes analytiques pour la détermination d'un arc du méridien*, par J. B. J. Délaunoy, membre de l'Institut national et du bureau des longitudes, l'un des deux astronomes chargés de la mesure de l'arc compris entre Dunkerque et Barcelonne ; précédées d'un mémoire sur le même sujet, par A. M. Legendre, membre de la commission des poids et mesures de l'Institut national. 1-Vol. 4to. Paris. Pr. 7 fr. 50 cent.

The National Institute being employed in preparing for the press the details of the measurement of nine degrees and forty-two minutes of the meridian, which traverses the whole of France, and a part of Spain, a remarkable operation, both in its extent, and in the precision with which it is understood to have been made ; two of its members have,

have, in the mean time, here laid before the public a statement of the methods adopted by them for the execution of this great undertaking, which cannot fail of being well received by geometricians and astronomers. The memoir of *Legendre* is purely geometrical; we shall only observe, that it must unquestionably contribute much to the advancement of science, when two men, such as *Delambre* and *Legendre*, are occupied with the same objects, and in reciprocally discussing their labours. *Ibid.*

HOLLAND.

ART. 70. Σχολια εἰς Πλατωνά. *Scholia in Platonem. Ex codicibus MSS. multarum bibliothecarum primum collegit David Ruhnkenius, Leiden, 1800; 256 pp. in l. 8vo. (pr. 1 Ridx. 12 gr.*

Many of these *Scholia* had already been communicated to the public by *Siebenkees*. We shall here transcribe the account given of their nature and contents in the life of *Ruhnkenius*, by the celebrated *Wyttenbach* (p. 187) which has lately appeared: *Sunt hæc Scholia e grammatico genere eo, quod et res et verba persequitur. Exstant singularibus in codicibus complurium bibliothecarum.—Est sane eorum usus ad constituendam Platonis scripturam: nec doctrina est contemnenda: multa in aliis jam editis Grammaticis prædita; habent etiam nova nec aliunde cognita.* This collection is certainly more complete than that made by *Siebenkees*. He had formed his only from two Venetian MSS. and one in the Bibliotheca Angelica at Rome; whereas *Ruhnkenius* had likewise consulted the Florentine library, that at Vienna, and almost all the others throughout Europe; in which he had been assisted by his literary friends, and particularly by *Villoison*. It was the intention of the compiler to have accompanied these *Scholia* with Notes, as we learn further from the same life of him by *Wyttenbach*: *Illud non dubium quin maxima libro commendatis a Ruhnkenii animadversionibus accessura fuisset. Et vero auctarium ei addere destinabat, collectis interpretamentis grammaticis ex scriptis et commentariis Platoniorum philosophorum, qui raro grammaticum genus attingunt, veluti Porphyrii, Procli, Hermiæ, Olympiodori aliorumque nondum editorum.* Of this commentary, however, one page only is here printed. *Scholia*, says the above-mentioned biographer, *typis dudum descripta sunt, animadversionum non nisi una pagina: reliqua pars nec conscripta, ita in Commentariis adumbrata ac per adversariorum libellos dispersa jacet, ut ab operis successore, non nisi bene versato in græcis literis et Platónico argumento, nec nisi multo cum labore multaque cum diligentia, conscribi probabiliter possit.*

GERMANY.

ART. 71. Ἑλληνικὰ, seu Antiquissimæ Græcorum historiae res insigniores usque ad primam Olympiadem, cum geographicis descriptionibus, et scriptoribus Græcis collegit, digessit M. Car. Godofred. Siebelis. Leipzig, 1800. xxiv. and 155 pp. 8vo.

The compiler of this work, who is already known by an excellent *Diatrise in Æschyli Persas*, informs us, that his object was to publish a Greek

Greek *chrestomathia*, quæ in unius historię Græcæ parte aliqua subsisteret, quæ hujus partis res illustriores et apic ex se nexus et filo temporis adstrictas exhiberet, quæ historicorum Græcorum narrationes Geographi Græci terrarum descriptionibus jucunde variaret, &c. The selection, which to be followed by Notes, is made, with considerable judgment, from *Homer*, the three fragments of *Hellanicus*, *Hesiod*, *Herodotus*, *Euripides*, *Aristophanes*, *Thucydides*, *Xenophon*, *Aristotle*, *Apollodorus*, *Dionysius*, *Diodorus*, *Canon*, *Strabo*, *Plutarch*, *Polyænus*, *Pausanias*, *Philostratus*, *Clemens*.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Ray, of Glasgow, will excuse us for saying, that we can neither comply with his request, nor accept his offer. We never give an account of a book from a partial view of it, nor ever accept any consideration for giving our opinion.

We have the pleasure to inform *Cantab*, that there is a professed answer to *Mr. Volney*, published last year, by the *Rev. Peter Roberts*. As we have not yet reviewed the book, we can do no more in this place than announce our knowledge of it. He will find also satisfactory answers to as much of it as concerns the Egyptian Zodiac, and matters connected with that, in the first volume of *Mr. Maurice's History of Hindostan*, in quarto.

The answer to *Mr. G.* mentioned to us by *A Constant Reader*, has, by some means, escaped us; though we have endeavoured to collect all that was written on that subject.

By a letter from *Mr. Wordsworth*, we are informed that an omission of fifteen lines, in printing his Poem of *Michael*, in the *Lyrical Ballads*, will be supplied to the purchasers, on applying to Messrs. Longman and Co. in Paternoster-Row.

LITERARY INTELLIGENCE.

The Booksellers of London are preparing for a new and improved edition of the *English Poets*; which will be accompanied with Biographical Accounts and Critical Observations, on the plan of *Johnson's Lives*, by a gentleman eminently qualified for the task.

It is also in contemplation to reprint *Hooke's Roman History*, with a supplementary account of the first Emperors.

THE
BRITISH CRITIC,

For APRIL, 1801.

Δίσχρον κείναι τὰ καλὰ τῶ πολλῶ ψόφω. ARISTOPH.

Judge not of fair and good by common fame.

ART. I. *A Collation of the Hebrew and Greek Texts of the Psalms: in order to Account for the Variances between them, and thereby establish the Authenticity of the one, and the Fidelity of the other. By John Reeves, Esq. 8vo. 286 pp. 8s. Payne, &c. 1800.*

THE legal and political character of the author of the work before us has long been universally known, and justly appreciated by the public. He now appears advantageously in a new light: and seems to have transferred all that soundness of principle, that solidity of judgment, and that undaunted spirit which disdains to suppress its genuine sentiments, from subjects of law and politics, to those of biblical criticism.

The work consists of two parts; a long dedicatory Epistle to Mr. Pitt, consisting of 64 pages, and the Collation itself, which extends from p. 64 to p. 286. The Epistle is replete with masculine good sense, and sound erudition; and we conceive that we cannot better consult the amusement and edification of our readers, than by quoting those passages, by the perusal of which we ourselves have been particularly gratified. The address to Mr. Pitt opens thus:

“ The printing of the Holy Scriptures being one employment of the King’s printer, I determined, as soon as I should have an interest

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in that concern, to set forward some Biblical works, that would be useful not only to English readers, but to scholars, and thus serve at once the cause of literature and religion. A specimen of one of these designs, I had the honor of laying before you, some months ago. Out of that design has arisen this COLLATION of the Hebrew and Greek texts of the Psalms; which I now beg leave to present you. You, Sir, are the person, by whose advice His Majesty was pleased to confer upon me the situation, where I thought some such duty as this was incumbent upon me; and it is to you I wish to manifest my endeavours, at least, to fulfil such duty in a suitable manner." P. 3.

Mr. Reeves then proceeds to state the object of his present undertaking, and to discuss some of those important questions with which it is connected; and we merely do him justice, when we declare, that if he had devoted his whole life to Hebrew literature, he could not, according to our judgment, have written in a more scholar-like manner, or treated his subject with greater clearness, or more peculiar felicity of illustration.

"It is intended, in the following inquiry, to reconcile the Septuagint translation and the Hebrew text, by accounting for those variances, that appear sometimes so considerable, as to raise a doubt, whether the one could ever be meant as a version of the other: and the view proposed is, to vindicate the fidelity of those translators on the one hand; and on the other, no less to establish the authenticity of the Hebrew, on the credit of those very witnesses in its favour.

"The Septuagint translation of the Psalms seems to have been made with the most scrupulous attention to the Hebrew. The translators have not contented themselves with transfusing the sense of a passage, but have shewn an anxiety to represent its very words and phraseology, so as to make the idiom of the Greek language submit to that of the Hebrew, and assume a form that is hardly intelligible to the readers of other Greek books, who happen not to possess the key, which a knowledge of the Hebrew would furnish. This appears to me, after a careful comparison of it with the Hebrew, to be the true character of the Septuagint version of the Psalms. The same may be said of much the greater part of the Old Testament.

"Impressed with this general character of the version of the Psalms, it appeared to me, that the variances must, upon a closer examination, be ascribable to some other cause, than the want either of **fidelity or of ability** in the translators. I set myself to make this examination; and, in doing it, I attended to the following considerations.

"As this was a competition between two languages, to determine which should give law to the other, in the instance of any such variances as I have mentioned, I considered the form and genius of both, and I endeavoured to trace the probable account of their formation, and their progress towards improvement. With respect to the Hebrew, I think it must be allowed that, as a written language, it is extremely imperfect. Imagine, Sir, to yourself, any written language with half, I may say all the vowels, taken out of it, and that you are left to make out the sense of the words from the consonants only, imposing upon them

them such sounds, as you, from your knowledge of the language, think at the time belong to the respective words. Such was the want of precision in the text, and such the state of uncertainty in which the learned translators found themselves, when the Hebrew Scriptures lay before them for translation: they were, according to my belief, without any vowel points; and these were to be supplied by the knowledge and experience of the translators.

“ These translators knew the language, it is true; but they knew it from study, and as a dead language, assisted by the traditions of their successive doctors and scribes. The Hebrew had ceased at that period to be vernacular; another language had risen up in its place, during the captivity at Babylon, and had obtained more generally amongst the nation, as the generation of the first captives passed away. This was probably not pure Chaldee, but a mixture of that and of Hebrew. This mixture of languages, no doubt, increased when they returned to Judea; in the neighbourhood of which was spoken a dialect of the Chaldee, called in after times the Syriac. As the common language of the Jews, by these foreign accessions, departed more and more from the language of their forefathers, a knowledge of the sacred text became more difficult to be preserved.

“ The difficulty consisted principally in determining, what vowel sounds should be added to the written consonants of the text: this supply was needed, not only to distinguish one word from another, where the consonants were the same, and the difference only in the vowel sounds, but also for the much more general purposes of language: for what is a mere language of consonants? It is only the skeleton, which wants the vowels to make the flesh, the nerves, and very form of language; to give it motion, and endue it with grammatical utterance. For these necessary aids towards understanding the sacred text, the translators depended upon their memory, and the habitual knowledge, which all Jews must have possessed, derived from tradition, without any written marks to determine their judgment. In the same imperfect manner, were these aids handed down by the successive doctors and scribes, whose office it was to preserve a knowledge of the sacred volume, for the use of the nation; and so continued this species of traditionary reading, more or less, for several centuries. Whatever difference of opinion there may be, as to the time when the contrivance of vowel points was introduced, in order to fix and preserve this knowledge with more precision, it is generally agreed among all those, who have written upon this subject (with very few exceptions), that they were not brought to perfection, and to the state in which they now are, till five or six hundred years after Christ, by the MASORITES, the learned men of the famous school at Tiberias; and some place the æra of this final improvement, so low down as eight hundred years after Christ.

“ We have little of history in this question, and we are left to supply it, as we can, from probability and the nature of the thing. I own, it seems to me probable, that so great a work as that of adding vowel points to the whole of the sacred volume, and thereby fixing the grammar of the language, was not performed at once, and by one set of men. It is only after the concurrent labours of many others, and a

general acquieſcence in certain leading principles, and in a courſe of reaſonable uſage, that a body of academicians can obtain credit with a whole people. They are, I think, more ſucceſſful in procuring uniformity in old things, than in deviſing new ones. I believe, it will be found, that ſuch a zeal from eſtabliſhed authority, is rather to cloſe ſome debated queſtion, and give currency to what was tolerably well known before, than to impoſe upon the public at once, a contrivance wholly their own, however ingenious, uſeful, and praiſe-worthy it may happen to be.

“ Many have been the debates upon this learned labour of “ The Men of Tiberias,” as the Jewiſh writers ſometimes emphatically call them. The vowel points, and the whole ſyſtem of grammar that has ariſen out of them, have been drawn into queſtion: they became matter of great and ardent controverſy among learned men in the ſeventeenth century. In our times it has grown more fashionable to think, that the Hebrew language is in a better ſtate for ſtudy, when ſtripped of all the appendage of vowel points: it is thought to be then clear of every bias, which has been given to the ſenſe by the Jewiſh contrivers of thoſe marks, and, in this form, to be laid more fairly before the Chriſtian reader: an opinion which has recommended itſelf by its plauſibility; but much more by the eaſe it procures to the learner, who thereby finds a ſmoother entrance into the language, than if he had to maſter the difficulties occaſioned by the vowel poſſits, whether in the mere reading, or in the grammar. In arguing on that ſide of the queſtion, it has been too much the habit to aſperſe the inventors of vowel-points, as if the whole deſign was a plan for making obſcure what was plain, and rendering difficult what was eaſy; in order to raiſe a myſtery, and a ſort of Jewiſh property, out of the Scriptures; which were intended by the Divine Author of revelation for the inſtruction of all the world.” P. 4.

The following pages are pregnant with judicious obſervation. In them the Jewiſh and Greek methods of alphabetical writing are well deſcribed, and contraſted with ſingular ſelicity.

“ But many years before the Jewiſh Rabbies and Scribes had completed their uſeful labours in the ſchool of Tiberias; perhaps, indeed, many years before their predeceſſors had begun the method of fixing the interpretation of Hebrew by vowel points; another interpretation of this ancient volume had been made by a ſet of learned Jews, under the patronage of royal authority: I mean, the tranſlation into the Greek language, made, as is reported, by certain Jews at the command of PTOLEMY PHILADELPHUS, about 277 years before Chriſt; which, from the number of perſons ſuppoſed, according to ſome relations, to have been employed, is called the SEPTUAGINT TRANSLATION, OR Translation of the SEVENTY.

“ The Greeks, who are ſuppoſed, and not without ſemblance of probability, to have derived the art of alphabetical writing, either mediately or immediately from the Jews, had, long before the time of this tranſlation, improved that valuable invention, in a manner which their maſters, for certain reaſons, could not, or would not, permit them-

themselves to attempt. They had, as we all know, a method of writing, which conveyed in radical written characters, the vowels no less than the consonants: so that their language conveyed its meaning as fully and completely in writing, as it did in speaking; and though there might, in the one case, as well as the other, be a doubt about the meaning, there could be none about the identity of a word in the Greek language, when fairly put into writing.

“ If we endeavour to conjecture about the reasons, that kept back the Jews from making the same, or like advance, in improving their method of alphabetical writing, we should recollect, that the five books of Moses, the earliest specimens of alphabetical writing, were written, and in the possession of the whole Jewish nation, many years before the Greeks had any use of letters at all. When these received from the Jews this invention, they took it as the Jews practised it. Their first writing was probably without vowels, like the Hebrew; the first improvement might be to consider as vowels those letters, which the Jews have ever refused to acknowledge as any other than quiescent letters, or aspirates, that must have a vowel annexed to them, before they can be brought into utterance. They might next proceed to contrive the present vowels, with that happy faculty, which they afterwards discovered in all the arts and sciences, that have since contributed to the uses, and pleasures of life. We have no evidence of their manner of writing earlier than the works of HOMER; nor do we know in what precise form these came out of the hands of their venerable, and justly celebrated author. As a specimen of orthography, they cannot, I should think, be carried back further than the age of *Pisistratus*, who reduced them to their present order; at which time, it should seem, the Greek orthography was completely settled, as it has ever since continued. This was about the year 560 before Christ, at which period Daniel was prophesying, and more than nine-tenths of the Hebrew Scriptures were completed.

“ In the mean time, the Jews appear not to have made any improvement whatsoever, in their mode of writing. By the nature of their polity, as well as their religion, the mind of every Jew was constantly fixed on the writings of Moses: “ The words of this Law” were to be ever uppermost in their thoughts, and they were to be fixed in their memory by transcribing, as well as by repeating. This habit, and the veneration always entertained for their great lawgiver, must have kept the whole nation of Jews irrecoverably fixed to the mode of writing used in the Pentateuch; and this grand authority, no doubt, amounted, in their minds, to an absolute prohibition upon all those improvements, which the Greeks felt themselves at full liberty to make. All the prophets after Moses, confined themselves to the mode of writing transmitted to them by their lawgiver; who, as they believed, either devised it for the purpose of writing the law, or received it from the very author of the law himself*; either of which circumstances was sufficient to consecrate this divine gift in its native form; and to forbid any alteration in it, whether by adding, or diminishing. In

* Hardly so, being so imperfect.

consequence of which, there is this peculiarity in the ancient volume of Scripture, that it has one, undeviating, uniform orthography, from the beginning to the end; this compensates, in some degree, for the improvement which might have been made in the later of those writings, by the advantage resulting from their being all formed on a single plan, and their all mutually assisting in the interpretation of one another.

“ It was not only in the vowels, that the Greek language thus lent its aid to supply the defect of the Hebrew: this ancient writing had another defect, which, however, may be considered as a mark of simplicity, very natural and fit in the first attempt to form alphabetical writing. Many letters in their alphabet have so near a resemblance, as to be easily mistaken for one another, both in reading and in writing. The first quality in an invention like this, must have been the facility of learning and teaching. This seems to have been particularly regarded in the formation of the Hebrew letters; for a single stroke, either by lengthening, or repeating, or reflecting it different ways, will form the two-and-twenty letters of this alphabet; it is found, upon an analysis of all the letters, they are formed by different modifications of the letter jod. But this quality of simplicity seems unfavourable to discrimination; and the Hebrew writing has, in consequence of it, failed of that distinctness, which is absolutely necessary to precision in writing.

“ Another circumstance in Hebrew writing, which exposes it to be misunderstood, is the shortness of the words; their radical words consisting rarely of more than three letters, and sometimes only of two. If both, or one of these letters should happen to be a similar one, the identity of the word becomes still more difficult to be preserved, and much more so, than that of any word, in any of the languages, with which we are commonly acquainted.

“ For this ambiguity, arising from the similar letters being mistaken, one for the other, in transcribing or in reading, the Masorites have found no remedy, and it remains to the present day. But the interpretation into Greek by the SEVENTY afforded a remedy even to this defect. Any word, liable to such change by transcribing, was at once secured, when it had been previously translated into a language like the Greek, which was exempt from any such hazard. It might afterwards be adduced from the Greek version, to testify what the Hebrew was, at least at the time of such Greek version.” P. 12.

From this principle the author deduces the peculiar utility of the LXX Translation, which he has placed in a novel, and, to our minds, a very striking point of view.

“ Impressed with this comparative capacity in the two languages to preserve, and to convey down to posterity the matter, of which they were made the depositaries, I have been used to look up to the Greek translation by the SEVENTY, as a work of the highest importance. It is a version which fixes the words and sense of Scripture, at a period full 700 years, (and according to some accounts 1100 years,) earlier than the Masorites of the school at Tiberias fixed it, by their method

of pointing. It was in public use during the whole of that period; first among the Jews, and, after the preaching of the Gospel, among Christians; and it is distinguished, beyond all other interpretations of the original Hebrew, by one very particular sanction that has been given to it; I mean, the reference that evidently appears to have been made to it by the Evangelists and Apostles in the writings of the New Testament. This example was followed by the earlier fathers, most of whom were unacquainted with Hebrew; notwithstanding their zeal for the Word of God, they did not exert themselves to learn the original language of the Sacred Writings, but acquiesced in this Greek representation of them; judging it, no doubt, to be fully sufficient for all the purposes of their pious labours.

“ Looking back to the period, during which this work has been useful to the cause of Religion, especially since the preaching of the Gospel; and considering the nature of the service it has performed, in the light in which I have just described it, I have, in my own mind, been disposed to rank it (in one point of view) in the same class with the work of the Masoretical school at Tiberias. These learned persons, besides the pointing of the text with the vowel marks, and forming thereon the present system of Hebrew grammar, went also through the anxious labour of ascertaining, enumerating, and registering the verses, the words, and the letters of the Hebrew bible, in order to keep a true account of the very text in the whole, and in every part of it. This they denominated a MASORA, or “ tradition;” and others, from a different etymology, have called it a fence, or “ hedge” to the law; thereby meaning, that it was designed to keep at a distance, as it were, all trespassers, whether wilful or negligent, who might be disposed to intermeddle, and diminish, or deface the body of the Scriptures. This is divided into the great and lesser Masora. It has ever been in such estimation, and the learned persons of Tiberias have been so much valued for this particular instance of their zeal and industry, that they obtained from this work their title of MASORITES; and from this the whole Jewish learning, which all comes from the same school, the grammatical no less than this textual one above-mentioned, has obtained the title of Masoretical. Considering the Septuagint version, and the studies belonging to it, and which accompanied that volume of Scripture among the Greeks, as so many testimonies of the contents, the sense, and the words of the Holy Scriptures, I am disposed to look upon it in the nature of a GREEK MASORA, produced from the Greek school, but having this advantage over the Jewish, that it is much more ancient; and, being in a language more generally talked and read, has performed more extensive service to the cause of religion; which entitles it to be regarded, as I think, by Christians, with as much reverence and thankfulness, as are manifested by the Jews, with respect to the labours of their Masoretical teachers.

“ The nature of this, which I have fancied to myself, was a Greek Masoretical school,—its labours, its fruits, its extensive influence,—are now almost forgotten; and yet, it was by means of those, who were educated in this school, that Christian theology was taught in the Eastern and Western Empires. The Greek Scriptures were the only

only Scriptures known to, or valued by, the Greeks. This was the text commented by CHRYSOSTOM and THEODORET; it was this which furnished topics to ATHANASIUS, NAZIANZEN, and BASIL. From this fountain the stream was derived to the Latin church, first by the ITALIC or VULGATE translation of the Scriptures, which was made from the Septuagint, and not from the Hebrew; and secondly by the study of the Greek fathers. It was by this borrowed light, that the Latin fathers illuminated the western hemisphere; and when the age of CYPRIAN, AMBROSE, AUGUSTINE, and GREGORY successively passed away; this was the light put into the hands of the next dynasty of theologians, THE SCHOOLMEN, who carried on the work of theological disquisition by the aid of this luminary, and of none other. So that either in Greek or in Latin, it was still the Septuagint Scriptures, that were read, explained, and quoted as authority, for a period of fifteen hundred years." P. 18.

To a short, but just, history of Biblical Literature, from the beginning of the 16th century down to the present time, the learned author subjoins the design of his work.

"About the commencement of the sixteenth century, a new order of things began to open. A curiosity for languages, and a taste for sound literature suggested to persons of research, to confide less in the secondary aids of ancient translations, however recommended; and to seek themselves the original fountain, and form their own judgment, upon the result of their own examination. The same propensity led them to encourage new translations from the Hebrew; and in these they willingly placed some of that reliance, which before had been confidently reposed in the Septuagint, and Vulgate. When men were thus brought back to the Hebrew text, it was of course for the Jewish Masoretical school to rise in estimation, and for the Greek one to lose its ascendancy. This change of taste took place more or less, as free inquiry and learned investigation were more pursued. It was mostly in Protestant countries that this change of system obtained; there the Vulgate sunk in credit; the commentaries of the Greek and Latin fathers, not being upon the text then brought into use, had no longer the same application, or the same value. The text itself of the Septuagint, from being the reigning authority, sunk into a state of mere toleration, and seemed to be preserved in that, only from some particular circumstances, arising out of the learning of the time.

"Greek and Latin scholars did not feel disposed to acquiesce in an entire rejection of works, which gave splendor to their favorite studies, by shewing they might be highly useful in furthering the interests of religion. The cultivators of polite literature became thus the advocates of the Vulgate, and Septuagint versions, and earnestly wished to bring them back to their former reputation. Those of the Romish church had as much success as they could hope, in favor of the Vulgate. This version maintained the ground, that their church had for many centuries allowed it, unimpaired, as far as ecclesiastical authority could support it. The Septuagint had not, amongst Protestants, a similar support from authority, which in all countries went to the side
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of the Jewish text, either in the original, or in the versions recently made from it. Learned individuals, however, of several Protestant churches, united in upholding its credit, even in opposition to the Hebrew. In the early part of the last century there arose a controversy upon the character and credit of this version, contrasted with the credit and character of the Hebrew; this was conducted with some of that heat, which unfortunately mixes too often in philological debates, amongst men, who are somewhat confident in their pre-conceived opinions. This heat passed away with its authors; but the opinions and partialities in favor of the Septuagint, retained their ground among learned men, who were resolved not to part with the satisfaction they felt, in considering their Greek Scriptures of the Old Testament, as something very like an original.

“ In our country, in particular, the Hebrew language has never been a regular branch of education, either in our schools or universities, to the same degree as Latin and Greek. A dead language, that is not learnt at school, is rarely attained afterwards; and one so wholly unconnected with polite literature, and so foreign from the taste acquired by an acquaintance with the writers of Greece and Rome, is not likely to tempt persons, who have finished their studies, to put themselves again to school, merely to learn that, which has no gratifications for the ear or the taste. Few of us are inclined to submit to the discipline, which Jerome thought it, and which he thus describes in his own case: *Cuidam Fratri, qui ex Hebræis crediderat, me in disciplinam dedi; ut post Quinætiliani acumina, Ciceronis fluviis, gravitatem Frontonis, et lenitatem Plinii, alphabetum discerem, et stridentia, anhelantiaque verba meditarer.* Such persons, in such a situation, having the pride and the prerogative of scholars to maintain, feel themselves awkwardly circumstanced: they are used to read ancient authors in their own language; they are familiarly acquainted with the *ipissima verba* of the Evangelists and Apostles in the New Testament; they can read in the original every thing that is eminent and celebrated; every thing that is worth reading, except only the Hebrew Scriptures of the Old Testament. Here the scholar loses the distinction that belongs to learning; he is dissatisfied with this defect in his attainments: but still wishing to turn his Greek studies to account, such a person will take up the Septuagint, which he is desirous to consider in the nature of an original; and will persuade himself, that, in so doing, he advances a step further than the mere English reader of the church translation. No sooner does he attempt to compare this with the English, in the same manner as he has frequently compared the New Testament, than he finds some disagreement that startles him; he proceeds, and finds new difficulties: he turns to *Patrick, Lowth,* and other commentators, and discovers, that they interpret the Masoretical Jewish text, and are silent about the Greek. Such disappointments can only end in disgust; the Septuagint is thrown aside, and, for the consolation of the prudent, a sentence of condemnation is pronounced, either on the translators for want of fidelity, or on the Jews for corrupting the Hebrew. If any future attempt is made, it is likely to end in the same manner. I believe there are many amongst us who have to regret these unsuccessful experiments. Owing

to such disappointments it must be confessed, that among our scholars, the Septuagint is a book more talked of than read; in consequence of which, the Old Testament is seldom studied, but in the English version; so that learned and unlearned are nearly on the same footing, with regard to this part of our Bible.

“ With these considerations, as I before said, in my mind, I had the curiosity to discover what was the real extent of the discordance between the Greek and Hebrew texts, by making myself an exact Collation of them. This experiment, I thought, would be more usefully made upon the Psalms, which is the most popular, most interesting, and best known of all the books in the Old Testament. Being so fortunate as to know a person of the Jewish nation, who is extremely well versed in their Scripture, and in all parts of Jewish learning, I sat down with him to make this trial; the result of which will be seen in the following pages.” P. 23.

We shall reserve for another article some particular remarks on the Collations themselves, which will lead to original, and, we trust, interesting observations on the text.

(To be continued.)

ART. II. *Des Causes qui ont amené l'Usurpation du Général Bonaparte et qui préparent sa chute.*—i. e. *On the Causes which facilitated the Usurpation of General Bonaparte, and which prepare his Fall.* By Sir F. D'Ivernois. 8vo. 378 pp. 8s. De Boffe, Elmly, Dulau, Wright, &c. 1800.

IN no period has any country undergone or caused so many revolutions as France, since the commencement of 1789. Sir Francis D'Ivernois, whose different works on the finances and internal state of that Republic, we have so often had occasion justly to recommend, has in this work instituted an enquiry into the two last violent subversions of the government of that country, which he discovers to have been derived from the same cause as the others which preceded them: he then goes on to show, that its existence is not yet brought to a termination; but that it threatens the present constitution with the same ruin in which it has, in a short time, overwhelmed so many others.

This subversive cause he clearly shows to have been the *deficit*, or inequality of the revenue of the state to its expenditure; the melancholy series of events, which have taken place since he has written, has deprived his views of the subject of very little present importance; we shall here, therefore, give a
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methodized analysis of the leading part of his work, the solidity and utility of which still remain undiminished.

The annual progress of the *deficit* he thus shows: in the fifth year of the Republic, the effective receipt of the treasury amounted to 446 millions of livres; of the sixth year, to 384 millions; that of the seventh, was 330 millions; and, of the eighth, to 220 millions (p. 254): the actual expenditure of the seventh year, amounted to 580 millions (p. 127). This evil the Councils could be prevailed upon to put a stop to, only by doubling and trebling taxes, rapidly decreasing in their product before (p. 24); the Directory were, indeed, permitted to sell confiscated lands, to the value of 125 millions; of these, the sales amounted to 38 millions of francs only; of which sum, 22 were paid them in their own ordonances or bills, and the available produce of the sale was 16 millions only (p. 26). A plan for the re-establishment of the salt duty was rejected (p. 17). After the first of the two revolutions here treated of, that of Prairial, the Councils voted, what they denominated, a progressive loan of 100 millions; to this, the advances of the proprietors of land were regulated by their payments to the land-tax, those of the first and second class, already paid each one third at least of their respective incomes: on the first, the loan was double the tax, exhausting the annual receipt of the individuals entirely; and of the second, equal, leaving them one third of their income only, for their subsistence (p. 79). Opulent individuals, engaged in trade and commerce, were charged at a like exorbitant rate; but in a mode effectively arbitrary: every one dreaded to appear rich; all demand for commodities not of the first necessity instantly ceased; and the intenser effect of this blow fell on the populace, who referred it to the right cause. The utmost receipt of the treasury was 35 millions; but this was purchased by a fall of all the other taxes, of 150 (p. 137).

The effects of this perpetually increasing, and perpetually revolutionizing deficit, upon the military exertions, and shifting constitutions of the Republic, well deserve attention. The Directory, although their armies were reduced to half the force which they had declared necessary (p. 46), finding it impossible to maintain them at home, were obliged to precipitate them, unprovided, upon foreign states, and renew the war. Jourdan was directed to lead his troops into Germany, to make good their own subsistence, by putting that country under military execution. He declared his force to have been inferior to the attempt, and he was obliged to reserve that execution for the departments of France (p. 273) in his retreat. The army of Massena was confined in a sterile and exhausted country,
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by a superior enemy; there were troops enough in the South of France to have relieved him, but provisions could not be procured to subsist them on their march, and his forces so increased, after the junction (p. 305). The Directory was obliged to leave the fortified places in Italy without stores (p. 272); for the defence of Ancona showed, that the superior celerity of their re-conquest, to that of their acquisition by Bonaparte, was not to be attributed to their defenders (p. 297): and, at one period, the French cavalry, whose number was 68,000 men, wanted 40,000 horses to remount them, part of which was supplied by requisition (p. 275).

To reinforce the reduced army at this juncture, 200,000 conscripts were voted; of many bodies of these, two thirds, or more, deserted on their route to their places of rendezvous. Insurrections broke out in many parts of France, particularly the south, and they joined the insurgents. To prevent this enormous desertion, a machine was invented, called a *quadriple*, in which these soldiers of liberty were marched by fours, and so secured, that they could only move their legs (p. 282) and, to finish the account of this levy, Jourdan informs us; that the greater part of those ordered to reinforce him were not able to join his army, for want of clothes and arms. Nor did the accession of Bonaparte to the Consulate hinder the spirit of desertion, which had been suspended, from breaking out among the veterans; an entire regiment of huzzars returned from Italy; the 17th light troops, cavalry or infantry, abandoned their general (p. 299) and when Massena joined his army, as he brought with him only the assurance that he was come to share their distress, instead of money or provisions, a body of 1200 men attempted to march off with their colours and baggage. The general had taken his measures before-hand; they were surrounded, brought back, and one of the corps decimated (p. 301).

The effects of the deficit on the stability of government of the Republic, may be very briefly dispatched. At the revolution of Fructidor, in its fifth year, the executive power expelled the heads of the majority of the legislators, because they would not grant them the subsidies necessary to make it good. In the revolution of the seventh year, called that of Prairial, the legislative body expelled the majority of the executive for demanding them (p. 62). The attempt to supply the deficiency by the progressive loan, and its failure, caused the fall of their successors, and introduced the consular constitution. (p. 157) "If the disorder of the finances," said Arnould, on the 17th of December, after that event, "ruined the ancient

cient monarchy; their chaotic state, since the revolution, has three times swallowed up the social edifice."

An account of the consular revolution, at some length, is also given in this work. That which is commonly received, appears to us involved in inextricable difficulties: for what can be less reconcilable with historical credibility, than that a general who had left his army without orders, and in such difficulties as to think itself under a necessity to conclude a convention to secure its return home, should, after such a vile and unprincipled desertion, not only on his return be called to no account, but that he should be able to possess himself of the highest powers of the state, civil and military, almost immediately after. Sir F. D'I. by no means clears up this difficulty; but, from certain facts which he has given, and the relation they bear to this great event, a probable summary view of it may be given, which removes all these inconsistencies.

The attempt to restore the salt duties, one of the great pretended grievances of the monarchy, furnished L. Bonaparte with an opportunity to render himself extremely popular. He opposed it; and, to ingratiate himself still further with the multitude, proposed that it should be declared "as a fundamental principle, that articles of the first necessity were liable to no imposts." P. 16. The Jacobins in this opposition concurred with him, or rather took him for their leader; which produced the revolution of Prairial. He delivered the triumphal notification of it to the Council (p. 72) and this measure gave him the confidence of Barras; he regarded him as an instrument to secure the general's attachment to him in future; and the part he took is a proof of its undiminished continuance. In this belief he continued till the very last.

There was certainly no union of interest, or communication of their greater plans, between Barras and Sieyès; but it admits no doubt, that each of them separately saw the events which must follow the progressive loan; that it would increase the deficit, and produce another revolution. Each of them thought that he must take a leading part in it, or be its victim: and repeated experiments had shown both of them, that by the old constitution government could not be carried on; and, therefore, that new powers must be created, as well as new men raised to power.

As the government was become effectually pretorian, this could not be effected without the consent of the army, which might be with most facility secured by some general high in their estimation; but they had no inducement to hold out to such an one, short of setting him absolutely at the head of the new government.

For this purpose, Bonaparte was fittest in many respects; his ascendancy with the army continued higher than that of any other general; the withdrawing him from his command to concert measures with him, was more safe, as he was in a manner unemployed, than the recal of any other great officer, who were each at the head of an army vigorously opposed.

Barras and Sieyes, most probably, each communicated their project to him, but privately; and each were favourably heard. The ill-success of the French arms in Europe gave to one of them a plausible pretence, to move in the councils of the Directory to recal him by a secret order into Europe, which the other craftily acceded to; each intending thereby to carry his private project into execution. If the order had not been secret, the army of Egypt would have detained him by force; nor could it be avowed on his return. Each of the parties thought his presence necessary to complete their arrangements with him, and to enable him by his agents to gain over the troops of the interior: but if the secret order had been made public, his not being sent off to the command of one of the greater armies, immediately after his arrival, could not have been accounted for; and each of these latent rivals, Sieyes and Barras, to cover his separate views in the general's stay at Paris from the other, pretended to think that the change of fortune at the end of the campaign, the approach of winter, and an uncertainty where, on this change of circumstances, his presence would ultimately be most wanted, made it more prudent to defer the determination of his appointment.

Although Sieyes and Bonaparte affected great distance at the return of the latter, the event of the revolution proves that they differed publicly, while there was in private the most confidential communication between them: and Barras had offered to divide the supreme power with Bonaparte, who succeeded in entirely deceiving them; for the treaty for that purpose was pending between them at the time the revolution took place. The double negotiation of the general is therefore a certain point; and the supposition, that it commenced before his return from Egypt, removes most of the great difficulties in the history of the consular revolution.

He may have arrived in France, and remained there some time, negotiating with both the Directors separately, without deciding for whose offers he should determine; but it would have been unsafe to him to have concluded with Barras and the Jacobin party, as they had determined to restore the system of terror, and had begun it by the introduction of the law of hostages, in order to make the levy of the progressive loan effective. Insurrections then prevailed in many quarters; this
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would have made them universal : and the armies of the allies on the borders, being superior to those of France, the restoration of a monarchy, and the termination of his new power, must have been its probable consequence.

We shall select only two traits of his character, deduced from his conduct at the time of the revolution ; proving his utter contempt of the opinion of mankind, respecting his most public declarations. When this scourge and subverter of France and of Europe entered at the head of a military force, to announce his will, into the Council of Five Hundred on the morning of that event, he was charged by Linglet with the subversion of the constitution : on which he exclaimed, " the constitution ! you violated it on the 18th of Fructidor, on the 22nd of Floreal, and on the 30th of Prairial." The first of these violations, Sir F. D'I. observes, was his own work and his own victory (p. 144) and in the last his brother took the lead.

The revolution of Prairial had terminated in an unprecedented manner ; none of the vanquished party suffered either exile or death. Perhaps in this revolutionary warfare the hostile parties had, by a tacit convention, adopted the principle laid down by an officer, which appeared in the papers at that time ; that as political catastrophes were now very frequent, the laws of revolution should be established, as well as laws of war ; and quarters ought to be given to an enemy who lays down his arms. The first orders of Bonaparte, when Consul, were infractions of this public law ; but, after mature reflection, he recalled them (pp. 58, 59).

Some measures following his assumption of power, tended to reconcile many to it. The law of the progressive loan was repealed (p. 233) that which exacted hostages of the nobility mitigated, securities were only demanded of them (p. 99). He reduced the leaders of the Jacobins to the most abject submissions, which, to destroy their credit (p. 229) he published ; and, to counterbalance their remaining power, recalled the exiles of the revolution of Fructidor (p. 230) and with them the partisans of the first constitution. (ib.) He closed the list of emigrants (p. 233) and endeavoured to form his council of the ablest men of all parties (p. 230). The expectation of the stability of his government, drawn from his firmness and ascendancy of character, raised the 5 per cent. fund, called the consolidated third, to double its former price, or $21\frac{1}{2}$ per cent. (p. 165) ; and even the royalists were not averse to his exaltation ; they saw in it the ruin of the Jacobin party, in which they willingly assisted, and in the setting up of the effective go-

vernment of a single person, no obscure way opened to the restoration of the lawful king (p. 232).

But many of his measures were of a very different cast. On the suppression of eighty newspapers, with an insolent hypocrisy, he affirmed, that now "the liberty of the press had succeeded to its licence." P. 237. The nomination of mayors, and all officers of corporations, he has confided to his consular prefects; and by them they are removable (p. 238). He has had the weakness or wickedness to promise liberty to the negroes; and he has usurped many of the powers, vested in the deliberative bodies (p. 239) of the new constitution by himself. The following is a most flagitious instance of one of these acts. The deposed government had obtained eighty millions of livres, by transferring the receipts of the taxes of certain departments to the advances. This debt, in the short sitting of St. Cloud, on the day of the revolution, was declared sacred. There remained due seventy millions, when the Consul seized the revenues so pledged; his Chancellor of the Exchequer, Gaudin, assuring the creditors, that the measure was by no means hostile "to their interest, properly understood." P. 215, &c. It appears also, that more political courage, or at least constancy, has been attributed to him than he possesses; nothing can be more fluctuating and wavering than his measures, with respect to the emigrants, have been (p. 246).

This was the twelfth of Gaudin's plans to fill the treasury of the Consul, and the only effective one; the other eleven deserve no notice: all failed, and the deficit appears more threatening than ever*. Hence, when his power shall come to depend on what revenue he can raise by taxation, it must fall: it appears, however, hitherto to have sufficed to clothe, arm, and subsist great bodies of men, until he can precipitate them on the neighbouring states, where they are paid and fed by them; and they have, without doubt, made him some lucrative returns for the charge of their first sitting out.

Possessed only of such a feeble and decreasing revenue, Bonaparte has founded his new constitution on two principles, which jointly multiply public expences indefinitely: the first is that of absolute equality, which the original experimentalists in government dared not to venture to adopt. Every man is thereby equally eligible to every function in the state, and even to the Consulship, whether possessed of an income or not, all pecuniary qualifications for any public trust being disavowed by

* Average of first nine months of the seventh year, $34\frac{2}{5}$ millions per month; of the first four of the eighth year, 15 millions only.

it (p. 311) : and the second is, that the salary of every public agent must be such, as to support himself and his family in a manner equal to the dignity of the office he fills, not to dishonour merit in poverty (p. 317). How profound a gulf of revenue these principles open, may be easily conceived, if to our ordinary expences of government we add salaries to our two Houses of Parliament, to the total magistracy of the realm, and all inferior officers now acting without pay ; equal to the charge of maintaining themselves and families, in a manner suitable to the dignity those offices confer.

Bonaparte having thus involved himself under the necessity of imposing taxes almost without limit, has involved himself also under a second necessity, of excluding the first and second classes of proprietors from all power ; for none but men relatively without property will consent to a spoliation of it, adequate to his future pressing demands. Thus we understand how his declaration of the 29th of October following his accession is to be construed ; that the only distinction to direct the choice of the new government to places of trust, will be probity, talents, and patriotism. Probity and patriotism, he will discern only in those men, and those acts, which second his views in unreserved dependence. As much of talents and information of this description as can be found, will be brought forward probably by him ; and the power of the state, with high emoluments, will be enjoyed by persons of a lower class, but of venal and intriguing ability, convertible to every purpose of its employer.

Every nation in Europe now abounds with men of this description, in the middle rank ; what a spur must the acquisitions of authority and wealth, by their own order in France, be to their ambition and desire of gratification ! These are the effective agitators of every country ; and no revolution, which has of late years taken place ; no principle, which has been promulged by the chaotic republic, has yet held out such an excitement to them, to proceed in their efforts for general ruin.

In fine, we must observe, that the revolutionary principle is a cancer in the bosom of Europe ; it has almost entirely eaten away the substance of the part it first seized upon. This is evident from the detached notices contained in this work, of the interior state of the country. France has not been able to defray above a sixth part of the necessary charge of the police ; her artizans have perished for want of employment, or by war, executions, and banishment, and none trained up to replace them ; there are in that country many hospitals for the reception of children deserted by their parents, but for want of

C c

being

being able to hire nurfes for them, eleven twelfths of them &c. (p. 362); the bye-roads are, by the ftate, put up to fale; the bye-roads are to the circulation of the commodities of the firft neceffity, what the ultimate fubdivifions of the veins and arteries are to that of the blood; the greater neither transmit or receive any thing but through the lefs: the public edifices, for want of repairs, are rapidly falling into ruin; and, to make up the deficiency of the requifition of horfes, the Conful has been obliged to feize them from the plough. Many and miserable are the inftances we have, in our former accounts of the works of this writer, given of the acrid and devouring internal power of this virus; by the unprecedented, unqualified adoption, of the principle of equality, it has been fhown that it is greatly exalted; and its destructive powers being hereby accelerated in their operation, muft foon complete the erofion of the old fubftance remaining; and being propagated with new vigour to new and feemingly found parts, muft work the fame ravages in them. This danger never menaced fo ftrongly the parts of Europe, hitherto apparently the fafeft from this cauftic and irrefiftible ferment. Such are the effects which the new practical fystem of equality has the ftrongeft tendency to produce.

We fhall only notice another confequence of the new conftitution. It takes away from France the poffibility of difengaging herfelf ultimately from every war, or laying down her arms; for Sir F. D'Ivernois here affirms, that THE FOUNDERS OF THE NEW CONSTITUTION HAVE, IN THE 86th ARTICLE, HAD THE UNPARALLELED EFFRONTERY TO RENEW THE PROMISE OF THE MILLIARD OR DONATIVE OF $41\frac{2}{3}$ MILLIONS STERLING TO THE ARMY, AT THE CONCLUSION OF SUCH A PEACE (p. 364). After this folemn renewal of that fatal engagement by the exifting government, the world muft wait for peace until its fall, or until it be accomplished.

Though this article has extended to a great length, it is but a fmall part of its important details contained in this work, to which we have been able to give a place, and even a fmall part of what we had noted for that purpofe. All the reflections of this writer on the errors of the former monarchy are here paffed over; and the comparifon of the economy of the peace eftablifhments of Great Britain and Pruffia, the charges of which are more frugally ordered than that of any other power on the continent, which is determined in favour of that of the former, although on each of thefe heads we find much to commend. The ftyle of a work, the principal fubject of which is the finances of a ftate, muft be marked by a general uniformity: there are parts, however, even in fuch compositions, which of

necessity must be raised above that level. Of such, we could select passages which would meet, we doubt not, with general approbation; our attention to the main subject has drawn us to a length which obliges us to decline it; but we think the effect of Sir F. D'I.'s important tracts would be increased; if he adopted a manner somewhat more compressed.

ART. III. *Lettres sur l'Education Religieuse de l'Enfance. Précédés et suivies de details Historiques. Dediées au Roi. Par J. A. De Luc, Lecteur de sa Majesté la Reine de la Grande Bretagne, &c. &c. &c.* 8vo. 219 pp. Berlin. 1800.

Letters on the Religious Education of Children, &c. &c. By J. A. De Luc, &c. &c.

THE sagacious and respectable author of this work is indefatigable in his endeavours to stem the torrent of infidelity, which has long threatened to overwhelm the whole of Europe. The artful and insidious methods adopted by the *Illuminés* to accomplish their grand design of extirpating religion, have served in so many ways to unsettle the minds of men, that though in some places the evil may now seem to be happily abating, from an experience of its effects (see pp. 129, 130, &c. of this work) yet in others, at the same time, it is continually breaking out in some new shape or other. A strong instance of this we have in that very extraordinary memoir presented by certain Jews to M. Teller of Berlin, which this author, in another publication, has so ably answered (See Brit. Crit. vol. xiv. p. 575). The real object is to lop off gradually all the *doctrinal* and *ceremonial* parts of religion, as likely to bewilder the weak, confound the diffident, and keep asunder those that might otherwise be united, till by reciprocal sacrifices on the part of all that at present differ, nothing essential shall be left, or at least nothing but the mere practical part; which is in itself so simple (though truly sublime) and so level to the capacity of all classes of people, that it is soon found easy to proceed one step further, and persuade men, that the human understanding alone has always been adequate to the invention and establishment of this part of the system. Revelation of course appearing unnecessary is easily abandoned; then follows too late the discovery, that *human laws* have no sanction to restrain the inward device, or secret injury. Injustice, fraud, treachery, and every other evil, destructive of the peace of society, prevail

without controul; the wicked triumph, and the virtuous (if any remain) are insulted and oppressed. This is the issue of that one great mistake of suffering the practical and moral parts of religion to be separated from its revealed doctrines. Every Christian virtue is intrinsically amiable, and admits of being inculcated on the ground of its own worth; but while it is inculcated as a moral law of natural or social obligation only, its real sanctions are gradually suffered to vanish, and while we see it perhaps exalted to the skies by the insidious praises and commendations of these pretended friends to mankind, its foundation is all the time undermined, and on the first trial it gives way without remorse. The venerable author of this work long ago foresaw these fatal effects, as sure to flow from the system spreading widely and rapidly on the continent, of keeping back all religious instruction from young people, under a pretence that their reason could not be sufficiently matured to comprehend the great truths of revelation. In the year 1777, he was led into a regular correspondence upon this subject by the following circumstance. In a tour he had just been making, for the express purpose of examining the internal structure as well as the superficies of our continents, in order to combat those emissaries of the Encyclopædists, who had been expressly set to work to invalidate the Mosaic history, by bringing Nature herself to bear evidence against it*, he happened to be present on a Sunday at the mines of Clausthal in the Hartz, and being struck with the solemnities of their sabbath, and the detail that was given him of the religious education of the children employed in the mines, he was induced to insert an account of it in his Letters to the Queen, and which were afterwards published under the title of "*Lettres Physiques et Morales sur les Montagnes, et sur l'histoire de la terre et de l'homme.*" A young friend of his, to whom he was in the habit of communicating his writings, objected to this part, upon the very principle above-mentioned, of the incapacity of children to comprehend divine truths. These objections were the subject of the correspondence which is now given to the public, in nine Letters; wherein some very strong and interesting arguments are brought forward in support of the contrary opinion. Mr. De Luc proves, that to wait for the consent of the reason is very hazardous; reason at the last being incompetent to a clear apprehension of the Divine Perfections, but that so soon as ever the existence of a Deity and superin-

* One of their deepest plots to overthrow religion. See the Abbé Barruel's Hist. of Jacobinism.

tending Providence is presented to the mind as a *fact*, it acquiesces fully and willingly. He is for engaging the *heart* rather than the reason on the side of revelation, and therefore very sensibly proposes that its truths should be interwoven with the very earliest affections and desires, that can have force to sway and influence the mind. In answer to an objection urged against him, that unskilful tutors may inculcate wrong notions, he takes occasion to press the use and necessity of approved Catechisms; and well exposes the hazard parents run, who think it possible to keep children from all knowledge of the Deity till their reason is matured. Even the common addressers of beggars, he observes, would bring them acquainted with the *name* of God, and if quite uninstructed in his *nature*, they may form a thousand wrong notions, not afterwards to be eradicated. These Letters constitute the first part of the work; and, before we proceed to notice the second, we shall lay before the public some extracts from the Letters, which, as the work has not appeared in English, we shall translate*.

In the Third Letter, he advises,

“ That we should anticipate the development of the passions, and the seduction of external objects, in order to guard the youthful mind from the snares and dangers that await it. From the earliest moment raise round it the impregnable rampart of religion. Then, when you have taught your children that the world did not make itself; that there is a supreme Creator to whom it owes its existence, who upholds it, and to whom we are indebted for all the good things we enjoy; that men are destined to another life, wherein they will reap the reward of their actions and conduct here, it will not be difficult to make them comprehend, that since God would be obeyed, he must needs have given men *express laws*; and thus will they gradually be introduced to the knowledge of God's word.”

To those who are so inadvertent as to expect that the progress of reason is ever likely to bear any proportion to the development of the passions, the following observations on the security of the most interesting part of our species, may afford some wholesome instruction.

“ See the happy effects of *modesty* in women: this is not a *natural* sentiment†; yet chastity was necessary to society for the encouragement of matrimony; a *positive institution of revealed religion*; designed to promote the mutual attachment of parents one to the other, through the common bond of their children, and of these latter, among themselves; and thus to establish those domestic ties and relations, without

* We withheld extracts, in our account of Mr. De Luc's *Lettre aux Juifs*, in hopes of seeing a translation, which, to our regret, has never appeared.

† This seems to be said rather too absolutely. *Revs.*

which the society itself could never long subsist or hold together. Hence therefore modesty may well be made an object of education, and we find it subsisting among all civilized people of every age and country. Let us see how it operates. How many young women would have been hurried into vice, if, in some unexpected moment, seducers had not found this barrier in their way, which, by turning the first assault, gives them time for reflection, to contemplate their danger, and to put them better on their guard! So is it, in all respects, with young people, who have been taught in time, that to give way to vice, is to offend a supreme Being! The first attempts of the wicked to shake their faith, offends them; and, before this happy disposition can be got the better of, they have time to inform themselves more fully, by experience and instruction, that God has given laws to man only to promote his own good and happiness."

In the Fourth and Seventh Letters, the learned author has some excellent remarks on the difficulty of checking a disposition to falsehood in children, after it has once succeeded, without teaching them to believe, that there is a Being above, capable of knowing their most secret thoughts. From the former of these Letters we shall make one more extract, because it contains an anecdote of no small importance in the present state of the world. Speaking of the superior efficacy of positive laws comparatively with the mere precepts of any system of moral philosophy, Mr. De Luc tells us,

"Some time ago I was conversing upon this subject with a very celebrated man (the late Sir John Pringle) who had been Professor of *moral Philosophy* in the University of Edinburgh; he was then advanced in years, and had lived much in the world. At that time, I was still rather a friend to the teaching of *rational morality*, thinking it was useful to bring men acquainted with their duty in every possible way. I had just read a new work of this nature, entitled "Of an Universal Moral, or Man's Duties founded upon Nature;" and as he had not read it, I offered to lend it him. I cannot express to you the tone in which he refused this offer, but you will have some idea of it, when you come to know the motives upon which he did it; "I have been," said he, "for many years Professor of this pretended science; I had ransacked the libraries and my own brain to discover the foundations of it; but the more I sought to persuade and convince my pupils, the less confidence I began to have myself in what I was teaching them, so that at length I gave up my profession, and returned to medicine, which had been the first object of my studies. I have nevertheless continued from that time to examine every thing that appeared upon this subject, which, as I have told you, I could never explain or teach so as to produce conviction; but at length I have given up the point, most thoroughly assured that, without an express divine sanction attached to the laws of morality, and without positive laws, accompanied with determinate and urgent motives, men will never be convinced that they ought to submit to any such code, nor agree among themselves concerning it. From that time, I have never
read

read any work upon morality but *the Bible*, and I return to that always with fresh delight."

In the second part of the work before us, we have an account of a correspondence which took place between the author and the late Dr. Zimmerman of Hanover, relative to some opinions of Baron Knigge. This writer* was a great promoter of what he called Practical Christianity, as well as one of those who have long made no scruple of separating the Old from the New Testament, whereby many people losing sight of the necessary dependance of the one upon the other, are the more easily brought to renounce the divinity of the Christian revelation, thus robbed of some of its strongest proofs. The author, therefore, in his censure of the Baron's opinions, naturally returns to the favourite subject he has so often and so ably handled before, that of the defence of the Old Testament and the Mosaic History, as illustrated by the *Natural Phenomena of the Earth*. Other objections however are touched upon, and very ingeniously answered. In a Post-script, the author makes a reply to some observations that appeared in two foreign literary journals upon his strictures, in answer to the memoir presented by the Jews to M. Teller, alluded to before. We cannot with any justice to the author attempt to make any extracts from this part of the work, because our limits will not admit of our entering at large into any of the questions particularly controverted. We shall only say that, in our judgment, the learned author seems most adroitly to defend himself against the prejudices and uncandid censures of his adversaries. As these disputes, however, relate to the authenticity of the sacred writings, every Christian reader will naturally conclude, that the discussion itself is both interesting and instructive. Greatly are we obliged to this most respectable advocate for revelation, for his assiduity in endeavouring to rescue his fellow creatures from the gulf of perdition, into which the errors of the times threaten to lead them. Long may he live to pursue his truly philanthropic labour†. The work is dedicated to the King of Prussia, who,

as

* Whose frivolousness we very justly characterized in our last number, p. 325. Knigge, it seems, is dead. See pp. 97, &c.

† We learn with great pleasure from this work (p. 131) that Mr. De Luc intends to publish at Gottingen, where he is Professor of Philosophy and *Geology*, a regular work on the foundations of the latter science. "Si je tarde," says he, "à m'acquitter de ce devoir, c'est pour travailler à le mieux remplir. Dans ce but, j'ai employé encore le mois

as we learn with pleasure from the conclusion of the Dedication, has taken some important steps to secure a religious education to the children of his soldiers. Had the author written in England, there is another monarch to whom, with still greater propriety, or to his royal consort, as living examples both of pious regard to religion, and practical observance of its precepts, as well as from his own connection with those illustrious personages, his work would doubtless have been presented.

ART. IV. *Antonio; a Tragedy, in Five Acts.* By William Godwin. 8vo. 73 pp. 2s. 6d. Robinsons. 1800.

THIS Tragedy, in which there is nothing to interest, nothing to afflict, and, what is yet more extraordinary, nothing to exhilarate, from the first page to the last, has yet left an impression of melancholy on our senses. We had heard much from Mr. Godwin of the progress of matter, and the rapid approaches of mind to a state of perfectibility; and though we did not give full credit to those brilliant reveries, we were still simple enough (such is our *bonhomme*) to indulge a kind of satisfaction in the idea, that they might not be altogether fallacious. Accordingly we took up this production, in the pleasing hope of witnessing the advances which the *matter*, or, what seems to be the same thing in the modern creed, the *mind* of the author had made towards perfection. But how are we disappointed! Every step is retrograde; and, to add to our mortification, Mr. G. has taken such terribly long strides backward, that we are absolutely at a loss to know in what age to look for him. If this be the success of the Coryphæus of the new doctrine, what must be that of his humble followers? We frankly declare that we expect no good from them; and we renounce for ever all trust in the “*endless perfectibility of the human species.*”

mois de Septembre passé (1799) à un voyage d'observations en Saxe, en Bohême, et dans le pays de Baireuth; comme j'avois passé une partie de l'été de l'année précédente, en Lusace, et en Silésie, et fait, dans les intervalles, d'autres voyages en différentes parties de l'Allemagne.”—Whoever knows, from the *Geological Letters*, formerly published in the *British Critic* (vols. iv. and v.) or from other sources, the great accuracy of Mr. De Luc in this science, and the vast importance of its application, will join with us in the repeated wish, that his life may be prolonged for the completion of his admirable designs.

To do Mr. Godwin justice, however, he appears confident of the truth of his own positions; whether he has done wisely in submitting them to the test of experience, may reasonably be doubted. "It is not clear," he says, in his Political Justice, "that a plough may not hereafter be turned into a field, and perform its office without the need of superintendence!" On this judicious speculation he seems to have acted; he turned his pen into a ream of paper, and left it to perform its office without any superintendence. That it failed to do its duty is universally acknowledged; but this only proves, say his admirers, that the attempt was premature—*le bon temps viendra*.

Our readers will probably expect from us some account of this Tragedy, and we would willingly gratify them if we knew how. It has no form *distinguishable in member, joint, or limb*; but is a crude and undigested mass, of which we shall set down the little we can make out.

Don Antonio has a sister called Helena, who, in his absence, marries Don Gusman. Don Antonio, who had promised her to Don Rodrigo (the hero of the piece, but *who never appears!*) is offended at this, and, by the help of Don Henry, kidnaps her; and because Don Pedro (was there ever such a collection of Dons?) insists upon his restoring her to her husband, stabs the poor lady; and that is all! But let us be a little more particular.

The first act is opened by Gusman and his wife, who informs him, as it appears, for the first time, that she dreaded the anger of her brother on account of her marriage. Gusman makes light of this, and endeavours to persuade her to remove from her father's house to his own, in the following elegant and impressive terms:

Gus. The customs of antiquity, and chief of all, the grave and *beauceous manners* of our Gothic race, regard the open *transfer* of the bride *forth from* the natal to the matron roof, as most essential to the nuptial tie. Forgive me if I say I can no longer dispense with this observance. *Dost revoke thy vows?*

Helen, however, persists in staying where she is, and the debate is interrupted by the entrance of Alberto, her brother's servant. It appears from a previous passage in this scene, that there was a great "battle on the eve of act;" and Alberto comes to announce that his master had gained it, and that he was already arrived. As this is the most important event in the piece, it is introduced with a dignity truly worthy of it.

Hel. Where is thy lord?

Alb. Madam, he is in Saragossa,

Hel. Here? No message, no attendant to announce his coming?

Alb.

Alb. Urgent business I believe has brought him; a *trading bark* conveyed us. Madam, we have gained a mighty battle, have you not heard the news?

Mr. Godwin gravely tells us these events happened in the fifteenth century; which accounts, I suppose, for the troops being conveyed by trading barks; at present, the custom is somewhat different. It is surely too much to suspect this great philologist to be ignorant of the meaning of so common a word as *convoy*.

Helen is alarmed at the sudden return of her brother; who soon after makes his appearance, and addresses her with equal politeness and affection.

Ant. — How art thou Helen?

Hel. O my brother!

Ant. Look up my sweet one! *Dost know* thy beauties are more perfect than when last I saw thee?

Yes, yes; "if ladies be but young and fair
They have the gift to know it."

Antonio now talks of marrying her to Rodrigo; and though this afforded a fair opening for the discovery of her prior marriage, she only distantly hints at it.

Hel. There is a secret labouring in my bosom—but thou wilt learn it.—In that fatal hour, Antonio, I shall know thee for my friend or enemy!

Well said old Tiresias! *aut erit, aut non*.—Upon this Antonio speculates deeply.

Ant. What does this mean?—Yet I must question thee, my sister, must decide at once if somewhat—what as yet I know not—in which thou art involved shall sink me in distress, *beyond anticipation*, hopeless of a remedy.

End of Act the First: and, in truth, it is an ending where sense and spirit contend for the mastery.

ACT II. *Antonio and Henry.*

Ant. Henry, my brother! dearest boy how thou art grown?
Why I should scarce have known thee!!!

This is not marked as a quotation; it is taken, however, from old Gobbo's address to his son Launcelot, in the Merchant of Venice. We do not mention this to inculcate Mr. Godwin; no, we rather consider the plagiarism as a mark of his good taste: the passage itself, as a great critic says, *satis tragicum spirat*; besides, it accords admirably with the general elevation of this matchless production.

Ant. Rodrigo is a prisoner in Milan. Thou knowest perhaps he went to Naples to possess himself of an estate, bequeathed him by his distant kinsman, Prince Orsini. A wretched fellow, a retainer to the court, disputed his succession.

Before we proceed any further, we think it right to put the reader in possession of a secret, with which we have been labouring ever since we began this article; it is, for we defy him to guess it without our assistance, that ANTONIO is written in verse!!! Yes, we assure him, every syllable which we have quoted, is scrupulously arranged by the author in a metrical form. The lines above, for example, stand thus in Mr. Godwin's edition:

Ant. Thou know'st perhaps
He went to Naples, to possess himself
Of an estate bequeath'd him by
His distant kinsman, Prince Orsini.
A wretched fellow, a retainer to
The court, disputed his succession.

Now as Mr. Godwin professes himself "a lover of the drama," as he thinks his present production "not wholly unworthy of the reader's attention," and as it is highly probable that we shall have more ANTONIOS from him, we are led by our general regard for the interests of literature, to step forward on the occasion, and furnish him with a very tolerable succedaneum for the deficiencies of nature.

It is evident to every one who glances his eyes on the *verses* we have just given, that Mr. Godwin has neither taste, nor ear; neither knowledge, nor perception, in any thing that relates to rhythm. In short, we doubt whether Nature ever produced a man so lamentably unprovided with the aforefaid requisites. These we cannot give him, of course; but happily can suggest an infallible expedient, which will enable him to acquit himself very decently without them; and which, if applied with a moderate degree of attention, will render his next tragedy harmony itself, in comparison of the present. It is this. Pray mark.

Take a large sheet of paper (fool's-cap, if it be at hand) and cut it into slips; divide one of these slips into as many squares as you please; this done, take any speech, Antonio's for example, and decompound it into syllables, which you may easily do, by the assistance of a good Dyche, or Dilworth. This done, write them, each on a separate square, till you have gone through the whole, thus:

Thou	know'st	per-	haps	he	went
------	---------	------	------	----	------

&c. &c. &c.

Now,

Now, you must know, that if you are perfect in all your members (we except the head, for that is not of much consequence) the fingers and thumbs of your two hands amount to just ten; and, by the greatest good fortune in the world, the number of syllables in a tragic or heroic verse amounts also to ten. Take up then one of the squares (beginning at the left) and with a little gum, paste, glue, or lize, stick it upon the thumb of your left hand, and thus proceed till you have gone through the whole ten, when you will find a legitimate verse *at your fingers' ends*. Write it down very carefully, and repeat the operation till you have taken up all the squares. If you have made no mistake, the speech will then stand thus:

Anton. Thou know'st perhaps he went to Naples, to
Possess himself of an estate, bequeath'd
Him by his distant kinsman, Prince Orfini, &c.

which is a prodigious improvement upon the former arrangement. We expect, as we certainly deserve, the author's very grateful thanks for this instruction.

To return to the Tragedy. Henry betrays the secret of Helen's marriage, upon which Antonio storms; and, when his sister enters, calls her, we tremble to record it, "adulteress"! Helen's reply to this insult is a model of dignified simplicity.

Helen. My brother! There are persons
Who, if they had *bespoke* me thus insultingly,
I would disdain to answer. There are too,
Whom I regard with distant worship,
To whom I'd justify my conduct.—*Euge!*

After these *verba ardentia*, which nobly disdain all grammar, Mr. Godwin grows scrupulous in his measure, and by a beautiful abbreviation cuts down one line to the poetic standard,

I'd rather
Have thy forgiveness, than b'acquitted by thee.

She cannot, however, "b'acquitted"; and she laments her brother's cruelty in strains that would soften a rock.

My slumbers will no more be blest with his "good night."

O, how admirably will the rule of ten (fingers) modify this and the subsequent lines!

My slumbers, &c.
Nor in the morning shall the thought of his
Kind salutation urge me from my chamber—
He will avoid the house in which he hears
I may be found; he'll *pass along a different street*
Left he should meet me; all his friends

Will be instructed not to name my name ;
This is too much!

It is indeed ; and our readers must excuse us from following the thread of this most absurd and contemptible story any further. A few extracts are all we have room for.

SIMPLICITY.

Indeed, no evil harbour'd in my heart.

DOUBT.

If on the drear and naked Apennine,
A gaunt
And swarthy Sybil had predicted it,
Should I not have mocked her boasted foresight?

GRAND DISCOVERY.

Oh, my Antonio ! I begin to feel
A mighty difference
Between the talking of a stubborn fact
And the performance !

UNGOVERNABLE FURY.

Thou wert enough to rouse the mighty dead—
My flesh creeps at thee.

RESOLUTION.

If I should fall, I fall a martyr,
And in
A cause most glorious. Leave me to the *commerce*
Of my own thoughts.

TENDERNESS.

Were a poor wretch
Burnt up with *thirst*, his parch'd and fever'd tongue
Scalded with *drowth*, to ask one drop of water,
One smallest crumb of sustenance, could'st thou
Deny him ?

DIGNITY.

My soul repels thee—
I am a wife, a sacred title,
Fraught with all *mysteries* that adorn our nature—
Did't it ever hear these themes ?

PURITY.

Almighty heaven !—
Defended by their *million* strength—
Thou may pursue Antonio's life—
Be it the price is high—

We humbly propose a trifling alteration in the last hemistich, which, if it meets the author's approbation, we shall be glad to see in a future edition. For *be it*, we would read *put case* the price is high : it strikes us as rather more heroic.

SUBLIMITY.

Intrust to me,
And to the king the issue of the contest,
All shall be well.

Have mind upon the softness of thy sex.
Withdraw thyself.

Enter King.

Gusman, I come to ask thy presence.
Intelligence this moment has been brought,
Antonio bends his course
This way, with purpose, as it seems, to enter
My very palace.

To this we may add the speech of Antonio, which concludes the Tragedy. Having stabbed his sister, "to vindicate," as he says, "the glory of his race," he cries out, the instant she is dead,

My Helen, live a little longer!
I cannot lose thee yet!
Bless me again with that angelic voice!—
'This is indeed the pageantry of justice;
It is too much!

She hears me not, she never will hear me more.

[*Exeunt omnes.*]

We should not have wasted a single page on the most worthless production, we think, that ever came before us in our critical capacity, had it not been for the circumstances of the times, which have given a degree of consequence to whatever drops from these pseudo-philosophers. Mr. Godwin, be it remembered, "has set himself up for a legislator, a reformer, a destroyer of antient prejudices, a builder of new systems, and a guide through the darkness of the world, by a new light;" it becomes a duty therefore to examine into the nature of his pretensions; and, though it be a nauseous one, we have never shrunk from it. We recollect, with honest pride, that we were among the foremost to point out the folly, arrogance, atrocity, and absolute insanity*, of his Political Justice: and, while his besotted worshippers were distantly sounding the sack-but and dulcimer before a fancied *image of gold*, we ventured to approach the idol, and inform them what it really was—a dwarfish and insignificant mass of *miry clay* mixed up with **blood!**

Since this, Mr. Godwin has turned his thoughts to the belles lettres, and given criticisms on some of our most admired writers! How well he was qualified for such a work, his Antonio sufficiently shows. Devoid of taste, of grammar, of common sense; languid, uninteresting, and unartful, we believe it will decide the situation which Mr. Godwin must

* In his self-working ploughs, immortal mortals, &c. &c. See Brit. Crit. vol. i. p. 307. &c.

henceforth be content to enjoy on the literary bench. That it will be a very inferior one, we cannot doubt; and the reader, who shall have the amazing patience to wade through the present publication, will justify our decision. If the ridicule and contempt which drove Antonio from the stage, and must pursue him to the closet, should teach Mr. Godwin humility, and his followers moderation, no slight benefit will be derived to the world, and to the cause of peace and good order in general.

For ourselves, we have long been sick of Mr. Godwin's multifarious productions; sick of his politics and of his novels; his criticisms and his plays: since whatever may be their ostensible purport, their uniform object is to afford this most ignorant and conceited sophist additional opportunities of degrading virtue and exalting vice; of ridiculing the long-established opinions which come in aid of the laws; of depriving the maxims of morality of their ancient sanction; of tearing from the wretched their dearest consolation; and of removing from the great mass of mankind every social bond, and every salutary restriction: and all this under the equally mad and wicked pretext of forwarding the PERFECTIBILITY OF THE HUMAN SPECIES!!!

ART. IV. *An Essay on the Malignant Pestilential Fever, introduced into the West-India Islands from Boullam, on the Coast of Guinea, as it appeared in 1793, 1794, 1795, and 1796; interspersed with Observations and Facts, tending to prove that the Epidemic existing at Philadelphia, New-York, &c. was the same Fever introduced by Infection imported from the West-India Islands: and illustrated by Evidences founded on the State of those Islands, and the Information of the most eminent Practitioners residing on them. By C. Chisholm, M. D. and Inspector General of the Ordnance Medical Department in the West-Indies, The Second Edition, much enlarged. In Two Volumes. 8vo. 16s. Mawman. 1801.*

THE first edition of this work was published in the year 1795, and noticed, with commendation, in our Review for August, in the same year*. Since that time, the author has had numerous opportunities of seeing still further, and appreciating the value of the method he had recommended in treating the malignant pestilential fever; he has also extended his

* See Brit. Crit. vol. vi, p. 133.

inquiries into the manner in which the disease was first introduced into Grenada; thence into other of the West-India Islands; and, finally, to the continent of America. The result of his observations confirm him in the opinion he had originally entertained, that the disease was transported from Boulama on the coast of Guinea, by one of the ships belonging to the Bulama association; and, that the intimate commerce subsisting between Grenada and the other islands, and with the continent of America, those parts became at length infected. The opinion, however, that the disease was imported and disseminated in the manner the author mentions, as well as the idea he entertains of the superior efficacy, and almost infallibility, of the mercurial treatment in the cure of it, when pushed to a very high degree, have been vigorously assailed by Drs. Jackson, Trotter, and other practitioners. That it was not imported, is evident they say, as its appearance was known to be synchronous, in places lying at too great distance from each other to have given time for its being received in that way; and the mercurial treatment has failed so often as to have fallen into disgrace, after having been received with confidence. The writer of this article has seen a very intelligent person from Jamaica, not in the practice of physic, who says, that such was the zeal for giving mercury in the malignant or yellow fever, that persons affected with the common remittent of the country, which would have yielded to the simplest treatment, were often declared, on the very first view of them, to be infected with the yellow fever, and put upon a severe mercurial course. That some lives had been lost, he believed, by that practice, and other persons who recovered from the fever, left in a state of debility from the mercury, from which they recovered with difficulty, and not until after a long time, frequently with their teeth spoiled, and sometimes many of them lost. Though we would not attribute much weight to this extra-medical opinion, which may be the result of prejudice, from seeing an accidental case or two of the kind described, we are yet led to think the question, as to the pre-eminence of the mercurial treatment, cannot be considered as completely decided; and that the effects of it should be examined, coolly and dispassionately, before such decision be finally made. That the author of this work has not kept his mind in the temperate and unimpassioned state, necessary for examining a question of so much importance, the following passages, taken from the Dedication, evinces.

“With a view,” he says, “to place the subject in a still more clear light, I have extended the work very considerably; and endeavoured, by new facts and reasoning, resulting from the consideration of them,

to impress the necessity which exists *for decision, dispassionate examination, and unwearied attention in the pursuit of the mercurial mode of treatment,*" &c.

One would have thought, that those who were not converts to the mercurial treatment, would have been invited to see and examine before they determined; but *decision* in its favour is, it seems, to precede a dispassionate examination. But the author adds;

“ It would have been with heart-felt satisfaction, could I have stated to you, that the West-India navy and armies, since the publication of my Essay, had benefitted by the practice recommended in that work. As a British subject, and as a friend to humanity, I most sincerely regret that they have not. But what has been the cause? Not the inefficacy of the mercurial treatment—alas! no—but the baneful operation of determinate prejudice—the bias of unjustifiable authority—the imbecility of weak or inexperienced minds, dreading the adoption of measures which, although necessary for the preservation of the unhappy sick placed under their charge, militated against the opinions of misplaced and overweening power.”

To this criminal misconduct, on the part of his brother labourers, and of the medical boards here, the author attributes the loss of more than twelve thousand of our countrymen, who perished, he says, in the short space of two years. But how is this to be reconciled with what the author says in the passage immediately preceding the last quotation?

“ The mercurial treatment has been proved, by the almost universal suffrage of medical gentlemen who have practised in this pestilential scourge within the tropics, to be the most efficacious.”

If almost all the physicians were convinced of the superior efficacy of the mercurial treatment, they doubtless adopted it; and if they adopted it, how can the patients be said to have died from its being rejected?

Without vouching for the propriety of the conduct of the medical boards here, in their choice of physicians who were sent to the West Indies, we may at the least be certain, that no orders were given fettering their conduct, or enjoining them to reject any mode of practice that was found to be successful; or, if such orders had been given, they would have been treated with deserved contempt. Equally illiberal, we are sorry to observe, are the author's reflections on the conduct of such of his medical brethren, as have not coincided in opinion with him on the origin of the fever.

“ The opposition,” he says, “ which I have had, and still have, to contend with, in my endeavours to impress the truth of my sentiments;

on the public mind, relative to the origin and cause of the propagation of the pestilential infection, which has characterised the late direful epidemic; and to the mode of treatment, which I, as well as every unprejudiced practitioner in the West-India Islands, have found the only successful one, has proceeded from the agents of the Bukama association in the first instance, and from the medical staff of the armies acting in the West-Indies, subsequent to the year 1795." Pref. p. 14.

In both he attributes this opposition, as he calls it, to the most unworthy motives. But we have said enough to show, that whatever ingenuity the author may have, and he certainly evinces talents of a superior kind, his mind is too much warped to allow the decision of these questions to rest entirely upon his judgment.

Dr. Chisholm's situation, as Inspector-General of the Ordnance Medical Department in the West-Indies, requiring his personal attendance in the several islands, he seems to have employed himself in obtaining a knowledge of their natural as well as political histories. Of these places, he has given short topographical sketches, which are apparently faithful, certainly ingenious and entertaining. Our readers may not be displeased at seeing, as a specimen of the execution of this part, the following account of St. Christopher's.

"The atmosphere of this beautiful island has been, from its first settlement as an European colony in 1625, as much famed for its salubrity, as the manners of its inhabitants have been for their urbanity; and the distinguishing appellation "île douce" (Du Tertre, tom. ii. p. 6) is as applicable to both now as it was in 1640: Having been the mother colony of the West-India settlements, a character was impressed on it, by the French and English gentlemen who conducted the original adventurers, which it still retains. About the middle of the last century, the manners of the different French colonies, gave rise to a proverbial distinction highly honourable to the inhabitants of St. Christopher's. It was remarked, that "la noblesse étoit à Saint Christophe, les bourgeois à la Guadeloupe, les soldats à la Martinique, et les payfans à la Grenade." (Hist. Gen. des Voyages, tom. lix. p. 229). The general aspect of the island is extremely beautiful. Mount Misery, occupying the body of the island in the north-west, gradually declines into smaller hills, and is at length lost in the plain of Basseterre in the south. Between the foot of this mountain and the sea, a narrow gently inclining plain, every where environs it, whose fertility is only equalled by its delightful distribution, and its uncommon salubrity. Mount Misery, 3711 feet in perpendicular height, is a volcanic mountain finely variegated by wood, pasture, and huge granite cliffs, one of which grotesquely disposed on the summit, and forming one side of the most perfect crater I have met with in the West-India islands, gave rise, M. Rochefort says, to the name St. Christopher's. (Hist. Nat. et Morale des Iles Ant. p. 30). The southern extremity of the island is a peninsula of barren ridges, connected with the main land by a low isthmus,

isthmus, and exhibiting a rude uncultivated mass, enhances the beauty of the latter. St. Christopher's every where presents the most pleasing scenery; but the lee side, by a bolder disposition of mountain, gully, rock, wood, and cultivated surface, possesses more picturesque beauty. Were I to select where the scenes are so generally interesting, I would point out the magnificent mountainous landscape at Old Road; and the less elevated but more varied beauties of Sandy Point. Indeed the whole of the country between Old Road and the western extremity, by possessing the singular, insulated, heterogeneous, truncated mass called Brimstone Hill, situated at the base of Mount Misery, where it exhibits its most romantic aspect, is almost unique. St. Christopher's, where its surface admits cultivation, is a perfect garden; and we cannot be astonished at its being so, when we consider that at all times the population has been very considerable. In the year 1658, the French division alone, comprehending the south-east and north-west extremities, and consequently the two principal towns, Basseterre and Sandy Point, could send forth 100,000 fighting men (Hist. Nar. and Mor.): and although, when it fell into the exclusive possession of the English, in 1713, the number of its inhabitants was very considerably diminished; yet an enterprising spirit, encouraged by the facility with which cultivation could be carried on, and the astonishing fertility of the soil, amply compensated, and not a practicable spot was left neglected. Population is at present rather on the decline, not from any change in the soil or climate, but from the fluctuating nature of commerce, the annihilation of the adjacent neutral port of St. Eustatius, and the number of absentees.

“ Every circumstance contributes to the maintenance of health in St. Christopher's; a soil composed of sand and vegetable mould instantly absorbs moisture; the surface, either precipitous, or gently declivous, permits not the accumulation and stagnation of water; the consequent absence of swamps; and a singular purity of atmosphere. The only exception is perceived to the south-east of Basseterre, where a considerable tract of marsh has most unpardonably been left undrained; and annually, during the hot months, produces dangerous fevers of the remittent and intermittent kind. One unpleasant deficiency, however, is perceived: the only streams, deserving the name of rivulet, are found at Old Road, and the district of Cayon. Springs rising in some parts of Mount Misery, and the ridges which branch from it towards Basseterre, are conducted to the adjoining plantations by pipes; but as the water has a strong saline impregnation, its use is attended with no small inconvenience to those not always in the habit of drinking it. A long tract of dry weather is consequently a source of infinite distress, as has been unhappily experienced during the two or three last years.

“ Basseterre and Brimstone Hill are the posts occupied by the troops garrisoning St. Christopher's. Were the source of miasma removed from the neighbourhood of the former, a healthy constitution of its atmosphere would be the necessary consequence; for the town stands on sand, and is sufficiently perfused by the trade wind which blows over the lower branches of Mount Misery situated behind it. The history of Vesuvius and Etna, as given by their modern celebrated explorers,

plorers, Sir W. Hamilton, M. Ferber, Mr. Brydone, Spalanzani, &c. may justly give cause of apprehension to the inhabitants of the environs of Mount Misery, as well as to those of the other volcanic islands: for as a period of several hundred years elapsed from the earliest tradition of an eruption of the former, till the famed one which deprived the elder Pliny of his life; and from this to the second on record: and as long intervals occurred between the eruptions of the latter, although from the vestiges of those which happened beyond the record of history, had induced the natural historian of Etna to calculate the existence of the world from a wonderful antiquity, (Brydone, let. vii.) may not the seemingly extinguished volcanoes of the western archipelago, when least feared, suddenly burst their present bounds, and cover their vicinity with horror and destruction. Montserrat, I am told, exhibited an alarming specimen about the beginning of this century, of what may be expected; Guadaloupe has very recently been distinguished by the activity of its apparently extinguished volcano (*Rapport fait aux Citoyens Victor Hugues et Lebas sur la situation du volcan du Guadaloupe, 1798*); and the incessant earthquakes which terrified and endangered the lives of the inhabitants of St. Christopher's, during the whole of the year 1797, give solidity to apprehension. Heaven avert the evil! The form and structure of Brimstone Hill sanction the opinion however. In a curious map of this island prefixed to Du Tertre's *Histoire Generale*, and published in 1642, this hill is distinguished by the name of "Mine de Souffre." It is nearly a truncated cone, terminating in two peaks, composed of the most singular congeries of different bodies, we can well imagine. Volcanic ashes, consolidated by time into an immense calcareous mass, form the basis of this hill; but there are innumerable strata of shells, of gravel, of pyrites, of lava, of pumice stone, interposed, and together with immense blocks of blue granite, and of argillaceous rock, evidently prove its volcanic nature and origin: and were more proofs wanting, the vicinity of the perfect crater of Mount Misery, but more especially the exudation of sulphur from the hill itself, as well as the sulphureous spiracula in those places where deep excavations have been made for the foundations of buildings, together with the excessive heat of those spots where spiracles have been discovered, would be decisive. Its position, with respect to the adjacent heights, has secured to it a preference as a post of defence; and it constitutes the principal fortress of the island. It is dry and hot, notwithstanding the persilation of the trade wind; but it is also remarkably healthy, for the 9th regiment, stationed on it from the year 1786 till the year 1794, lost no more than three men before the malignant pestilential fever appeared among them in July, 1793.

"In an island so remarkable for the purity of its atmosphere, diseases of importance proceeding from endemic causes, are not to be looked for. The yellow remittent fever seldom appears any where but in Basseterre, during July, August, and September; and then its violence is comparatively trifling. Simple remittents sometimes appear during the same months; but intermittents, and diseases depending on topical inflammation, such as hepatitis, are never met with." Vol. ii. p. 285.

Similar accounts are given of the rest of the islands, and of the interesting settlement at Demerary, on the continent of South America. At the end of the second volume, we have an account of experiments with the nitric acid, and with the oxygenated muriate of pot-ash, in the yaws, leprosy, venereal, and other complaints; but we have already extended our view of the work beyond our usual limits, and must therefore refer our readers for these accounts to the volume.

ART. VI. *A Treatise on Plane and Spherical Trigonometry; with an Introduction, explaining the Nature and Use of Logarithms; adapted to the Use of Students in Philosophy.* By the Rev. S. Vince, A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. 8vo. 4s. Deighton and Nicholson, Cambridge; Lunn, London.

ASTRONOMY requiring the calculation of triangles from various data, the progress of that science must very soon have given rise to Trigonometry. The celebrated astronomer, Hipparchus, wrote twelve books on the Chords of circular Arcs, having relation to Trigonometry: and, soon after, Menelaus wrote six books upon the same subject, with three books upon Spherical Trigonometry; the latter only of which we now possess. The various calculations in Trigonometry were, at first, performed by the Chords of Arcs; and this method was used till about the eighth or ninth century, when the Chords were changed into Sines by the Arabians, who introduced three or four new Theorems, which are now in use. In 1553, Erasmus Reinhold, Professor of Mathematics at Wirtemberg, published a Table of Tangents. Not long after this, Vieta published a Table of Sines, Tangents, and Secants, to every minute of the quadrant. But to avoid the trouble of long multiplications and divisions in the operations of this science, John Napier, Baron of Marchiston in Scotland, invented a set of artificial numbers, called *Logarithms*, by means of which, multiplication and division are performed by addition and subtraction, and thus the computations become very simple and easy. But the Scale of Logarithms, as computed by Napier, was changed to another more convenient, by Briggs, who made 0 the logarithm of 1; 1 the logarithm of 10; 2 the logarithm of 100; 3 the logarithm of 1000; and so on: and these are the Logarithms now in use.

In

In the Treatise of Trigonometry before us, the author has, very properly, begun with explaining the nature and use of Logarithms. He observes, that the Logarithms of numbers below unity, may be written either with a negative index, or by adding 10 or 100 to it, so as to keep the index always positive: and here the Professor makes the following remark:

“ The negative index, however, is that which stands in the regular scale of Logarithms, and always represents the *true* Logarithm of a decimal, and of that one number only; whereas the Logarithms of a decimal, expressed by adding 10 or 100 to the index, is 10 or 100 too great. and expresses also the Logarithm of a number greater than unity: thus, 4,8827972 is the Logarithm of 76348; and considering it as the Logarithm of a decimal, having 10 added to the index, it is also the Logarithm of 0.000076348. By using the negative index, there is no danger of a mistake, and every source of error should be cut off; we shall therefore derive all our conclusions in terms of the *true* Logarithm.”

In the utility of this, we agree entirely with the author.

He next explains the method of finding, from the Tables of Logarithms, the Logarithm of any number as far as eight figures, which is as far as the Tables will go; giving an example to each case: and he then goes on to show how the number may be found from any given Logarithm; exemplifying the different cases, that the reader may be under no difficulty in applying the rules. After this, he explains the method of finding the Logarithm of a proper fraction, either by the negative index, or by adding 10 to the index.

When it is required to incorporate several Logarithms by addition and subtraction, it will be more convenient to convert the subtraction into an addition, for which purpose the *arithmetic complement* of the quantity to be subtracted is taken; and this is found by writing down what the Logarithm wants of 10,000000; for, as the author observes,

“ To add what a number wants of 10, must evidently make a quantity greater by 10, than if you had subtracted that number; for instance, $14 + 6$ is greater by 10 than $14 - 4$. Subtracting therefore 10, after the addition of the *arithmetic complement* of a Logarithm, is the same as subtracting the Logarithm.”

The decimal part of every Logarithm is naturally positive, even when the index is negative; but this author observes,

“ That it will be very often found convenient to change such a Logarithm into one which shall have its decimal part also negative, and this he calls a *negative* Logarithm; this is done by subtracting 1 from the Index, taking the arithmetic complement of the decimal part, and prefixing the sign — *before* the index (which otherwise stands *above* it)

so as to effect the whole; for by this operation you increase the value of the index by unity, and diminish that of the decimal part by unity, and therefore the value of the fraction is not altered: thus, $\bar{3},5962748 = -2,4038252$."

The utility of this reduction appears afterwards in many instances.

To a learner, difficulties frequently arise in the use of Logarithms, when the natural numbers become decimals; but this difficulty Mr. Vince avoids, by considering the significant figures as whole numbers, and then making an allowance in the index for the number of decimals; and thus the computer has to take out the Logarithms of whole numbers only. His rule for *multiplication* is this. Let the product be $a \times b \times c \times \dots$, &c. containing n decimals in all the factors; and let A, B, C, \dots be the respective values of the factors, considering the significant figures as whole numbers; then the Logarithm of $a \times b \times c \times \dots$, &c. $= \log. A + \log. B + \log. C + \dots$, &c. $- n$. And for *division*, he gives this rule. Let the value of

$\frac{a \times b \times c \times \dots \times \dots}{s \times t \times u \times \dots \times \dots}$ be required, in which the dividend con-

tains n decimals, and the divisor contains m decimals and r factors; and let $A, B, C, \dots S, T, U, \dots$ be the respective values of $a, b, c, \dots s, t, u, \dots$ considering the significant figures as whole numbers; then the Logarithm of the quotient $= \log. A + \log. B + \log. C + \dots$, &c. ar. co. $\log. S +$ ar. co. $\log. T +$ ar. co. $\log. U + \dots$, &c. $+ m - n - 10r$. These rules are a considerable improvement upon the common methods, tending greatly to facilitate, and render more certain, the operations.

The author next gives the rules for raising powers and extraordinary roots; these he has investigated and expressed so clearly, that, with the examples annexed, we think there can now be no difficulty in making any such computations. He then proceeds to a further exemplification of Logarithms in making various calculations.

The nature of *Hyperbolic* Logarithms, of *Logistic* Logarithms, and of *Proportional* Logarithms, are next explained, and their several particular uses pointed out, with examples. Thus ends the Introduction, which we must consider as a very valuable addition to the work.

* In this rule, p. 24, l. 4, there is an erratum, not noticed by the author, where, for ar. co. U, read ar. co. log. U.

Plane Trigonometry becomes next in course the subject of consideration: and in the definitions the author very properly observes, that an Arc of 90° has not (according to the definition of those terms) either a tangent or a secant. He instances the absurdity of the supposition, that such an Arc has a tangent or secant, from a right-angled spherical triangle, where radius : cosine of the angle at the base :: tangent of the hypotenuse : tangent of the base; now, when the base $= 90^\circ$, the hypotenuse $= 90^\circ$; and therefore these Arcs being equal, if they have any tangents, of whatever value they may be, they must be equal, and therefore radius $=$ cosine of the angle at the base, whatever that angle may be. This false conclusion arises from the false supposition, that an Arc of 90° has a tangent. The author afterwards gives another instance of a false conclusion arising from the same supposition.

In respect to the propositions, the author appears to have selected all that are likely to be useful in philosophical or any other enquiries. He has clearly pointed out the ambiguous cases; and where there can be any possible difficulty, he has shown how the rules for computation are to be adapted to a logarithmic operation: and here he observes, that if an Arc be found in terms of its cosine, and the Arc be very small, or near 180° , the variation of the cosine will be so small, that it will not vary for many seconds. Thus, if the leg. cosine came out 9.999998*, then in the tables this is the cosine of an Arc from $2'. 52''$ to $3'. 41''$; here is therefore an Arc for $49''$, which has the same cosine in the tables, owing to their being continued to seven decimals only; it is impossible therefore to say what Arc from $2'. 52''$ to $3'. 41''$, we are here to take. In such cases, it is here observed, that the expression must be transformed into one where the sine enters instead of the cosine. In like manner, if an Arc be near 90° , and be expressed by the sine, the expression must be changed into one where the cosine enters.

The principles here delivered are next applied to find the heights of objects; to carry on a mensuration of a country by a series of triangles; to find the length of an Arc of the meridian. &c. after which, examples are given of computing all the different cases of triangles, by Logarithms. To this is added an Appendix, showing how to find the powers of the sine and cosine of an Arc; to construct a table of sines, cosines, &c. to express the sine and cosine of an Arc in terms of the

* This by mistake is printed 9.999998. See p. 72, line 4th from the bottom.

impossible quantity $\sqrt{-1}$, remarking their use in physical astronomy; and to express an Arc in terms of the sines of multiples of that Arc; and here the author shows, that if z be any Arc, $\frac{1}{2} z = \sin. z - \frac{1}{2} \sin. 2z + \frac{1}{3} \sin. 3z - \dots$ ad infinitum.

The author next proceeds to Spherical Trigonometry; and here he begins with definitions, and the description of such circles of the sphere as the subject necessarily requires; and these, the reader will find, are explained, and their properties investigated, with more than usual accuracy. He then goes on to the explanation and investigation of all the general properties of triangles, in which are found many things not usually met with in works of this kind, but which are frequently found useful in removing the ambiguity which arises in the solution of Spherical Triangles.

The solution of right-angled spherical triangles, by Napier's *circular parts*, is the next subject of consideration; and here, by the arrangement of the *middle part*, the *adjacent extremes*, and the *opposite extremes*, in a table, directly against each other, for all the cases, the whole is rendered extremely evident. The demonstration of the two Theorems, for all the cases, is made very easy by means of two propositions, the proofs of which take up only a few lines. The equations for all the cases are arranged in a table, so as to correspond to the other table. By this method, all the cases are contained in a much smaller compass, and are much more easily remembered, than when they are resolved into so many proportions as they necessarily must, which can never, without great labour, be committed to memory. The author has pursued the same method for a *quadrantal* triangle; that is, a triangle having one side $= 90^\circ$, which he has shown can be resolved by the *circular parts*; and he has arranged the equations in a table accordingly. The ambiguous cases are pointed out; and such general properties of right-angled and quadrantal triangles are given, as must very frequently tend to remove an ambiguity which might otherwise arise. The necessity also of attending to the signs of the quantities made use of; that is, of the sines, cosines, tangents, &c. is shown in several instances. Some further proportions of right-angled triangles are added; and some properties of oblique-angled triangles are demonstrated, from letting fall a perpendicular from the vertical angle upon the base. The solution of oblique-angled triangles is next given; and here the reader will find all the cases investigated in a clear and simple manner, and the rules very plainly stated; some of which investigations are new: and to these are subjoined a great many affections of spherical triangles, which will be found

found extremely useful in removing ambiguities which frequently arise in the computations of spherical triangles.

After having delivered every thing which can be useful in the theory, the author proceeds to the practice, showing how to compute the various cases by Logarithms; and here he has chosen some examples in astronomy; among which, he has given a direct solution of the following very useful problem: *Given two observed Altitudes of the Sun, and the Time between, with the Change of Declination in the Interval of the Observations, and the Declination at the first; to find the Latitude of the Plane.* An investigation of this is first given, and then a rule is deduced for a logarithmic computation; to which, is added an example. The rules given for the solution of this problem have generally been partly by tentative methods, approximating to the truth; nor has the change of declination been before considered. The author therefore, by giving an easy practical rule for a complete solution, has done an important service to the navigator, to whom this is principally of use. At land, the two observations may be made at the same place; but on board a ship in motion, the observations will be made in different places; in this case, the altitude taken at the second observation must be reduced to what it would have been, if the observation had been made at the place where the first altitude was taken; for the method of doing which, the author refers to his *Political Astronomy*; a work, which contains a very full description of the construction and use of all astronomical instruments, in their latest state of improvement.

The variation of spherical triangles is the next, and last subject of this Treatise. Cotes was, we believe, the first person who wrote any thing on this subject; it was published in the *Harmonia Mensurarum*, under the title of *De estimatione Errorum in mixta Mathefi.* The author has here first considered the variation of right-angled spherical triangles, in which some new properties are given, one of which we conceive may be very frequently useful; that is, if the angle at the base of a right-angled spherical triangle be constant, the increment of the hypotenuse : increment of the base :: the sine of twice the hypotenuse : the sine of twice the base. He next proceeds to the variation of oblique-angled spherical triangles; and here the reader will find an investigation of all the different cases. This is a subject of great consequence in astronomy, where it is so frequently required to find the cotemporary variations of the different parts of a triangle. If a small variation of the sun's altitude be given, we may hence find the cotemporary variation of the time, or the contrary. The diameter of the sun being also given, the time by which his rising is acce-

accelerated by refraction is known. If a small increase of the sun's right ascension be given, the corresponding increase of his longitude will be given. In short, in the present improved state of astronomy, this subject is of the first importance.

The author concludes by showing, how the properties of plane triangles may be deduced from those of spherical, in those cases where the sines or tangents of the sides enter; for, by diminishing the sides of a spherical triangle, *sine limite*, the triangle approaches to a plane triangle as the limit, and the ultimate ratio of the sines or tangents of the sides will be that of the sides themselves; for instance, in a spherical triangle, the sines of the sides have the same proportion as the sines of the opposite angles; and when the sides are diminished sine limite, we get the proportion of the sides, the same as the proportion of the sines of the opposite angles, which is the property of plane triangles.

In this work, the author has confined the plan to whatever may be useful in its application to science; and he appears to have comprehended in it every thing which can be necessary for that purpose. Most Treatises are either too short, or are extended beyond the bounds of what may be sufficient for practice. The work before us, we can recommend, as comprising all that can be generally useful on the subject, and no more.

ART. VII. *Archæologia, or Miscellaneous Tracts relating to Antiquity. Vol. XIII.*

(Concluded from p. 74.)

XII. *Copies of Two Manuscripts on the most proper Method of Defence against Invasion. By Mr. Waad. Communicated by the Rev. Samuel Ayscough, F. A. S. in a Letter to the Rev. John Brand, Secretary. Read March 2, 1797.*

THE author of these MSS. who succeeded his father, a Yorkshire gentleman, as clerk of the council, was knighted by King James I. at Greenwich, May 20, 1603, and made Lieutenant of the Tower, having been employed on various embassies to Spain, Denmark, Germany, France, in 1586, and Portugal during the interregnum. He has shown much good sense in these papers, which may be consulted with advantage by those whom they more immediately concern. They are happily,

happily, however, now become less interesting, than at the time when they were read to the Society.

XIII. *Copy of a MS. in the British Museum (Harl. MSS. 6844, fol. 49) entitled, "An Expedient or Meanes in want of Money to pay the Sea and Land Forces, or as many of them as shall be thought Expedient without Money, in this Year of an almost universal Povertie of the English Nation." By Fabian Philipps. Communicated by the Rev. Samuel Ayscough, F. A. S. Read March 9, 1797.*

This MS. bears date July 4, 1667. After mentioning the brass coinage of Elizabeth, and enumerating the various similar expedients, which the Spaniards, the Dutch, the Swedes, the Genoese, Turks, &c. had on different occasions adopted, this writer recommends, as a remedy for the urgent necessities of the times, that "some small moneys be made of brass or tin, which other nations have but little of, and by a late invention will very much resemble silver." The deficiency of cash in modern times is more readily supplied by bills of exchange. A short account of this projector, Fabian Philipps, is subjoined in a note, extracted from Wood's *Fasti Oxon.*

XIV. *Explanation of a Seal of Netley Abbey, in a Letter from the Rev. John Brand, Secretary. Addressed to the President. Read Jan. 26, 1797.*

The inscription of this seal is "S' BEATE MARIE DE STOW'E SCI EDWARD," or "Sigillum beate Marie de Stowe sancti Edwardi." *Edwardstow* occurs in Tanner's *Notitia Monastica*, as the old name of *Netley Abbey*; and "*Stow*" signifying "*place*," Mr. B. thinks,

"that *Edwardstow* latinized upon this seal by *Storwe Sancti Edwardi* was probably the original name of the monastery, and that this was its first seal, representing the *Virgin Mary* and child with *St. Edward*, with uplifted hands, kneeling before her."

"This famous abbey, distinguished by the several titles of *Netteley*—*Letteley*—*Edwardstow*,—or *De loco S. Edwardi juxta Southampton*, was founded in the year 1239, by king Henry III. for Cistercian monks from *Beaulieu*, and dedicated to *St. Mary* and *St. Edward*." P. 194.

In the same plate with this seal are given drawings of two others, much mutilated, of this abbey, under the name of *Letteley Abbey*, appendant to a deed, dated 3 Edw. III.

XV. *Explanation of a Seal of the Abbey of Lundres, in Scotland. By the Rev. John Brand, Secretary. In a Letter addressed to Owen Salusbury Brereton, Esq. Vice President. Read May 11, 1797.*

From the mutilated inscription of this seal, which runs thus, ‘*Sigillum Sancte Marie et Sci Andree de Lundres****,’ the Vice-President had supposed it referred to the parishes of *St. Mary* at Hill, and *St. Andrew* Hubbard, in London. Mr. B. however, supplied the defective letters *res*, part of the R being still visible, and shows it to have been

“ a Scottish seal, and most probably the first and original one of the rich *Abbey of Lundres* in the forest, on the river Tay, by the town of Newburgh, in Fifeshire, founded by David, Earl of Huntingdon, brother to William, King of Scotland, on his return from the Holy Land, A. D. 1178, for Tyronenses.”

He supports this appropriation, by copying from the end of the second volume of Dugdale’s *Monasticon*, the charter of foundation of this abbey, and concludes by observing, that “ *Lundres* was erected into a temporary barony by James VI. A. D. 1600, in favour of Patric Lesly, son of Andrew, Earl of Rothes.

XVI. *Copy of an Original Instrument dated 25 Nov. 1449, concerning the Church-Yard of St. Mary Magdalen, in Milk-Street, London. Exhibited to the Society of Antiquaries, by Thomas Loggen, Esq. Read March 23, 1797.*

This instrument, which is in Latin, is founded upon the deposition of a Mr. Robert Sheffield, clerk; the most remarkable part of which is, “ that there stode a *crossè* in and upon the same voide grounde of the height of a man or more. And that the same *crossè* was worshipped by the parishens there as *crosses* be commonly worshipped in church-yardes.

XVII. *Copy of an Original Letter from Queen Elizabeth to the Earl of Warwick. Exhibited to the Society of Antiquaries, by Peter Kenouard, Esq. F. A. S. in whose Family this curious Paper has long remained. Read March 16, 1797.*

This letter is endorsed in a different hand, 4 July, 1563, and relates to a supply of “ men, monee, and vitell,” which the Queen engages to send this nobleman, to enable him to keep possession of Newhaven (Havre de Grace). But it appears from Holinshed, that though the garrison did actually receive the promised succours in less than a fortnight, they were not
able

able to hold out longer than the 28th of the same month, in consequence of the plague, which broke out among the English soldiers, and which was afterwards brought by them to England. The conclusion of this letter is in the Queen's own writing, and shows with what artful policy she could occasionally flatter her favourites and dependents, to encourage them in enterprises of moment, or when any other particular object was to be attained by it.

“ My deare Warwik if your honor and my desir could accord with the los of the needfuls singlar I kipe, God helpe me so in my most nide as I wold gladly liss that one joint fore your safe abode with me, but sins I can not that I wold, I wil do that I may, and wil rather drinke in an *aspin* cup than you or yours shude not be foccerd both by sea and land yea and that with all spede possible, and let this my scribling hand witnes it to them all

Yours as my own E. R.

Elizabeth R.” P. 203.

We do not meet with the word *aspin* in the glossaries; but from the context, we suppose the Queen meant to intimate to Lord Warwick, that she would dispose of her gold and silver cups, and be content to drink out of one made of *ashen* or *aspin** wood (for both sorts are used by the turners) rather than he should not have the succours she promised him.

XVIII. *Account of Flint Weapons discovered at Hoxne in Suffolk.* By John Frere, Esq. F. R. S. and F. A. S. In a Letter to the Rev. John Brand, Secretary. Read June 22, 1799.

Of these flint weapons, which were found in great numbers at the depth of about twelve feet under four different strata of earth, there are four specimens given in two plates. That these weapons of war are very ancient there can be no doubt; but it may be questioned, whether, according to Mr. F.'s opinion, “ they were fabricated and used by a people, who had not the use of metals.” Flint, bone, shells, and other hard substances, have been often used by barbarous nations in pointing their weapons for the sake of greater convenience and expedition, even after they have been acquainted with the working of me-

* ‘ Populus. The white sorts, as also the *aspen* tree, do cause great litter in the spring. The wood of these trees, especially of the abele, is very good to lay floors, &c. But for *turnery* ware, there is no wood equal to this for its exceeding whiteness, so that trays, *bowls*, and many other utensils are made of it.’ Miller's Gardener's Dict. edit. 1731.

tals; and accordingly the brass instruments called *celts*, from which they do not differ much in shape, are sometimes found along with these flint weapons. Those, therefore, who are inclined to doubt this writer's position, will scarcely agree with him, when he says he is tempted "to refer them to a very remote period indeed, even beyond that of the present world!"

XIX. *Account of Antiquities from St. Domingo. In a Letter from Thomas Ryder, Esq. to the Rev. John Brand, Secretary. Read Nov. 30, 1797.*

These objects, offered by Mr. R. to the investigation of the Society, were presented to him "by Lieut. James Ryder, of the royal navy, who had the honour of serving his Majesty on the late expedition to the West Indies."

"At the west end of the island of Hispaniola, called St. Domingo, he had them delivered to him by a sailor (who had promiscuously frung them together) and which sailor observed he received them from a runaway negro, who took them out of a cave near Cape Nicholas, which few negroes had the courage to enter, it being traditionally reported a god's cave." P. 206.

They are represented in a plate, and from their grotesque, squabby appearance, bearing a resemblance to the human figure, seem to have been a sort of small idols, or *penates*.

XX. *Observations on Stone Pillars, Crosses, and Crucifixes, by Thomas Astle, Esq. F. R. S. and F. A. S. In a Letter to the President. Read Jan. 11, 1798.*

With these observations, drawings were transmitted to the Society, selected from two volumes of drawings of antiquities, collected by John Anstis the elder, Esq. Garter King at Arms. This paper is divided into two sections: 1. *Of Stones or Pillars erect, as well rude as wrought and inscribed.* 2. *On Crucifixes.*

Single stones, or rude pillars, were erected both among the Jews and Gentiles in the most early ages, on various occasions, but principally from religious motives; or, if this was not their original design, they were appropriated by after-times to superstitious or idolatrous purposes. "After Christianity took place," says Mr. Borlace, p. 162, "many continued to worship these stones, to pay their vows, and to devote their offerings at the places where they were erected, coming thither with lighted torches, and praying for safety and success; and this custom we can trace through the fifth and sixth centuries, even unto the seventh, as appears from the prohibitions of several councils."

“ Crosses were frequently placed on the spot,” says Mr. Afle, “ where any singular instance of God’s mercy had been shewn, or where a person had been murdered by robbers, or had met with any violent death. They were also erected, where the corpse of any great person rested, as it was carried to be buried; and very often in church-yards, to remind the people of the benefits vouchsafed to us by the cross of Christ* ; and in early times, at most places of public concourse, or at the meeting of three or four roads or highways. At those crosses the corpse in carrying to church was set down, that all the people attending might pray for the soul of the departed. It was customary for mendicants to station themselves at crosses for the purpose of soliciting alms for Christ’s sake; hence they say, in the North of England, when a person is urgent and vehement, “ he begged like a cripple at a cross.”

“ Penances were often finished at crosses, which concluded with weeping, and the usual marks of contrition. Near the town of Stafford stood a cross called *Weeping-Cross*, from its being a place designated for the expiation of penances.” P. 215.

Of *crucifixes*, Mr. A. observes, that “ they were set up in churches to recognise our Lord’s passion; and that the place, appropriated for this purpose, was called the Rood Loft.”

XXI. *Observations on Mr. Townley’s Antique Bronze Helmet, found at Ribchester in Lancashire. By the Rev. Stephen Weston, B. D. F. A. S. In a Letter addressed to the President. Read Feb. 1, 1798.*

This helmet, and some other remains of Roman antiquity, were found at Ribchester (the *Cocinium* of Antoninus) Dec. 8, 1797. They were afterwards published by the Society in four most elegant plates, accompanied with very learned disquisitions on their use by Mr. Townley, who had been the purchaser of them. These form the beginning of vol. iv, of the *Vetusta Monumenta*†. The helmet consists of a mask with a diadem, and a head-piece affixed to it. Mr. T. was of opinion, that it had not been used in war, but on religious processions on sacred festivals; that the *mask* part of it was after the manner of the Grecian art preceding the Cæsars, and executed some ages before the head-piece, which is of coarse and heavy work, corresponding with that of the artists under Septimius Severus; that the ornaments of the diadem alluded to the goddess *Isis*, the accompaniments of which he was persuaded represented this goddess in her generating, pre-

* We have seen a beautiful specimen of this sort in the church-yard of Somersby, a village near Horncastle, Lincolnshire; of which, we believe, a drawing has been lately sent to the Society. *Rev.*

† We shall notice that, and other papers, whenever that volume shall be completed.

erving, and destroying capacities. This Mr. T. laboured to establish with much ingenuity and learning.

Mr. Weston supposes the mask to be of the age of Antonines, and agrees in other respects with Mr. T. except that he refers it to *Bacchus*, and observes that "the mitre*, which is a female attire, points out the two-fold nature of Bacchus, who is called *διφύνης* and *διμωφός*, partaking of both sexes, the delicacy of the female, and the courage of the male." We are inclined to think, that this appropriation is more easy and probable, and seems to agree better with the accompanying embellishments.

XXII. *Observations on the Griggirrys of the Mandingos. In a Letter from Elliott Arthy, Esq. to William Blizard, Esq. F. R. S. and F. A. S. Read Nov. 30, 1797.*

The Mandingos are a tribe inhabiting a part of Africa, situated about 100 miles to the north of the British colony at Sierra Leone; and these Griggirrys (a specimen of which was obtained by Mr. A. from one of the natives, and enclosed in this letter) are pieces of African manuscript, closely folded in little leathern cases, and worn about the person, which, by operating as a sort of charm, they are supposed to shield from every danger.

"A Mandingo man possessing one of them, conceives himself secure from all harm whatever; not only from all kinds of diseases and mishaps, but even from being carried captive from his country, and shielded, moreover, from the deathful force of a bullet, when shot from a musquet." P. 227.

"There are certain men among the Mandingos called Griggirry men, who are looked up to by the multitude with religious reverence, and who are thought to be endowed with supernatural understandings and talents. These Griggirry men, I am told, compose and dispose of the Griggirrys to the people at large, and thereby no doubt arrogate to themselves great power, riches, and fame." P. 228.

Ignorance and superstition will produce the same effects in all climates and countries. The *Griggirrys* of the Mandingos, the *Talismans* of the Arabians, the *Sapphies* of the Africans mentioned by Mr. Park in his Travels, the *Obi* of the negroes in the West-Indies, and the *charms* prepared by the *Lapland witches*, bear a striking analogy to each other, and are all to be referred to the same source. By a note subjoined to this letter,

* Sophocles Œd. Tyr. 218. Propert. 4, 2, 31.

it appears that the Griggirry sent along with it, has been examined by Dr. Ruffel, who says, "it is written in the Arabic hand used in Barbary, and contains the name of God frequently repeated, with the addition of certain unintelligible characters."

XXIII. *Dissertation on the Lives and Works of several Anglo-Norman Poets of the Thirteenth Century. In a Letter from Mons. de la Rue to John Henniker Major, Esq. M. P. F. R. S. and F. A. S. Translated from the French. Read March 29, 1798.*

Mons. de la Rue has pursued the same plan in this volume, as in his former ingenious essays, of writing separately a biographical account of some *one* Anglo-Norman poet, more eminent than the rest, and then giving a subsequent dissertation on the lives and works of others less famous, whose names and writings had been occasionally mentioned in the former paper. Through this we purpose to accompany him.

STEPHEN OF LANGTON, ARCHBISHOP OF CANTERBURY.

It is remarkable, that the first in this list should be no less a person, than the Metropolitan of this kingdom; and that the first proof of his poetical talents should be taken from the stanza of a *song*, introduced in one of his *sermons*, written upon the Holy Virgin: It appears, however, that whole discourses in French verse were then not unusual; which is one of the strongest proofs that can be given of the very general taste for French poetry, which must have pervaded all ranks of people at that time in England. In the same MS. which contains this sermon, are two other pieces ascribed to the Archbishop. "The first is a *Theological Drama*, in which Truth, Justice, Mercy, and Peace, debate among themselves, what ought to be the fate of Adam after his fall." The second is a *Canticle on the Passion of Jesus Christ*, in 123 stanzas, making more than 600 verses. The tenth verse of Psalm lxxx. certainly furnished the poet with the idea of the former piece, which "he has worked up with equal taste and delicacy." On the latter, Mons. de la R. has observed:

"The historical details are brought forward in a quick succession, and in a manner as interesting as the subject. But as the author was provided with all the facts, and had nothing left to his care but the versification, there is less imagination and poetry in this piece, than in the preceding." P. 233.

CHARDRY.

"Chardry was one of those poets, who exercised their genius on subjects of devotion, and we have from him the *life of St. Josephat*, and that of the *Seven Sleepers* (brethren) in French verse." P. 234.

This latter poem, which has been improperly styled *St. Dormans*, by Mr. Warton, in his *Hist. of Engl. Poetry*, contains more than 1800 verses. The former no less than 2900. They are both in the British Museum, *Bibl. Cotton. Caligula, A. IX.* "In the same MS. is another work, entitled *Le Petit Plet*," or a dialogue between an old and young man on the happiness and misery of human life, which contains about 1900 verses. It is without a name; but as it has been copied by the same hand, and corresponds in style and character with the two foregoing works, *Monf. de la R.* supposes it to have been the production of the same author.

"Independently of this piece being the offspring of the imagination only of the poet, it greatly excels the two foregoing; inasmuch as it is more interesting from the lessons of morality and philosophy contained in it; and as it is the young man, who gives them to the old man, the representation becomes more affecting, and surprisngly fixes the attention." P. 236.

WILLIAM OF WADINGTON.

This poet, who from his style is judged to have flourished about the middle of the 13th century, and from his name to have been descended from a Lincolnshire family, was of the order of priests. He translated *Le Floretus*, a Latin poem, into French verse. In this work, which he has entitled *Manuel*, and which consists of nearly 6000 verses, he has not scrupulously adhered to his original, but introduced very curious matter, relating to the manners and customs, as well as poetry, of the English of his own times. Having treated of their taste for romances, fabulous tales, and songs, he mentions another kind of poesy in great request among them, called *Rotewange*, that is, "pieces which they sang, and at the same time accompanied themselves on the hurdy-gurdy."

"But those theatrical pieces called "*Miracles*," were their delight beyond all others; they were of the nature of tragedy, which represented the martyrdom of some saint of the primitive church." P. 237.

These entertainments are very much blamed by this poet, both on account of the disguises the actors were obliged to make use of, the prodigies falsely attributed to the saints, and because they engrossed a part of the sabbath, and were often concluded by dances, wrestling, or tilting. He is particularly severe also against the minstrels, jongleurs or jugleurs, "who by the recital of romantic and amorous adventures, brought prematurely forward, and roused the passions." When we recollect the author's profession, we are the less surpris'd at this censure. The sportive talents, and apparently looser principles

ples of such men, generally rendered them obnoxious to the more rigid ecclesiastics; and it was even an established order in some monasteries, that no minstrel should ever be suffered to enter their gates*. But, however the minstrel-tribe might be discountenanced by the more severe orders of the clergy, they seem to have been great favourites with all ranks of the laity. Not only the lower order, but even princes and nobles, long caressed and patronized them. The *Joculator Regis* is expressly mentioned in Doomsday Book, Fol. 162. Col. 1. and it is remarkable, that the *King's Jugler* continued to have an establishment in the royal household down to the reign of Henry VIII.†

ANONYMOUS CONTINUATOR OF THE BRUTUS OF ROBERT WACE.

“ Robert Wace, in 1155, turned the Brutus, composed in Latin by Geoffrey of Monmouth, into French verse. The MS. of the Cottonian Library Vitellius, A. X. comprises this translation, with a supplement in like manner, in French verse, by an anonymous author‡. That part of the work by Robert Wace finishes, like his original, at the death of King Cadwallader, at the end of the 7th century; but that of his continuator, beginning at this epocha, goes down to the 24th year of the reign of Henry III.” P. 241.

Mons. de la R. has observed of this poet, that, though not always exact in his Anglo-Norman history, yet he has produced some facts not to be found in other historians, and cites the following as an instance. William the Conqueror being tormented with the apprehension of a reverse of fortune, strenuously urged the wise men and clergy of his states, whom he assembled together, to find out the future destinies of his children. The device hit upon for this purpose by one of the members of the council, together with the several answers of the three sons, form a curious narrative, which we are sorry our limits will not permit us to extract. Though Mons. de la R. does not decide upon the authenticity of this historical anecdote, which consists of 268 verses, yet he feels himself “ bound to say that it is found in detached parts in Bibl. Cotton. Cleopatra, A. XII.”

ROBERT GROSSE-TETE, BISHOP OF LINCOLN.

This prelate was one of the brightest ornaments of the 13th century; being distinguished no less for his very numerous

* Percy's Reliques of Ancient Engl. Poetry, vol. i, p. lvi.

† Ibid. p. lxxvii.

‡ Archæologia, xii, 57. See also British Critic, xiii, 275.

works in theology, than philosophy and miscellaneous literature. He is introduced to us here in a light, though more new, yet not less respectable, as an Anglo-Norman poet. He was the author of "a Poem, of more than 1700 verses, upon the Sin of the First Man, and his Restoration," entitled by Leland and Tanner*, *Le Chastel d'Amour*, but by the copier of the MS. in the British Museum, Bibl. Reg. 20. B. xiv. *Le Roman des Romans*.

"This poem shews the imagination and facility of the author. His description of the happiness of man in a state of innocence is truly interesting. After the fall of Adam, the poet, imitating Stephen of Langton, makes Mercy and Truth, Justice and Peace, dispute upon the fate that guilty man deserved. The promise of a Redeemer reconciles them, and the author, in explaining the ideas of the prophet, points out in the Messiah, as foretold by Isaiah, the mighty God, the everlasting Father, the prince of Peace.

"The author, like the preceding poets, says, that he has composed this work for persons ignorant of the Latin and Greek languages, who, however, have occasion to know the fundamental truths of religion." P. 247.

This affords another striking proof of the prevalence of the Romance language :

"Since to instruct all ranks of this nation in the most important truths of the Gospel, one of the most meritorious Pontiffs of England has recourse to this language, in order to unfold them." P. 248.

DENIS PYRAMUS.

This author was cotemporary with *Mary*, the subject of a former article, to whose merits he has borne honourable testimony. He was a great favourite in the court of Henry III. and in those of the English Barons, where he wrote *Servantois* (poems compounded of panegyric and satire) on the Knights, and songs and other pieces for the ladies; none of which are known to have come down to us. It appears that he was admitted to all their festivals, and had led a very irregular, voluptuous life in his earlier years. But when age brought on satiety and reformation, "his penitential muse would no longer sing any other than religious subjects," and produced two works in French verse; the first, the *Life and Martyrdom*; the second, the *Miracles* of King St. Edmund. Brit. Mus. Bibl. Cotton. Domitian. A. XI.

The first [consists] of 3286 verses, and from the poem we derive the details, we have advanced, as to this poet. The second is of more

* Leland's *Scriptores Britan.* p. 285, Tanner's *Bibl. Britan.*

than 600 verses; but as this MS. as far as it relates to the second part of the works of Pyramus, is *incomplete*, it is fair to presume, that it contained many more." P. 249.

From a particular expression in the same proem, it is deduced also, that Denis Pyramus was an Englishman; and from the favourable reception which he met with, both at Court and among the Barons, we may infer, not only that he was distinguished for his literary talents, but that his manners were engaging and agreeable.

XXIV. *A short chronological Account of the religious Establishments made by English Catholics on the Continent of Europe.* By the Abbé Mann. Read May 24, 1798.

Of all those whom the despoiling ravages of the French Revolution drove from their native country, the retired and unoffending members of the monastic establishments, particularly the female sex, appear the most entitled to our pity. After a life devoted to the concerns of religion, to piety and devotion, and wholly abstracted from worldly business or interest, to be driven from their peaceable cells to encounter the storms and tempests of the world, for which they were so little prepared, must have been to them the most bitter and heart-rending of all calamities. It will ever be remembered, to the honour of this country, that laying aside every other consideration, but that of distress only, some of these unfortunate societies have been suffered to find an asylum in its bosom.

This Essay is confined to the English establishments, branching out from hence to the continent at the Reformation, which amount in the whole to forty-four. Before the Abbé enters upon the "Chronological Account," he gives a summary view of these establishments, under the heads of the different orders to which they belonged; which are, 1. Secular Clergy; 2. Jesuits; 3. Benedictines; 4. Carthusian Monks; 5. Brigittine Nuns; 6. Women of the Order of St. Augustin; 7. Dominican Friars; 8. Franciscan Friars; 9. Carmelites, or Terefians.

We have no reason to doubt the general accuracy of the Abbé's account; but there is one particular in which we must beg leave to correct him. In speaking of the Poor-Clares at Rouen, he says:

"This convent of religious women, of the strictest reform of the order of St. Francis, by some called *Colletines*, was begun in 1648, by Mrs. Mary Taylor and fourteen associates, all professed nuns of Gravelines, the mother-house of all the other convents of English Franciscan nuns. The life of these of Rouen was wholly contemplative;

tive; they did not interfere with the education of youth. They subsisted, till crushed by the French revolution in 1793." P. 268.

Whatever might be the original institution of this convent, it is certain that latterly the education of youth *was* a part of the plan of their establishment. For we happen to know some ladies who were educated there; by whom we have been told, that *twenty* was the number allowed to be admitted for that purpose, but that there have been as many as *twenty-four*. Two, and sometimes three nuns, were selected from the rest, to superintend the different branches of education, to which task they were exclusively devoted, except in their *cabinet week*, when they were relieved in their office by others. The Vavasours, originally a Norman family, who came into this country with William the Conqueror, have many of them been connected with this convent. About the middle of the last century, there were five sisters there of this name, at the same time: three of whom were professed. One of these was Abbess, another first Porterefs, and another Secretary. The Porterefs, as a peculiar mark of respect to the dying Abbess, when all hopes of her recovery were over, was elected to succeed her sister. She died in 1786. The name of the present Abbess, we believe, is Smith, who was at that time second Porterefs. The remains of this community are at present settled in a house of Sir Carnaby Haggerstone's, near Berwick in Northumberland*.

XXV. *Extracts from the Parish Register of St. Bennet's, St. Paul's Wharf, London. Communicated by the Rev. Mark Noble, F. A. S. In a Letter to the Rev. John Brand, Secretary. Read May 3, 1798.*

The extracts from this Register, which does not commence till after the beginning of the 17th century, are in general of little value; the most interesting part respects the beginning and continuance of the plague,

XXVI. *Observations on a Greek Sepulchral Monument in the Possession of Maxwell Garthshore, M. D. F. R. S. and F. A. S. By Taylor Combe, Esq. F. A. S. Read June 7, 1798.*

* It is remarkable, that on the return of these unfortunate fugitives to their parent country, *one* of the sisters reached Newcastle on *that very day fifty years*, on which she had before quitted it to go to the convent.

This ancient monument was brought into England about the year 1777, by a Mr. Turnbull, who on his death bequeathed it, and other specimens of antiquity, to Dr. Garthshore, but "without any history as to the places from whence they came." It is probable, however, that this might be brought from Smyrna, as he had resided a considerable time in that city. The inscription consists of ten lines, written in the Iambic measure, to the memory of a young man of the name of Apion, who died at the age of twenty, after an illness of three days. The usual expressions of regret for having left the world, ἀρεσνος, ἀνυμέναιος, &c. are introduced here by himself, as the speaker, with much of the plaintive tenderness which distinguishes the ancient Greek elegy. A very neat engraving is given of the monument; and, above the inscription, appears the figure of the young man himself, holding a horse. Mr. Combe's remarks are pertinent and classical.

XXVII. *A Description of the Church of Melbourne in Derbyshire, with an Attempt to explain from it the real Situation of the Porticus in the ancient Churches.* By William Wilkins, Esq. F. A. S. Read May 10, 17, and 24, 1798.

This gentleman distinguished himself by his "Remarks on the Architecture of the Anglo-Saxons and Normans," accompanied with many accurate and elegant drawings; which were given in the preceding volume*. The same masterly execution is discernible in this dissertation.

Melbourne is in the hundred and deanery of Repton, and the diocese of Lichfield and Coventry. By an extract from Domesday Book, it appears there was a church here in the Conqueror's time; and Mr. W. thinks it probable, that it might be built by Etheldred, son of Penda, king of Mercia, who married Offride, youngest daughter of Oswy, king of Northumberland; all the south part of Mercia, from the river Trent, having been first added to the Mercian kingdom, on condition of Penda's embracing Christianity, on his marriage with king Oswy's natural daughter, Alfhed.

This conjecture is strengthened by the coins of that period, in allusion, as it is supposed, to the conversion of the Saxon kings to Christianity, bearing a cross between four pellets, which exactly corresponds with the ornaments of a capital of one of the pillars towards the west end. The architecture and various contrivances of this building are similar to those of the

* Archæologia, xii. 132.

celebrated church of St. Andrew at Hexham in Northumberland.

This description is elucidated by a plan and section of Melbourne church, together with a plate of the capitals of the piers, and other ornaments of the building, executed in the same style of neatness, which was displayed in this writer's former architectural drawings.

XXVIII. *Enquiries concerning the Tomb of King Alfred, at Hyde Abbey, near Winchester.* By Henry Howard, Esq. In a Letter to George Naylor, Esq. *York Herald, F. A. S.* Read March 29, 1798.

The body of Alfred was translated by Henry I. A. D. 1112, with great pomp, from the church of Newminster, where he, together with his queen Alswitha, and Edward the Elder, his son, had been first interred, to a tomb at the foot of the high altar of Hyde Abbey, near the walls of the city of Winchester. The bodies of his queen and son were removed at the same time. Mr. H. aware of this circumstance, and feeling a high veneration for the character and principles of this renowned monarch, was led, when quartered at Winchester in 1797, to make the discovery of his tomb an object of research. His well intended endeavours, however, we are sorry to mention, proved fruitless.

XXIX. *Copy of a curious Record of Pardon in the Tower of London.* Communicated by Thomas Astle, Esq. *F. R. S. and F. A. S.* In a Letter to the Rev. John Brand, Secretary. Read March 20, 1800.

Cecilia Rigeway was indicted at the assizes at Nottingham, in 1357, for the murder of her husband; and because she would not plead, sentence was passed upon her, and she was remanded back to prison; but afterwards, as it is stated in the record, obtained this pardon, under the great seal of England, for having subsisted forty days in prison without sustenance; "ad laudem Dei et gloriose Virginis Marie, Matris sue, unde dictum *Miraculum* processit."

"What collusion or intercourse might have been between Mrs. Rigeway and the keeper of the prison, must for ever remain a secret." P. 313.

XXX. *Copy of an Original Manuscript, entitled "A Breviate touching the Order and Governmente of a Nobleman's House, &c.* Communicated by the Right Hon. Sir Joseph Banks, Bart. *K. B. P. R. S. and F. S. A.* Read March 27, 1800.

This MSS. we are told, was purchased by Sir Joseph at the sale of the late Marquis of Donegall's library. It bears date 1605. In the first part, the different officers employed in this establishment, amounting in the whole to twenty-six, are enumerated, with a long explanation of the nature of "their places and charge." Then "followeth a monthlie Table, with a Diatorie belonging thereunto, of all such provisions as bee in seafone through the whole yeare." Among these, we notice not a few dishes, at which a modern Apicius would turn up his nose. So indeed has the annotator remarked.

"In the list of birds and fowls here served up at table in a nobleman's house, it is hardly necessary to observe, that many, if not most of them, are considered at this time as being *rank carrion*." P. 384.

Then "insueth necessaire instructions for the stewarde or principall officers of the houshold to have respect unto, as concerning all forand occations, with the tymes and seasons of the yeare duly considered." This paper, together with the notes, occupys no less than 75 pages.

To this succeeds the usual historical memoir, consisting of such communications as the Council did not think proper to publish *entire*.

With regard to the *external* execution of this volume, we can say, that it has been conducted with greater care than has been shown to the same publication on former occasions. There are some errata, indeed, besides those we have noticed; but they are not very important. But that shameful negligence, of not correcting the references to the plates, which we were obliged to reprobate so strongly in the preceding volume*, has been entirely amended in this, except in one instance at p. 217. The note is, "See plate xviii. 1, 2," which should be, as it is in the plate, 4, 5. Slego is also mis-engraved for Sligo, as it is printed. Of the *internal* execution, our readers will have had an opportunity of judging for themselves, from the extracts we have given.

* See British Critic, vol. xiii, p. 98.

ART. VIII. *An Essay on Practical Musical Composition, according to the Nature of that Science, and the Principles of the greatest Musical Authors.* By A. F. C. Kollmann, Organist of his Majesty's German Chapel at St James's. Folio. 11. 1s. Printed for the Author (Friary, St. James's Palace) and sold at Mr. Dale's, No. 19, Cornhill, and No. 132, Oxford-Street, &c. 1799.

MR. Kollmann offers his second Essay to the world, under the patronage of his Majesty, and with the support of a very respectable list of subscribers. The preceding work gave the public every reason to expect, that the same accuracy, learning, and diligence, would be still employed in its service; and this expectation has been fully gratified. In a short Preface, the author hints at "having ventured into a department of much greater depth than before." This idea, we imagine, would be more correctly expressed, if the word *depth* were altered to *extent*; since no part of music is so profound as the doctrine of harmonics, or the formation of the scale; though none more extensive than the different species of composition.

A list of Contents, designed to give the reader a general idea of the work, presents a short analysis of every section. If the Essay could have been contrived to admit these references as marginal notes, a considerable advantage to the student would have ensued, and even in their present state the pages ought to have been inserted, as well as the chapters and sections. The Introduction very judiciously points out to the student, the proper method of uniting the theory of the first Essay with the practice of the second; and we cannot do better than to recommend Mr. Kollmann's own plan to the particular attention of the reader.

Chap. I. *Of the Plan for a Piece to be composed.*—We may perceive in this Chapter (as well as in most others) the superiority which the Germans enjoy, by using technical terms for ideas of which we have at present no received names. It would have been desirable if the original word could have been always inserted, as at p. 41 (*Durchführung*). Elaboration is a term of this nature, and requires more definition than the adduced examples will afford, especially as the references are not to the plates, but to separate publications of Mr. K. French technicals indeed are gaining ground upon us; and these Essays continually use *Dominante* for the governing note, or fifth of the key; but we do not know whether this is derived from the French or Italian; whether of four syllables, or three; or why, if the term be necessary, it should not be written simply *Domi-ant*.

Chap. II. *Of Sonatas*.—At p. 11, the principal works of Handel, Emanuel Bach, Haydn, Kozeluch, Clementi, and Duffek, are recommended as models of good music for keyed instruments. P. 14, the use of the word Trio, as the second part of a Minuet, is properly explained. *Septetts* and *Osetts* are, we apprehend, terms found no where but in the present pages, although analogy certainly would authorize their use.

Chap. III. *Of Symphonies*—P. 16. The duodrama Ariadne of Naxos, composed by Benda, in which the two actors speak (not sing) and the music expresses the sentiment by intermediate passages, is highly commended. If we rightly recollect, the Pygmalion of Rousseau was intended for a representation of this kind, if not actually performed.

Chap. IV. *Of Concertos*.—P. 20. It would be well for the lovers of vocal music, if Quantz's rules were strictly regarded. Modern Concertos extend from twenty to twenty-five minutes; and the quarter of an hour allowed by him is never sufficient for the abilities of the performer. The Concerti Grossi, or Grand Concertos of the ancients, should have been characterized as consisting of four obligati, or principal parts; and the omission of wind-instruments in Corelli, Handel, and Avison, should be more particularly noticed. For, in fact, these pieces have lost ground more from the prevalence of great execution, and a new style, than from the labour of their composition, or the intricacy of their effect.

Ch. V. *Of Fugues*.—P. 25. While we congratulate ourselves on the possession of the musical science of Germany, and the improvements upon the treatises of Marpurg, through the medium of Mr. Kollmann's Essays, we cannot help regretting, that the very celebrated "*Saggio di Contrappunto e Fuga*", by the learned Padre Martini, appears to have been unknown, or unregarded, by this very ingenious author. Mr. Jones of Nayland, in his Essay, indeed gave us room to hope, that some day the works of Marpurg would appear under the auspices of the late Mr. Linley and Mr. Baumgarten. This hope however is not realized; and we still recommend to the contributors towards musical literature some abridgment of Martini's Essay; a work to which Dr. Burney has so frequently referred, and of which he has so highly spoken. With the instrumental examples of Marpurg, and the vocal selections of Martini, the lovers of this style would have little left to desire.

We are surprised to find the Fugue of Kerl, printed by Sir John Hawkins, vol. iv. p. 97, ascribed to Handel. The music is indeed the same as the chorus "Egypt was glad;" but it has been always reckoned as not original, and was omitted (if

we mistake not) when that Oratorio was performed at Westminster Abbey, in 1786 or 1787.

Chap. VI. *Of Simple Fugues.*—In the sections of this chapter, which relate to the *answer* of the subject, Mr. Kollmann has very clearly pointed out to his readers the alteration to which the melody is liable from the limitation of the subject, and its answer to the bounds of the octave. The examples, pp. 12 and 13 of the plates, are all masterly and well chosen. We shall extract Mr. K.'s definition of *counter-harmony*, a term taken from Marpurg, but of which he has not favoured us with the original German. P. 40, chap. vi. § 18, 19.

“ OF THE COUNTER HARMONY.

“ § 18. By the *counter harmony* in a fugue, I understand that harmony which is set as an *accompaniment* to the subject or answer. It might be called the counterpoint, as at all events every part of it makes a simple, if not a double counterpoint to the subject or answer. But as we are, in general, accustomed to use the term counterpoint, more in regard to *two* relative points only, than to *three* or *more* parts, I think it best to preserve the above denomination of Marpurg, in saying *counter harmony*.

“ § 19. The said harmony may consist, either of melodies *different* from the subject or answer; or *partly*, or *entirely*, of the subject or answer itself. The *former* is the case, in the first section of the fugue, where the counter harmony begins in one part only, and increases from part to part till the required number of parts is completed; and the *latter* is required in those restrictions of the fugue, where the succeeding subject appears before the preceding is ended, or where subject follows subject in two or three parts, like as in a canon, without any other parts to them.

“ In all the said cases, the following rules must be observed :

“ Rule I. The *whole*, that is to say, the subject and counter harmony together, must be regular according to the rules of *simple counterpoint* (see my Essay on Harmony, chap. xiii. § 3) and double counterpoint contained in it, can make no exception from this rule.

“ Rule II. Every part of the counter harmony must be an *obligato* melody, different from the subject in notes and motion, but related to it in character.”

This chapter concludes with an analysis of four fugues, composed by Mr. Kollmann on the same subject, to exemplify the rules previously laid down. Considerable talents for learned combinations distinguish them all; but we still lament (and perhaps here more than at any other place) the want of explanatory notes joined to the music, the literal references being of less importance.

Ch. VII. *Of Double Fugues.*—P. 49. Examples from Handel; namely; Part of the 12th *grand concerto*, “Hallelujah! we will rejoice.” *Joseph*. “Egypt was glad,” (by Kerl, as before observed)

observed) in the Phrygian mode, or third authentic tone of the Italian church. "And I will exalt him," in the Dorian mode or first authentic tone. "Chemosh no more," *Jephtha*; are adduced to show the nature of double fugues. A triple fugue by Handel, upon a Dorian subject, is given from *Joseph*; "thou knowst our wants," and one from Sebastian Bach, upon the letters of his name, B A C H, meaning B flat, A, C, B natural. This is explained by Mr. K. in a note as follows :

"Respecting the above letters, B A C H, it must be understood, that the Germans call B flat—B and B natural—H. This distinction seems to have arisen at those times, when B flat, as the first accidental note, became to be allowed as a perfect fourth to F. For then the term B remained to the perfect fourth of F, and a new name was given to B natural, out of the alphabet, which, according to the natural order of the letters, fell upon H, the next after G; and to this custom of having the letter H in German notation it is owing, that Kirnberger calls the interval $\frac{1}{2}$ (or $\frac{2}{3}$ to the double octave of $\frac{1}{4}$) I, that being the next letter to H. Respecting the said interval $\frac{2}{3}$, and its inversion $\frac{3}{4}$, see my Essay on Harmony, chap. i. § 7. But the English method of saying B flat and B natural, the same as A flat and A natural, is much better than saying B and H, as above*." P. 52.

We are not quite satisfied with this account of the original use of H, among the Germans; Mr. K. is probably right, but the square B, or B quadro of the durum hexachord, is very similar to the H in form: and the inconsistency of taking a new letter out of its alphabetical series is evident (as Mr. K. allows) to all who see the natural scale written A H C D E F G. It is therefore more likely, that as the B flat, or B molle, was characterized by a round B, the other, from its mere resemblance in form to the H, took that name afterwards.

We are sorry to animadvert again on Mr. K.'s wish to imitate the errors of Kirnberger, by introducing the harmonic prime 7; a note which every practical ear rejects as awkward and inadmissible, either as concord or discord. But as Mr. King has also adopted this fallacious hypothesis, we shall reserve our objections for a future number; when the sandy foundation of that system, which derives the dominant harmony from the addition of the ratio 6:7, will be clearly shown.

As a quadruple fugue, "Let old Timotheus," *Alexander's Feast*, is mentioned. This masterly and extraordinary composition evinces the profound learning and solid judgment of the composer; who, to the four different ideas of the poet, has invented four melodies so peculiarly adapted to the words, and

* See Sir John Hawkins, vol. v. p. 254.

so admirably united through the whole fugue, that Handel appears to greater advantage than either the poet or those he celebrates.

The following testimony of the great merit of Sebastian Bach, deserves recording.

“ In the above particulars (I mean in the choice as well as the examination of subjects for a certain purpose) Handel must have been very great. For all his works shew, that whatever use he made of a subject, it was always with the greatest knowledge, and yet with such a natural ease, that his most scientific fugues bear not the least sign of any want of entertaining variety. That Sebastian Bach was also great, and perhaps without a rival in the same particulars, appears from the well-known anecdote, how his son *Emanuel* shewed him one day a subject for a fugue, with the varieties he thought it would afford, asking if he thought there were more varieties contained in it. The father then, as it said, looked at the subject but a little while, and returned it, saying “ *no more.*” This short answer made the son curious to examine the subject himself more minutely; but he found that his father had been perfectly right, for he could do no more with it than what his father said.” P. 55.

Chap. VIII. *Of Canons.*—P. 56. Mr. K. thus explains the nature of this species of music.

“ § 1. A *canon* is a piece, in which the *whole* beginning part or melody is imitated by the other parts. The exceptions from this general definition will appear under *finite* canons, and canons by augmentation. Respecting the term *canon*, see chap. v. § 2.

“ The melody which is to be imitated may be called the *subject*, like as in fugues; and every part which imitates the subject, its *reply*. These terms therefore I shall make use of in the present and the following chapter.

“ § 2. The art of the canon is the highest degree of mechanical contrivance in musical imitation, and deserves to be studied as well as fugues and double counterpoint. For it is useful, not only in those cases where real canons are to be written, but also in the invention of a subject for a fugue, which it enables us to construct so, as to be calculated for any intended restriction; and it affords a great variety of practice and amusement, by making us acquainted with combinations of sounds, different from those in all other sorts of musical pieces.

“ A very good observation respecting the use of studying canons, see in Dr. Burney’s *General History of Music*, vol. ii. p. 508.” P. 56.

Many admirable examples from E. Bach, Fasch, Kirnberger, Bevin, Dr. Burney, &c. are given; but the Italian masters are not mentioned; nor the ancient mode of indicating their nature by a word or short sentence, which was the *canon*, or *rule*, for decyphering them. See Padre Martini (*Saggio di Contrappunto e Fuga*) T. I. p. 209; T. II. p. xxiv.

Chap. IX. *Of the Construction and Resolution of Canons.*—The canon by Kirnberger, No. I. plate xxxi. *per Tonos* by fifths,

fifths, is very ingenious; but the division of the scale into three major thirds, C-E E-A flat (or G sharp) and A flat C is objectionable, A flat never can be G sharp, while the true nature of intervals is understood.

Ch. X. *Of Vocal Music*.—P. 74. Mr. K. advises the composer not only to use intervals easy to sing, but also to be cautious how those intervals are accompanied. A very curious example is given (Plate L explained p. 75) of the unison being difficult to retain, if the harmony is irregular. Mr. K. refers to Holden's Essay, Art. 220—225, for some useful observations.

The various parts of this chapter deserve particular attention, and we might make many extracts if our limits would permit.

Ch. XI. *Of Instrumental Music*.—P. 87. Mr. K. has made a small mistake in the Italian name for the double bass. It should be *violone*, not *violono*: and, in respect to the instrument itself, he should have remarked, that some are played with only three strings, A D G, and others with four, which may be tuned differently at the pleasure of the performer, either in fourths or fifths.

We doubt very much whether the trumpet can produce 1 , or $\frac{1}{2}$, with any effect. Mr. Kollmann's scale is right, but he should have mentioned its commencement at G one third, and the custom of Handel, &c. &c. who have written the trumpet parts in C or D, &c. according as the key stood in the score.

How the scale of the horn can produce the chromatic notes of every octave as quoted by Albrechtsberger; we are ignorant. It cannot do it naturally, and therefore all composers should be informed, that it only differs from the trumpet, in being a *tener*, and not a treble instrument.

The *trombone* (for the same reason as *violone*;—*one* being the Italian augmentative syllable to express magnitude) takes every semitone by means of the sliding tube, which Mr. K. has not remarked. The *French-horn*, unless it plays in C, never gives the sound exactly an octave lower than it is written; for instance, in A the key-note is only a third lower, in G a fourth, in F a fifth, &c. &c. Mr. Shield has favoured us with a very useful table of the exact notes which the horns produce (Introduction to Harmony, p. 95.)

§ 16. P. 96. *Of Pieces for the Organ*.—The English are singular in applying the term *diapason* to the chief stop of the organ. On the continent, a more accurate nomenclature takes place. We shall present the reader with Mr. K.'s explanation.

“ N. B. Respecting the terms sixteen foot, eight foot, &c. I must observe, that in Germany any stop of the same pitch or acuteness as the *diapason*, is called an *eight* foot stop; those which give every note

an octave lower or more grave than the diapason, are called *sixteen foot stops*; every note two octaves lower than the diapason makes a *thirty-two foot stop*; every note one octave higher than the diapason makes a *four foot stop*; two octaves higher, a *two foot*; three octaves higher, a *one foot*; and a twelfth higher, a *three foot*. These denominations have been adopted according to the length of the largest pipe of some stops, in ancient organs; but at present they denote only the above pitch of every stop. According to them, one says a trumpet of *thirty-two foot*, *sixteen foot*, *eight foot*, or *four foot*; instead of a *double double trumpet*, *double trumpet*, *trumpet*, and *clarion*. I thought it necessary to give this little explanation of the above names of the stops, on account of those readers who might meet with German treatises of music, where they are used. The names of every stop in the large organ at Haerlem, according to the above descriptions, see in Dr. Burney's *Present State of Music in Germany*, &c. vol. ii. p. 306." P. 97.

P. 98. The use of pedals, and the defects to which a player is liable, who attempts to supply their place by holding down a note with its' subsemitone, termed by Mr. K. a *bass grace*, are ingeniously demonstrated.

Ch. XII. P. 100. *Of Style and National Music*.—Mr. K. characterizes four styles of music; the church, chamber, theatre, and open field. Upon all of these, he makes useful and judicious remarks. The three great national styles are, according to Mr. K. the Italian, the German, and the French. We are sorry to differ with so learned a foreigner, when his small acquaintance with our English masters induces him to think, that we have made a mixture from the best composers of all nations, who have resided among us, and not formed any style of our own. But from the days of Morley down to Purcell, and from Purcell to the present day, have we not had great and *original* composers, whose style has been their own? Are not the works of Croft, Green, Nares, and Boyce, in the church-style, original? Are not the theatrical melodies of Arne, Howard, Arnold, Dibdin, and Shield, original? Are not the glees of Webbe, Stafford Smith, Stevens, and Callcott original? If these occasionally imitate other composers (and doubtless many of them do) what shall we say to Handel? With an inexhaustible fund of invention and knowledge, he formally trod in the steps of a French composer, and made his overtures generally on the precise model of those by Lulli; a slow movement, fugue and minuet. It is with great pleasure we learn, that Dr. Burney has been collecting dance-tunes, and national songs, from all parts of the world; and we cordially unite with Mr. K. in the wish that they may be soon given to

the public. Mr. K. concludes his work with a short explanation of the following pieces :

Allemande	Bouree	Chaconne
Courante	Gavotte	Gigue
Loure	Passacaille	Passepied
Pastorale	Polonoise	Rigaudon
Sarabande	Siciliana	Waltzer.

Thus terminate Mr. K.'s two Essays on the science of music in general ; which, if they have been as productive of emolument, as they are deserving of encouragement, will no doubt appear again in a more convenient form, and become one large quarto volume, with the examples intermixed upon plates ; as in Dr. Burney's, and Sir J. Hawkins's History. We should be happy to pay immediate attention to the new work of this author, upon Thorough Bass, which has been lately published ; but the prior claims of Mr. King and Mr. Shield demand our immediate notice : and as we have much to lay before the public on both those useful works, particularly the latter, we shall continue our observations in the succeeding number.

ART. IX. *Transactions of the Royal Society of Edinburgh. Vol. V. Part I.* 4to. 116 pp. 5s. 1799.

FIVE Papers form the contents of this publication ; of the nature of which our readers will be informed in the following paragraphs.

I. *Investigation of certain Theorems relating to the Figure of the Earth.* By John Playfair, F. R. S. Edin. and Professor of Mathematics in the University of Edinburgh.

Notwithstanding the efforts of the greatest mathematicians, from the time in which Newton first demonstrated the spheroidal figure of the earth, to the present day, the proportion between the polar and the equatorial diameters of the earth, has not yet been accurately determined ; and, indeed, some weighty obstacles seem to obstruct the way to the attainment of that object, at least beyond a certain limit.

The principal causes which impede the accurate determination of that proportion, as Mr. Playfair justly observes, are the local irregularities in the direction of gravity.

“ Of these irregularities, that which arises from the attraction of mountains has had its existence proved, and its quantity, in one case, ascertained, by the very accurate observations of the present Astronomer

mer-Royal at Schehallien in Perthshire. We may trace the operation of this cause in many of the degrees that have been actually measured. Thus, in the degree at Turin, when divided into two parts, and each estimated separately, that which was to the north of the city, and pointed toward Monte Rosa, the second of the Alps in elevation, and the first perhaps in magnitude, was found greater in proportion than that toward the south, the plummet having been attracted by the mountain above mentioned, and the zenith made of consequence to recede toward the south. There are no doubt situations in which the measurement of a small arch might, from a similar cause, give the radius of curvature of the meridian infinite, or even negative.

“ But there is another kind of local irregularity in the direction of gravity, that may also have had a great effect in disturbing the accuracy of the measurement of degrees. The irregularity I mean is one arising from the unequal density of the materials under and not far from the surface of the earth; and this cause of error is formidable, not only because it may go to a great extent, but because there is not any visible mark by which its evidence can always be distinguished. The difference between the primary and secondary strata is probably one of the chief circumstances on which this inequality depends. The primary strata, especially if we include among them the granite, may often have three times the specific gravity of water, whereas the secondary, such as the marly and argillaceous, frequently have not more than twice the specific gravity of that fluid. Suppose, then, that a degree is measured in a country where the strata are all secondary, and happens to terminate near the junction of these with the primitive or denser strata, the line of which junction we shall also suppose to lie nearly east and west; the superior attraction of the denser strata must draw the plummet toward them, and make the zenith retire in the opposite direction; thus diminishing the amplitude of the celestial arch, and increasing, of consequence, the geodetical measure assigned to a degree. From suppositions, no way improbable, concerning the density and extent of such masses of strata, I have found, that the errors, thus produced, may easily amount to ten or twelve seconds.

“ While we continue to draw our conclusions, about the figure of the earth, from the measurement of single degrees, there appears to be no way of avoiding, or even of diminishing, the effects of these errors. But if the arches measured are large, and consist each of several degrees, though there should be the same error in determining their celestial amplitudes, the effect of that error, with respect to the magnitude and figure of the earth, will become inconsiderable, being spread out over a greater interval; and it is, therefore, by the comparison of two such arches that the most accurate result is likely to be obtained. But, in pursuing this method, since the arches measured cannot be treated as small quantities, or mere fluxions of the earth's circumference, the calculation must be made by rules quite different from those that have been hitherto employed. These new rules are deduced from the following analysis.” P. 5.

It is not in our power to give our readers an idea of this ingenious analysis, or of the rules which are derived therefrom,

without the diagram. The rules are clearly exemplified, and adapted to a variety of measurements. The method of carrying the approximation on to a great degree of accuracy, is likewise distinctly pointed out; to which the following paragraphs are subjoined.

“ The same thing that renders the comparison of large arches of the meridian useful for lessening the effect of errors arising from irregularities in the direction of gravity, makes it serve to diminish the effect of all the errors of the astronomical observations at the extremities of the arches, from whatever cause they arise. They are all diffused over a greater interval, and have an effect proportionally less in diminishing the accuracy of the last conclusion.

“ The measurement therefore of large arches of the meridian, especially if performed in distant countries, is likely to furnish the best *data* for ascertaining the true figure of the earth; and on this account extensive and accurate surveys, such as that above-mentioned, are no less interesting to science, in general, than conducive to national utility. The survey of this island, when completed, will furnish an arch of the meridian, beginning at the same parallel where that measured in France terminates, and nearly of the same extent, so that the length of an arch of more than 16° , or almost a twentieth of the earth's circumference, will become known. The different portions of this arch compared with one another, or with the arch measured in Peru, will afford a variety of *data* for determining the true figure of the earth.

“ But surveys of the kind now referred to, afford likewise other materials from which the solution of this great geographical problem may be deduced. These are chiefly of two sorts, viz. the magnitude of arches, either of the curves perpendicular to the meridian, or of the circles parallel to the equator. Examples of the first of these have been given by General Roy and Mr. Dalby; the observations which follow are directed toward both.” P. 12.

But for those observations we must refer our readers to the paper itself, which is highly deserving of the attention of mathematicians.

II. *Account of certain Phenomena observed in the Air Vault of the Furnaces of the Devon Iron Works; together with some practical Remarks on the Management of Blast Furnaces.* By Mr. Roebuck.

These iron works are situated on the banks of the river Devon, which runs into the Frith of Forth, three miles distant from Alloa, and eight from Stirling.

An accurate description, accompanied with a section of two blast furnaces belonging to the above-mentioned works, form the beginning of the paper. Their construction is briefly as follows :

Two large blast furnaces are formed on a steep bank, by two pits sunk in a very solid stratum of coarse-grained freestone. At the back of the two furnaces, next the bank, the air vault is excavated, and formed by a mine drove in the solid rock. This vault has an aperture at one end to receive the air from the blowing machine, which is actuated by a Newcomen's fire-engine; and has two apertures at the opposite end, one of which receives the eduction pipe, and the other is a door to give admittance occasionally into the vault.

“As the rock is extremely close and solid, the vault is dry, except that a little water oozes very gently from the side next the bank in small drops, and does not appear to exceed an English pint in 24 hours.”

“When the furnace,” says this author, “was put in blast, after having been filled with coakes, and gently heated for more than six weeks, the keepers allowed it to have but little blast at first, giving it a small blow-pipe of about $2\frac{1}{4}$ inch diameter, and likewise letting off a very considerable quantity of air, at the escape, or safety valve on the top of the iron wind chest, as it is a received though erroneous opinion among them, that the blast must be let on very gradually for some months. From the construction of this valve, it was impossible to ascertain the exact proportion of the blast they thus parted with, but I believe it was very considerable. The consequence was, that the furnace, after it had been in blast for several days, never seemed to arrive at its proper degree of heat, but was always black and cold about the tweer in the hearth, and appeared in danger of choking, or gobbing, as it is termed.

“After various experiments tried in vain, by the keepers and the Company's engineer, and others, (indeed they tried every thing, except giving the furnace a greater quantity of air, which, as I afterwards ascertained, was all that it wanted) they concluded, that the air vault was the cause of the whole mischief; and, to confirm their opinion, they said they had now discovered that water was, in considerable quantities, driven out of the air vault through the blow-pipe, which cooled the furnace; and they insisted, that the power of the engine was such as to force water out of the solid rock; so that this method of equalizing the blast never would succeed. The other managing partner was so much alarmed by these representations, that he began to consult with the engineer, and others, about finding a substitute for the air vault at any expence.

“As the plan of the blowing apparatus had been adopted at my recommendation, and was now so loudly condemned on account of the water, I had other motives, than mere interest, for trying to become better acquainted with the phenomena attending it. I accordingly determined to go into the air vault, and to remain inclosed in the condensed air while the engine was blowing the furnace. It is an experiment that perhaps never was made before, as there never existed such an opportunity. I could not persuade the engineer, or any other of the operative people about the work, to be my companions, as they
- imagined

imagined that there was much danger in the experiment. Mr. NEIL RYRIE, however, one of the clerks of the Devon Company, had sufficient confidence in my representations to venture himself along with me.

“ The machine had been stopped about two hours previous to our entering the vault, and we found a dampness and mistiness in it, which disappeared soon after the door was shut fast upon us, and the engine began to work in its usual manner. After four or five strokes of the engine, we both experienced a singular sensation in our ears, as if they were stopped by the fingers, which continued as long as we remained in the condensed air. Our breathing was not in the least affected. I had no thermometer with me, but the temperature of the air felt to us the same as that without the vault. Sound was much magnified, as we perceived, when we talked to each other, or struck any thing; particularly, the noise of the air escaping at the blow-pipe, or waste valve, was very loud, and seemed to return back to us. There was no appearance of wind to disturb the flame of our candles; on the contrary, I was surprised to find, that when we put one of them into the education pipe, which conveys the wind from the vault to the furnaces, it was not blown out. There was not the smallest appearance of any drops of water issuing out of this pipe. The oozing and dropping of water from the side of the rock, next the bank, seemed the same as before the condensation was made in the vault. In short, every thing appeared, in other respects, the same as when we were in the common atmosphere. Having remained about an hour in the condensed air, and satisfied ourselves that no water, during that time, that we could in the least discover, was agitated and forced out of the rock and vault by the power of the blast, as was imagined and insisted on, we gave the signal to stop the engine. As soon as it ceased to work, and the condensation abated, and before the door of the vault was unscrewed, *the whole vault, in a few seconds, became filled with a thick vapour, so that we could hardly see the candles at four or five yards distance.* The door being now opened, the work people, anxious to know our situation, and what had occurred, came into the vault, and prevented any further observations.

“ I now endeavoured to account for this curious appearance of the water, which only shewed itself occasionally, in very small quantities, at the twer, and at a hole I ordered to be made in the bottom of the wind chest to collect it more accurately, for it never was observed, but either when the engine, after working slowly, was made to work quicker, or, after having been stopped for a few minutes, was set to work again.

“ I considered the vapour which we had discovered in the vault to arise from the moisture of the side of the rock next the furnace, which being expelled by the great heat of the furnace, and converted into vapour, was able to force its way through the pores of the rock into the vault, but that being in a manner confined within the rock, by the pressure of the condensed air, it found itself at liberty to come into the vault, only when the condensation abated considerably, or was totally removed by the going slow, or stopping of the engine. It also occurred to me, that the air, in a state of condensation, might possibly

be capable of holding a greater quantity of water in solution, which might precipitate suddenly into vapour or mist when the condensation abated. I imagined, therefore, that the very small quantities of water we at times discovered, proceeded from nothing else but this vapour, in its passage to the furnace along with the blast, being condensed into water, by the coolness of the eduction pipe and iron wind chest. The quantity of water did not appear to amount to a gallon in twenty-four hours.

“ A few days after I had made this experiment, the water ceased entirely to make its appearance, either at the tweer, or at the hole in the wind chest; but the furnace did not come into heat for a long while after, and indeed not till the keepers let much more air into it by a larger blow-pipe, and allowed less air to escape at the safety valve. It is probable that the rock was now become perfectly dry by the continued heat of the furnace.

“ My experiment had the good effect to remove all the prejudices against the plan I had adopted of blowing the furnaces, and likewise prevented the other partner from laying out a large sum of money, by stopping the works, and altering the blowing machinery. Indeed, it has since been admitted, by all who have seen it at work, to be the most simple and effective method of equalizing the blast of any yet put in practice.” P. 33.

The persons belonging to these iron works might not have hesitated to have ventured themselves into the air vault; nor would perhaps Mr. R. have called this the first experiment of the kind, if they had recollected that divers, and especially the late Mr. Spalding, of Edinburgh, have frequently remained for a considerable time in their diving bells, the air of which is condensed incomparably more than that of the above-mentioned air vault.

In the latter part of the paper an improvement is mentioned, which, we have no doubt, may prove very advantageous to works of the like sort. Mr. R. observes, that since the quantities of any fluid issuing out of the same aperture, are as the square roots of the pressures, it follows, that it would require four times the power to expel a double quantity of air through the same aperture, in the same time. Also, considering that the quantity and intensity of heat, which is produced in blast furnaces, and consequently its effects, are in proportion to the quantity of air decomposed in the process of combustion, without regard to its greater velocity; he concluded that by increasing the quantity of air thrown into a furnace, though its velocity should be diminished, they might probably increase the effect of the furnace. The propriety of his reasoning was evinced by the success of his experiments. For by increasing the bore of the blow-pipe from $2\frac{3}{4}$ inches diameter to $3\frac{1}{2}$, the produce of the furnace was increased by more than 13 tons of iron per week.

(To be concluded in our next.)

ART. X. *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the United Church of England and Ireland; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches. London, published for John Reeves, Esq. One of the Patentees in the Office of King's Printer. 8vo. 8s. 6d. bound. Wright, Piccadilly. 1801.*

IT is with peculiar pleasure that we see Mr. Reeves distinguishing himself by publications of the most useful kind, and particularly those which are calculated for the service of religion. We receive these works with the more peculiar satisfaction from him, a man whom, for his spirited political conduct, thousands have calumniated without knowing, but whom no valuable person ever knew without esteeming; a man, supposed by many to be only a politician, but one, in fact, in whom politics are subservient to nothing but a truly honest zeal for virtue and religion. That he is learned, he has made it unnecessary for us to say, by publishing learned works*; that he is a judicious as well as an accurately informed friend to religion, appears in the present publication.

Many valuable works have been written illustrative of our excellent Liturgy; but, to unite such an illustration with the Liturgy itself, in a form intended for common use, has not been often attempted; never with such skill and success as in the present instance. In an English Prayer-Book, neatly printed by Didot at Paris, in 1791, for a London bookseller†, short Prefaces were given to the Liturgy at large, to the Litany, to the Collects, &c. to the Communion Service, and to the Psalms. These were drawn up for the purpose by a clergyman, whose name is not there mentioned, but is known to us, and contain very useful and instructive matter. Something of a similar kind, but more extensive, is performed in Mr. Reeves's Introduction to the present volume; which, as he too modestly says, "pretends to no merit of its own, but that of selection and brevity," being founded upon the writings of others; among whom Comber, Nichols, Wheatley, Horne, and Wells, are enumerated in the margin. It is merely justice to assert, that the selection has been made with eminent judgment; and that the brevity, though sufficiently observed for convenience, is not such as to withhold any thing of essential use. In selecting

* See p. 341, of this Number.

† Mr. Edwards and Co.

also,

also, Mr. R. has made the matter his own, by clothing it in new words, and giving it the clearest arrangement.

The author begins with the History of the Common Prayer, in which we observe only one deficiency, the omission of the names of the Commissioners under Edward VI. and at the various revisals, which are properly, in our opinion, given in the Preface to Didot's Prayer-Book. He then takes the Services and Offices in their order, as they stand in the book; and under every head communicates such information as is most essential and instructive to the general reader. We shall give a specimen of this Introduction, from a part which contains peculiarly curious matter.

“ OF THE FIRST RUBRIC.

“ To have a clear understanding of the direction given in this first Rubric, for the *Order of Morning and Evening Prayer*, the *Place* where they are to be said, and the *Ornaments* of the Church and Minister, it will be proper to consider shortly the following circumstances.

“ God appointed to his peculiar people, the Jews, their set times of public devotion; commanding them to *offer up two lambs daily, one in the morning, the other at even*; Exod. xxix. 38; Numb. xxviii. 3. We find, from other passages of Scripture, that these offerings were at their *third and ninth* hour, which correspond with our *nine* in the morning and *three* in the afternoon. Thus these burnt offerings, being the types of the great Sacrifice, which Christ, the Lamb of God, was to offer up for the sins of the world, were actually sacrificed at the same hours, wherein his death was begun and finished; for about the third hour, or nine in the morning, he was delivered to Pilate, accused, examined, and condemned to die; about the sixth hour, or noon, this Lamb of God was laid upon the altar of the cross; and at the ninth hour, or three o'clock, he yielded up the ghost.

“ Accordingly, all Christian Churches have had their Morning and Evening public devotions; the Church of England, however, has not prescribed any fixed hour, but has left the determination thereof to the ministers that officiate, who appoint it according to the circumstances of respective places, and as they judge it most convenient and proper.

“ When Christianity became the established religion of the Eastern and Western empires, and Churches were built for the celebration of Divine Service, they gave to them an oblong form; which was chosen, it is said, as resembling a *ship*, a common metaphor, by which the Church used to be represented; to remind us, that we are tossed up and down in this world, and that, out of the Church, there is no safe passage to Heaven, the country at which we all hope to arrive. It was always divided into two parts, the *Nave* (probably from *navis*, a ship) or body of the Church, and the *Sacrarium*, since called the *Chancel*, because it was divided from the body of the Church by slender rails, called *Cancelli*. The Nave was common to all the people, and was considered as representing the visible world; the Chancel was peculiar to the priests and sacred persons; and, in the eyes of pious speculation,

tion, was deemed to typify Heaven. This end of the Church was always to the East, in which they had a respect to Christ, who is stiled the *Day Spring from on high*, Luke i. 78; for, as the East is the birth-place of the natural day, so Christ is the true sun of righteousness, who arose upon the world with the light of truth when it sat in the darkness of error and ignorance: since, therefore, we must in our prayers turn our faces to some quarter, it has been judged fittest, that it should be towards the East; which, for the above reasons, and from similar expressions in Scripture, has been deemed symbolically to be the peculiar residence of God. In the Chancel always stood the altar, or communion-table, which none were allowed to approach but such as were in holy orders, unless it was the Emperor, at the time he made his offerings; who was immediately thereupon to return again. In our Cathedral Churches the choir is the Chancel.

“ Churches used to be solemnly consecrated; and the Dedications of them were celebrated with great festivity and rejoicing. Besides the performance of divine offices, the singing of hymns and psalms, the reading and expounding of the Scriptures, sermons, and orations, receiving the holy sacrament, prayers, and thanksgiving, there were liberal alms bestowed on the poor, and great gifts made to the Church. These dedications were constantly commemorated afterwards every year; this annual solemnity usually lasted eight days, and was one of the religious customs observed in this kingdom till the 28th of Henry VIII. when, by a decree of Convocation, confirmed by the King, Feasts of Dedication were ordered to be established in all places throughout England, on one and the same day, namely, the 1st of October. The Wakes, which are still observed in many country villages, and are holden upon the Sunday that follows the Saint's day, whose name the Church bears, are the remains, not of these Dedications, but of the Old Church Holidays, which were feasts kept in memory of the Saint, to whose honor the Church was dedicated, and who was therefore always called the Patron of such Church. Every Church being the Lord's House, as the name imports*, is in truth dedicated only to God; yet, at its consecration, it was generally distinguished by the name of some Angel or Saint, chiefly that the people, by frequently mentioning such distinguished names, might be excited to imitate those virtues, which holy men may acquire, and which belong inherently to Heavenly Beings.

“ Nothing need be said here upon so extensive a subject, as the ministerial office and character, and the distinct orders of Bishop, Priest, and Deacon; the Rubric goes no further than to speak of their ornaments, which are to be retained, as they were used in the second year of Edward VI. Thus we are referred to the first Common Prayer-Book of Edward VI. where we find directions for wearing various articles of ornament in dress, which are now out of use, and hardly known to us; for, besides the surplice and hood, which are now used, there are the rochette or albe, cope or vestment, the pastoral staff, and tunicles. Some of these were deemed to retain in them too much of the Popish reverence for indifferent things; and it was accordingly, in

* *Κυριακή οἰκία*, from whence, *kirche*, *kirk*, *church*.

the second Book of Edward VI. directed, that the minister should not, at the Communion, wear an albe, vestment, or cope; but, if a Bishop, he should have a rochette; and, if a Priest or Deacon, a surplice only. However, in the next Review under Queen Elizabeth, the Rubric of the first Book was restored, which order has continued ever since, being, as we have just seen, referred to in our present Rubric.

“ The *Surplice*, or *Superpelliceum*, is said to be so called, because anciently this garment was put *super tunicas PELLICEAS de pellibus mortuorum animalium factas*, upon leathern coats made of the hides of dead beasts; symbollically to represent, that the offence of our first parents, which brought us under the necessity of wearing garments of skin, was now hid and covered by the grace of Christ; and that, in consequence, we are clothed with the emblem of innocence. There is certainly very high example, and very long practice, for using a white garment in divine worship. It is observable, that the Antient of Days, in Daniel, [Dan. vii. 9.] is represented as having garments *white as snow*; when our Saviour was transfigured, his raiment was *white as the light*; and whenever Angels have appeared to men, they have always been clothed in white linen; Matth. xxviii. 3, et passim. Linen also was deemed more cleanly than woollen, and was therefore preferred for the Priest's garments, under the law, during the public service. The Priests were to wear a *linen Ephod*, Exod. xxviii. 4, 5. 1 Sam. ii. 18. The Levites also, that were singers, were arrayed in *white linen*, 2 Chron. v. 12. The armies that followed the Lamb were *clothed in fine linen, white and clean*; and to the Lamb's wife was granted, that she should be arrayed *in fine linen, clean and white*; for the *fine linen is* (that is, represents) *the righteousness of Saints*; Revel. xix. 14, 8.

“ As to its shape, it has been observed, that, as the garments used by the Jewish Priesthood were *girt tight round*, to signify the *bondage* of the law, so the *looseness* of the surplice used by the Christian Priests, signifies the *freedom* of the Gospel.

“ So much may be said for the significancy of a dress, which might however be sufficiently defended, if we only regarded its conveniency, gravity, and decency; how it should lose all these favorable considerations, merely because it is also worn by Popish Priests, it is not easy to see.

“ The *Hood*, in Latin called *Caputium*, or *Cucullus*, is another part of the old ministerial dress still in use. The *Cucullus* was a habit among the ancient Romans, being a coarse covering for the head; from the Romans it was taken up by the Monks and Ascetics, who assumed this covering for the head, as suited to their reservedness; when they pleased, they might let it fall back, and hang down behind. After this, it came to be used by the members of Cathedral Churches and Colleges, though these persons were not permitted to wear it in the same manner as the Monks. From them the Universities adopted it, to distinguish their different degrees, varying the materials, colour, and fashion, according to the difference of the several degrees. That these academical honors may be known abroad, as well as in the Universities, the Church enjoins by this Rubric, and in Canons 17, 25, and 58, that every minister, who is a graduate, shall wear his proper hood during divine service; all others are forbidden to wear any such, under
pain

pain of suspension; allowing them, however, in the room of it, to wear upon their surplices some decent tippet of black, "so it be not silk."

To this Prayer-Book are added the Articles of Religion, and an Office for the *Visitation of Prisoners*, taken from the Irish Common Prayer-Book, that this edition may be deemed complete for the use of both countries; though, as the editor observes, such additions seem to be repealed by the 5th article of the Union. The account of the Psalms, with the Prefaces to each, and the Tables and Indexes, are highly useful. It were to be wished that the Tables of Moveable Feasts had been calculated on beyond 1804; but perhaps authority was wanting for such a step. Every thing considered, however, this edition of the Common Prayer must be a valuable acquisition to the Church; and is an honourable testimony, among many others, of the fineness of Mr. Reeves for holding a share in that Patent to which the judgment of the late administration appointed him.

ART. XI. *The Works and Life of Robert Burns.*

(Concluded from vol. xvi, p. 379.)

WE return with pleasure to the works of this original writer, after a longer interruption than we could have wished. One advantage has however arisen from this interruption. It has enabled us to ascertain, that our praises of Burns, and our commendation of his editor, have been ratified by the judgment of the public, and that our opinion has been confirmed by the concurrence of every person for whose taste we have any respect. A second edition of the collection has already appeared; a proof of public approbation so clear, that it cannot be necessary for us to insert many more specimens from a work so generally read. We shall however insert a few, without confining ourselves to any strict order, subjoining to each quotation such observations as it may suggest to us. "*The Lament of Mary Queen of Scots*," vol. iii, p. 313, is a poem of singular merit. Whether the merits of that unfortunate Princess will endure impartial discussion, in plain prose, may perhaps well be doubted; but her sufferings are certainly a beautiful subject for poetry. Her miseries seem however hitherto rather to have biased the judgment of historians than to have animated the genius of poets. Burns was too zealous a Scotchman, and too much of a Jacobite, not to have all his feelings roused by her fate; and the following lines, of exquisite sensibility, will show how strongly he could feel and paint her wrongs.

“ But

“ But as for thee, thou false woman,
My sister and my foe*,
Grim Vengeance yet shall whet a sword,
That through thy soul shall gaet.

The weeping blood in woman’s breast
Was never known to thee,
Nor the balm that draps‡ on wounds of woe
Frae§ woman’s pitying e’e||.

My son! my son! may kinder stars
Upon thy fortune shine;
And may those pleasures gild thy reign,
That ne’er wad¶ blink** on mine.

God keep thee frae†† thy mother’s faes‡‡,
Or turn their hearts from thee;
And where thou meetst thy mother’s friend,
Remember him for me!

Oh! soon to me may summer suns
Nae§§ mair light up the morn,
Nae mair to me the autumn winds
Wave o’er the yellow corn.

And in the narrow house of death
Let winter round me rave,
And the next flowers that deck the spring
Bloom on thy peaceful grave.”

If the author of these charming verses had been still alive, we should have counselled him to remove the little appearance of Scotch phraseology, which may repel some readers from the perusal of the poem. It is in this poem only an *appearance*, by which some English readers may be disgusted, and no poetical advantage can be gained. In the above stanzas there are scarcely any Scotch words. The author has only disguised a few English words in Scotch orthography; and as the majority of the words, and even some entire stanzas, are perfectly English, the result is an useless and unpleasant jumble of dialects. In those comic poems, which paint the manners of the Scotch peasantry, there is a peculiar propriety in the use of the Scottish dialect; and wherever that dialect can boast expressions more significant, more tender, or more elegant, than the English (which happens sometimes, though less frequently than provincial partiality may suppose) a Scottish peasant may certainly avail himself of these advantages of his native speech, which he will write better and more easily, because it is his native speech. But for such a confused mixture of mere Scotch

* foe. † go. ‡ drops. § from. || eye. ¶ would.
** shine for a short time. †† from. ‡‡ foes. §§ no more.
spelling

spelling with English words, as we see in the above extract there is no such plea. Let us advise writers of Scotch verse to use their provincial language only where it has a real superiority, sufficient to compensate the disadvantage of sometimes deterring, and always displeasing and perplexing English readers. But to return from such minute criticism to the contemplation of the genius of Burns, which never perhaps appeared more conspicuous than in the following noble Song, which seems to us to deserve a high place in the first class of lyric poems.

“ BANNOCKBURN*.

Robert Bruce's Address to his Soldiers.

Scots who hae wi' Wallace bled,
 Scots whom Bruce has often led,
 Welcome to your gory bed,
 Or to glorious victory,
 Now's the day, and now's the hour,
 See the front o' battle lour,
 See approach proud Edward's power,
 Edward, chains, and slavery!

Wha will be a traitor knave,
 Wha can fill a coward's grave,
 Wha sa bafe as be a slave?
 Traitor! coward! turn and flee.
 Wha for Scotland's king and law,
 Freedom's sword will strongly draw,
 Freeman stand, or freeman fa',
 Caledonian on wi' me.

By Oppression's woes and pains,
 By your sons in servile chains,
 We will drain our dearest veins,
 But they shall be—shall be free!

Lay the proud usurpers low,
 Tyrants fall in every foe,
 Liberty's in every blow,
 Forward let us go or die!" Vol. iv. p. 125.

Those who consider the artifices of style as the principal merit of poetry, will probably wonder at the high place which we have assigned to this little Song. Still less can we expect the concurrence of those paradoxical critics, who transmute faults into merits, who deem obscurity a great poetical excellence, and even an indispensable quality of the higher ode. We have

* In the famous battle of Bannockburn, which was fought on Monday, the 24th of June, 1314, the English army, under Edward II. was completely defeated by Robert Bruce, who by that signal victory established his own power, and the independence of his country.

no hope of, and indeed we have scarce a wish for the concurrence of such readers or judges of poetry. But those who regard the power of inspiring passion as the noblest excellence of an ode; who know that passion has no leisure for elegance; that it is hardly reconcileable with that refinement of thought, or profusion of imagery, which are the principal causes of obscurity; that impassioned language is simple, negligent, abrupt, vehement, full of repetition, confined to its object, and, though often disorderly, yet more than clear, because peculiarly significant; those who have formed such a taste, and adopted such a standard of excellence in lyric poetry, will perhaps not blame us for saying, that we think this song scarcely inferior in spirit and energy to any English Ode that has appeared since Alexander's Feast. The fire which breathes through this Song seemed too great to have been inspired by retrospective patriotism, by the defeat of an invasion which occurred near five centuries ago. We suspected that more recent events must have contributed to kindle such a flame, and the suspicion is changed into certainty, by a passage in one of the poet's letters. "The accidental recollection of that glorious struggle for freedom, associated with the glowing ideas of some other struggles of the same nature, not quite so ancient, roused my rhyming mania." Vol. iv. p. 110. In the page before, alluding to the victory of Bannockburn, Burns says, "So may God ever defend the cause of truth and liberty, as he did that day!"

This Letter is dated in September, 1793. There can therefore be little doubt that the democracy of Burns had more share in producing this song, than his reverence for the memory of Robert Bruce. So complete and deplorable was his delusion, that he thought he was doing honour to the ancient heroes of his native land, when he confounded them with the slaves of Robespierre, whom he thought the soldiers of liberty! and on whose arms he implored the benediction of God. Yet it never ought to be forgotten, that in the midst of this wretched delusion, Burns was preserved by the natural vigour of his understanding, and by the honest feelings of his heart, from those detestable excesses into which so many men of more knowledge and prouder pretensions have fallen. His democracy had not so debased and befogged his mind, that he could contemplate with pleasure, or even with patience, the idea of a French force employed in *reforming* the government of Great Britain. He was far below the level of those *Patriots*, who implored the aid of the oppressors of Switzerland for the delivery of Ireland! As a specimen of the natural strength of a constitution, not totally subdued even by the revolutionary plague, we insert the following song, distinguished by the usual
spirit

spirit of Burns, admirably appropriate to the occasion for which it was written, and too animated to leave any doubt of the sincerity of the honest and generous, though deluded poet.

“ THE DUMFRIES VOLUNTEERS, APRIL, 1795.

Does haughty Gaul invasion threat ?

Then let the loons* beware, Sir !

There's wooden walls upon our seas,

And volunteers on shore, Sir.

The Nith shall run to Corfineon,

And Criffell sink in Solway ;

Ere we permit a foreign foe,

On British ground to rally.

O, let us not let snarling tykest,

In wrangling be divided ;

Till flap come in an unco† loon,

And wi'§ a rung|| decide it.

Be Britain still to Britain true,

Amang¶ ourselves united ;

For never, but by British hands,

Maun** British wrangst†† be righted.

The kettle of the kirk and state,

Perhaps a clout‡‡ may fail in't ;

But deel§§ a foreign tinkler loon,

Shall ever ca'¶¶¶ a nail in't.

Our father's blude¶¶ the kettle bought,

And who wad*† dare to spoil it ?

By Heav'n! the sacrilegious dog,

Shall fuel be to boil it.

The wretch that wad a tyrant own,

And the wretch his true born brother ;

Who'd set the mob aboon*† the throne,

May they be damned together.

Who will not sing God save the King,

Shall hang as high 's the steeple ;

But while we sing God save the King,

We'll ne'er forget the people.” Vol. iv, p. 385.

Vigour and animation are qualities so essential to original genius, that we scarcely wonder at discovering them, even under the most disadvantageous circumstances in such a man as Burns. But it is truly wonderful that we find so much tender-

* Fellows. † dogs. ‡ strange. § with. || stick.
 ¶ among. ** must. †† wrongs. ††† piece. §§ devil.
 ¶¶ drive. ¶¶ blood. *† would. *† above. ¶¶¶ nefs,

ness, and even so much elegance, in the writings of this uneducated and unpolished rustic. The roughness of his education, and the still more fatal grossness of his debauchery, had not destroyed the sensibility and native gracefulness of his mind. Several of his poems, especially some of his posthumous songs, show not only that splendour of fancy and vivacity of comic power, which attracted the admiration of men of taste to his first publication; but demonstrate also a tenderness and delicacy, which are seldom found in laborious poverty, and scarcely ever in tumultuous dissipation. Our selections have already afforded ample proof of the spirit and grandeur of the conceptions of this great poet. The following Song will show that his talent was not confined to the higher poetry.

“ THE BONNIE* WEET THING.

Bonny wee thing, cannie† wee thing,
 Lovely wee thing, was thou mine;
 I wad wear thee in my bosom,
 Lest my jewel I should tine‡.
 Wishfully I look and languish,
 In that bonnie face of thine;
 And my heart astounds wi’ anguish,
 Lest my wi’ thing be na|| mine.
 Wit and grace, and love and beauty,
 In ae constellation shine;
 To adore thee is my duty,
 Goddess of this soul o’ mine.” Vol. iv, p. 314.

The simplicity of tenderness is as much displayed in this little Song, as the simplicity of vehemence in the general odes, which we have formerly quoted. One Song in this collection has a peculiar interest. It is the last which the unfortunate poet lived to finish.

“ Here’s a health to ane‡ I lo’e** dear,
 Here’s a health to ane I lo’e dear;
 Thou art sweet as the smile when fond lovers meet,
 And soft as their parting tear—Jesfy!
 Although thou maun never be mine,
 Although even hope is denied,
 ’Tis sweeter for thee despairing,
 Than aught in the world beside—Jesfy!
 I mourn through the gay, gaudy day,
 As hopeless I muse on thy charms;
 But welcome the dream o’ sweet slumber,
 For then I am lock’t in thy arms—Jesfy!

* Pretty. † little. ‡ gentle. § lose. || not.
 † one. ** love.

I guess by the dear angel smile,
 I guess by the love-rolling e'e* ;
 But why urge the cruel confession,
 'Gainst fortune's fell cruel decree?—Jeffy!" Vol. iv, p. 261.

The full merit of this excellent Song will be most felt by those who have had the misfortune to load their memory with tasteless unfeeling common places, which, by the help of smooth versification, have usurped the title of amorous poetry. Let any passage of the most tolerable of these cold triflers be compared with the third and fourth lines of this Song, the comparison will assuredly leave no doubt of the great superiority of Burns.

Our Scottish readers would scarcely pardon us, if we were not to insert the following proof of the patriotism of our poet.

“ The groves o' sweet myrtle let foreign lands reckon,
 Where bright beaming Summers exalt the perfume ;
 Far dearer to me yon lone glen of green breckant,
 Wi' the burn,‡ stealing under the lang yellow broom.

Far dearer to me are yon humble brown bowers,
 Where the blue bell and gowan§ lurk lowly unseen ;
 For there lightly tripping amang|| the wild flowers,
 A littingen the linnet at¶ wanders my Jean.

Though rich is the breeze in their gay sunny vallies,
 And cauld** Caledonia's blast on the wave,
 Their sweet-scented woodlands that skirt the proud palace,
 What are they ? The haunts of the tyrant and slave !

The slave's spicy forests, and gold-bubbling fountains,
 The brave Caledonian views wi' disdain ;
 He wanders as free as the winds of his mountains,
 Save Love's willing fetters, the chains of his Jean.”

Vol. iv, p. 228.

It would be easy to multiply extracts, but enough has been cited to justify our opinion, and that of the public is already declared. We will venture to pronounce that the judgment of the present age will, in this case, be confirmed by the remotest posterity; who, among British poets of the end of the eighteenth century, may indeed hesitate between Burns and Cowper; but will see no other competitors for the throne of poetical genius. We confine this observation to the dead. The claims of the living cannot yet be determined with perfect impartiality.

* Eye.
 ¶ oft,

+ fern.
 ** cold.

‡ rivulet.

§ daisy.

|| among.

ART. XII. *An Inquiry into the Necessity, Justice, and Policy of a Commutation of Tithes.* By Morgan Cove, LL. B. Prebendary of Hereford, and Rector of Eaton-Bishop, Herefordshire. 8vo. 121 pp. 3s. Rivingtons, &c. 1800.

THIS Inquiry, the writer informs us, is to be considered as a supplement to his Essay on the Revenues of the Church of England; a work, the importance and merit of which, we formerly pointed out*.

Before he goes into the various heads of the subject, he states the occasion which drew him into this examination. It is of such a nature as to call universal attention to it at this time: and a sketch of that occasion will be a proper preface to what we have to remark on the other parts of this tract.

The Grand Jury of the county of York published certain resolutions on the necessity and means of the improvement of agriculture. The principal suggestion they contain, is the necessity of a fair and *permanent* compensation in lieu of tithes. This proposal is somewhat disguised by being mixed with certain economical recommendations of inferior objects, such as reducing the fees of solicitors and attorneys, and other charges on inclosing bills: some other counties followed the example of that of York.

This suited admirably the views of a certain public board; where some parties having a great ascendancy in its deliberations, it could not be expected to decline following a suit led into its hand. This remonstrance against the provision for the established church they circulated throughout the kingdom: and of the reporters of the state of agriculture of the English counties, they compelled nearly one fourth "to appropriate a chapter to the consideration of tithes, if not absolutely to point them out as an obstacle to agricultural improvements." The circulation of these resolutions resembles the whispering of evidence by the court; "which, however, does not consider itself as responsible for any fact or observation therein contained." By these preparatory steps, the circumstance under which this project might be brought forward with success, seem matured; and "it was publicly announced, that in the next session of Parliament (that now holden) certain resolutions, including those of the county of York, would be brought forward in the House of Commons."

Mr. Cove, therefore, in this period of urgency, sets himself to inquire into the necessity, the justice, and the policy of such a commutation.

* Published then anonymously. See British Critic, vol. vii, p. 494.

To prove its necessity, it is urged, by the advocates of the commutation, that the payment of tithe in kind, or compositions subject to increase, is an insuperable obstacle to the cultivation of the waste lands of the kingdom. This, it is said, and the restraint it lays upon the best modes of treating the lands already under cultivation, is the cause that our former excess of production, supporting a great export trade of corn, is turned into a deficiency, requiring an importation in every year, raising its price constantly, and sometimes to the rates of absolute dearth.

To the first of these arguments Mr. Cove thus replies: the payment of tithes has *not* prevented a great quantity of land, formerly waste, from being brought into cultivation. He cites the Westmoreland Agricultural Report, to show that, in 1689, the former amounted to eleven millions of acres, and a report of the Commons, to prove that, in 1795, it was reduced to eight millions: the lands under cultivation were, therefore, increased three millions of acres—even this is considerable: but the passage cited from the report to the Board for the county of Westmoreland contains a great error. The reporter had, evidently, lying before him King's account of the land of England: it is in eight articles—the 5th, 7th, and 8th, amounting to eleven millions of acres of uncultivated land, form his total; but the 4th, including the contents of all the commons, he has totally omitted; which, at least, are to be taken as half its amount, or one and a half million; and half a million, part of the land of the 6th article, should have been added to his total. Thus the uncultivated land in 1689 will appear to have been thirteen millions; and eight only remaining so in 1795, the land brought into cultivation between these two periods was five millions of acres. Now making the least probable allowance for waters, roads, moors, mountains, and other barren tracts, it does not appear that there remained in England, in 1689, eight millions capable of being ever reduced to cultivation: and that the quantity remaining can now amount to more than three. And, the parishes in England being 10,000 nearly, of which, perhaps, one tenth are in cities and great towns; a person who should maintain the contrary must, at the same time, affirm, that in every parish, upon an average throughout the kingdom, there now remain 333 acres of waste land capable of being brought into cultivation*, which is absurd.

* It is said here, that in various public documents, England is stated to contain nearly 47 millions of acres; these are all copies of the vague approximation of Grew: that of Dr. Halley agreeing with King is the best we possess: of King's mode of approximation we know nothing; but there are others of great facility, more accurate than that of Halley, which we could wish to see applied.

The subject is of so much consequence that we shall make two further remarks on it: It is a singular fact, that the unfounded clamour against the payment of tithe as an obstruction to the breaking up of new land, has, since it has artificially been rendered prevalent, been contradicted by an experience rapidly increasing in its decision. From the commencement of the last peace, the strength of the proof of its falsity has been very nearly doubled in every five years: for, in the first and second of those terms, and the first four years of the war, the number of such bills have been, on an annual average, as 10, 17, and 35, respectively. We have already seen how much was effected in the last century, when the spirit of enclosure was so feeble at its commencement, that, in the thirteen years Anne reigned, only eight such bills were passed: Now the annual average in the first four years of the war was 70; in thirteen years, therefore, 910 such bills would be now passed, or the celerity of inclosure is increased much more than an hundred fold: and, in a very short time, without any aid from the subversion of ecclesiastical property, must leave no land which can be brought into cultivation to inclose.

A reduction of the price of corn is also held out as the consequence of the commutation; but nothing is more evident, than that it either will produce no effect in the corn market, or it will raise its prices: for if it be followed by no pecuniary advantages to the farmer, it will produce no effect, therefore no relief. But let it be supposed that he will be an immediate gainer by it, here it must be observed, that Smith, the celebrated writer of the corn tracts, divides the farmers into four classes: "the fourth, or richest of which are, as to fortune, in a capacity to keep back their crops; speculate on the markets; thresh out and sell, when they like the price." The prices of late years have increased this class to the most dangerously disproportionate number: and the expected advantage of the commutation, if realized, must still further augment it, and give them a more arbitrary command of the market, already much abused.

The argument by which Mr. Cove proves that there has been no decrease of product (the fatality of seasons being allowed for), and consequently that no such decrease is to be ascribed to the payment of Tithes, amounts to demonstration. It is, in substance, as follows: If, in the period in which we exported corn, 351,000 acres had been thrown out of cultivation, we should have been under the necessity of importing the same quantity yearly, as was found necessary on the average of twenty years, ending in 1797: but the arable part of the three millions of acres, by which, according to him, the
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land in cultivation has been increased, must have supplied such a vacancy, with a large excess. The inequality of the supply of corn to the demand, he rightly ascribes to the increase of our population.

The plea of necessity urged for the commutation, that the voice of the nation calls for it, is here very properly treated, as the pretence set up in many instances, and in this in particular, to carry through very bad measures. The clamours of the ignorant and profligate disturbers of human society, the deceivers and deceived; the former the highest of criminals, the latter, often perhaps not without good meaning, as bad counsellors; have of late years constantly had this emphatical name applied to them. Recent experience shows us, to what obedience this voice of a nation leads it.

Yet in the conclusion of this section of his Inquiry, this able defender of the rights of property belonging to the establishment, has laid down a plan for a change in the tithe laws, with the evident view of conciliating its opponents, which we regard with extreme apprehension: and at this juncture we esteem it necessary to state the grounds of that apprehension, as, from the actual measure taken on the proposition, there is the utmost danger of its being carried into effect.

The plan referred to is, that an act be passed, to enable clergymen, with the assent of the Bishop and patron on one side, and the land-owner on the other, to grant leases of their tithes and glebes for twenty-one years: and in case of any difference of opinion as to rent, two arbitrators are to be appointed; one to be named by the Bishop, patron, and incumbent, and the other by the landlord and tenant.

There are two strong objections against such an act: it will materially augment the number of non-residents, and ultimately materially diminish the income of the church.

There are undoubtedly many of the clergy who are become resident in their parishes, on account of the impossibility of obtaining otherwise an adequate compensation for their rights; and who being once resident continue so: but when the tithes are under lease, the restricted circumstances of the great majority, will be a strong inducement to them to resort to such places as they can live cheapest in.

In the necessity of the Bishop's assent to the lease, we discern very little effective protection to the interests of the church. A proper valuation of the tithe of a parish is a very expensive operation; and without such an estimate, formed by a person whom he has confidence, the Bishop will find it difficult to give reasons for withholding his assent; when the incumbent, the party personally most interested to support the rights of his order,

order, has given his : but he certainly will be utterly unable to make the proper inquiries about the value of the tithe of a single farm ; a contract for which may be presented to him for his confirmation ; or the rent of a few acres of glebe, lying in a remote part of the diocese.

Nor is the assent of the patron generally any safeguard to the income of the living : he is mostly the sole land owner, or a great land owner in the parish ; and his interest in the latter capacity being greater, he generally prefers it to that of the former. This is evident from the fact, that patrons ordinarily give their whole support to every claim to a modus, on whatever ground it rests. Their ascendancy over incumbents is great ; and they make frequently little scruple to employ it : and when the land of the patron is once under lease, it will very seldom be set free ; and the augmentations on it, if any, will in every period fall much below the average increase of compositions : the lands of the patron is generally a considerable part of a parish ; and the occupiers of the rest, knowing that the tithe of the remaining lands, must be collected nearly with the same expence and trouble as that of the whole, the reserved compositions, already extremely unequal to the value of the tithe, will become very shortly much more so. The leases to the patron's tenant will always be highly advantageous to him ; and, to escape the reproach of being under an influence in its nature truly simoniacal, those of the remaining lands will be nearly at the same rates.

Of a misplaced facility, of gratitude shown at the expence of a public trust, and operated upon by the exertion of the whole ascendancy of the patron, there will soon be many examples. The acquisitions of some will raise the expectations of others ; and the example of the obsequiousness of one set of incumbents, will give additional strength to the instances made with those who demur, and weaken their firmer judgment ; and in two or three generations, most of the parishes of England will be under such leases.

How far leases granted by the church are fatal to its property, may be seen by those of church estates : for “ the lessees, after making all deduction for reserved rents and renewals, are at all times possessed of three fifths of the gross value of the church estates*.” The influence of fines of renewal has occasioned this dilapidation of church property ; the influence of the patron, and the combination and clamour of the occupiers, which will be employed against those who continue to

* Inquiry, part viii.

demand compositions for tithes, will have a similar effect: and the one influence is not greatly inferior to the other. The same modes will then be used to obtain leases instead of compositions, as are now employed to obtain compositions, instead of paying tithes in kind.

A lease of glebe land for twenty-one years must also be detrimental in the extreme to the income of the church: for, without actual possession of the glebe lands, it is almost impossible for the incumbent to collect his tithes in kind: this the occupier sees, and the composition to be paid for it, during the term, will be regulated accordingly.

The consequences which may arise, and which are too likely to arise, from such a scheme being brought forward (for which the authority of so able and zealous an advocate as Mr. Cove, for the well being of the church, may be pleaded) has made it our duty to consider it at a length relatively great with regard to the nature of our work, but very inadequate to the subject itself, or the danger of the measure. For the present, however, we lay aside our observations on this Inquiry.

With respect to the justice of the commutation plan, Mr. C. rightly states, that the tithes are private property, and the property of a highly respectable body of men, and that the laws should consider every species of property as equally unchangeable: that the clergy, each in their several parishes, are the trustees of the revenue for the future maintenance of religion there, and therefore in conscience bound to dissent from any plan which must impair it, even if their own present interest was served by it. We may indeed be certain, whatever declarations are made to the contrary, that no such object is in contemplation; and, as the income of the Church is nominally increasing, but nominally only, the least object of all this agitation and intrigue is, to wrest all such contingent nominal increase from it: the consequence of which must be, that this fixed nominal income, constantly declining in real value, must at no distant period become totally inadequate to the decent support of the clergy, in a church where the provisions are already such, as this writer observes from its expatriated enemy, Dr. Priestley, "that they are at present but slenderly provided for." The substitution of a corn rent in lieu of a payment in money, has been by some proposed: many just objections are urged against that plan in the present tract; but if Mr. Cove had been furnished with the continuation of the Windsor Tables of the Price of Corn, lately printed by authority, he would have derived an additional argument from them, of the most decisive nature. In ten years, commencing with 1690, the price of the quarter of wheat, standard measure, and of the middle quality, was 44s. 6d; and

and in the equal term of ten years, during which the last peace continued, it was 44s. 7d. : therefore, if a corn rent had been established in the first term, at the end of the following ninety-three years, during which the charge of the maintenance of every person of the same rank in the middle classes of life, was about doubled; the clergyman would have received an equal nominal income indeed, at the end of the term, but of only half the real value it bore at the commutation. But what must have been the state of the aged clergy, who survived to the middle of the war of 1740, or forty-eight years after its establishment? During the whole term the price of middling wheat fell and greatly: its price, on the average of the seven years that war lasted, was 28s. 2d. Thus, if the income of one of this number, in the beginning of the term, had been 100l. a year, it would, as appears by the Corn Table, have been decreasing with certain undulations during his whole life, and at that time been reduced to the nominal sum of 62l. 5s. or $26\frac{1}{4}$ l. per cent.; but as the expence of the maintenance of persons in this situation, must have doubled in ninety-six years, in forty-eight years after the commutation, the value of money would have decreased in the proportion of 3 to 2; and the nominal sum of 62l. 5s. which he would have received in the extremity of old age, would be equal in real value to 42l. 2s. 4d. only; or very little above two fifths of that of his income, in the prime of life.

It is here taken that the average price of the war, was the price of the middle year thereof, or in 1744: but the rate of that and the preceding year was 19s. 7d. *. the quarter only: in

* The prices of the quarter of wheat at Windsor, of the best quality, and of 36 gallons; the measure of that market until the end of 1792; was, on the average of ten years, beginning 1690, 56s. 4d.; of the ten years of the last peace, 56s. 6d. extremely nearly; and of the eight years' war of 1740, 35s. 5d.; and of the year 1743, 24s. 10d.; equal to that of 1744. These prices reduced according to the proportion assigned by Smith in the Corn Tracts, and in the continuation mentioned above, give those of the quarter of wheat, standard measure, of the middle quality as stated in the text: we have used this proportion because it is customary; and rather than enter into an explanation of the error thereof, as giving all prices $2\frac{1}{3}$ l. per cent. too low; and because, whether the fall of the income by a corn rent, be determined from the unreduced prices, or those found from the true, or the erroneous reduction, the rate of the decrease of the income, will by each be found exactly the same. If any one doubts this, he will find it true by referring to a reputable school-book of arithmetic.

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those two years, the nominal receipt of such an incumbent would have been 44*l.* only; equal in real value to an income of 29*l.* 6*s.* 8*d.* at the period in which the composition was made. Nothing is more to be lamented, than the general reception that some of the specious paralogisms to be found in the celebrated work of Dr. Adam Smith, on the Wealth of Nations, have obtained: among the most erroneous of these is the argument by which he attempts to show that the price of wheat determines the value of money; an opinion, however, which did not originate with him.

No circumstance at the end of the seventeenth century indicated a fall of corn, and the danger of adopting of a corn rent; but it is otherwise now. The growing augment of importation it is highly probable, will render potatoes ultimately a very general crop, the initial effect of which will be to reduce the price of wheat with the demand. It would be easy to prove, if this were the place, that the national income will not be diminished thereby; and the payment of foreigners for corn being so annihilated, and the balance of the precious metals increased, that the price of other commodities will rise with somewhat of an increased celerity.

The commutation, however proposed to be settled, must either at first, or ultimately, transfer part of the income of the tithing owner to the landlord or tenant, and Mr. Cove rightly contends, that this is, in either case, a transfer of a legal and just right of the proprietor, to a person who has never paid the purchase or hire of it; but who, on the contrary, had an abatement made in the sum paid for the land, or the use of it, even more than equal in value to the unmodified claim of the tithing man.

In the last division of this tract the impolicy of the measure is amply insisted on. We have considered the other branches of the subject so much at large, mixing the analysis of the work with comments on some of its parts, that in this we must be more brief than its importance seems to dictate. From what a similar experiment on church property led to in a neighbouring kingdom, he warns us against tampering with it here. "The clergy," he rightly urges, "and the lay improprators derivatively from them, hold their tithes by a more ancient and indefeasible title, than attaches, perhaps, to any other landed property in the kingdom," their title being of Saxon origin: and if we consider the clergy, in respect of their benefices, as beneficiaries, duly and perpetually performing the condition of the grant, their title must be of the highest kind.

Nor, as he further states, can the incomes of the clergy be diminished without danger to the state from another cause. For the church must, in such a case, be perpetually supplied with ministers taken from a lower class of society; whose parents will be totally unequal to the expence of giving them a liberal education: and when the professors of religion fall successively from respect to disregard, and from disregard to disesteem: religion will lose its necessary force in society, and government its best support. We cannot avoid observing, that if a corn rent had been established in the end of the seventeenth century, in lieu of tithes, such nearly would have been the state of religion in this country, when those pestilent anarchical principles which have brought Europe to the verge of ruin, were at their height here. As it was, we have weathered the storm hitherto with great difficulty and exertion, although now it can be only said to have a little abated, not to have subsided into a calm. But in that case, it would have raged with greater strength, and we should have been less prepared to meet it: and what the event would have been, every one may figure to himself.

Even in that part of his inquiry, where we have, without reserve, expressed our dissent from Mr. Cove, the excellence of his intention is obvious: as to the others, he has added to the obligation the church and the state were before under to him, for his capital defence of the rights of the former. This supplemental publication abounds also with strong arguments, and proofs of the writers extensive research and information.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Pride of Birth: a Satire, in Imitation of the Eighth Satire of Juvenal. With Notes, critical and illustrative; adapted to the Characters and Manners of the present Age.* 4to. 37 pp. Cawthorne. 1801.

Imitations of Juvenal, even though tolerably written, appear insipid, unless they attain the sententious dignity and energy of the original. In this respect, the two Satires of Dr. Johnson have hitherto left all competitors far behind them. The writer before us does not often rise above mediocrity; and many of the pointed sentences of the Roman

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man satirist are feebly or awkwardly expressed by the English imitator. The following lines, which are a paraphrase of the terse sentence,

*Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur,*

are among the best of his imitations; yet some of them might easily have been better expressed.

“ Honour’s a torch that casts a spreading light,
Which none should seek whose deeds would shun the fight;
With equal beam ’twill all thy *verses* display,
Or all thy *vice* produce in broadest day.
Think not it *gives* that worth it only *shows*;
And seek it, ye who date each deed disclose.”

The infamous story of a bet made at Drury-Lane Theatre, even if true, should have been omitted, as it could not be related in other than gross terms. The notes are only remarkable for personalities, without much shrewdness of remark or neatness of observation. The author is both uncandid and unjust in his sarcasms on the Poet Laureat; whose New Year and Birth-day Odes are superior to what might be expected, even from an elegant and ingenious writer, if we consider the great difficulty of producing any thing like novelty on such occasions. They far excel those of all his predecessors since the time of Dryden, Warton alone excepted; and even the Odes of Warton, though superior in particular passages, are perhaps inferior, upon the whole, to those of his successor. Of Mr. Pye’s *Carmen Seculare**, we think very differently from this writer. But he sneers even at Mr. Gifford; an author, who has displayed more of the fire of Juvenal than any poet of the present day, and infinitely more than this gentleman is likely ever to attain.

ART. 14. *The Vale of Trent. A Poem.* 12mo. 29 pp. 2s. Hurst. 1801.

The Preface of this writer is so modest and unassuming, that we are unwilling wholly to condemn his work. He describes himself as “a young author,” we may therefore, without offence, say, that he has much to learn, and above all things should attend to the precept of Horace, which makes “good sense the foundation of good poetry.” Hitherto he has only acquired some skill in versification; but we look in vain, through his descriptions, for just taste or perspicuity; and, though here and there we may find a few good lines, it is out of our power to produce a pleasing and unexceptionable passage. We would not, however, discourage an author who appears to have a good ear, and an enthusiastic admiration of the beauties of nature; but recommend to him the study of our best writers, and a diligent attention to correctness and propriety of expression, before he ventures on a second attempt.

* See the review of it in *Brit. Crit.* vol. xv. p. 73.

ART. 15. *A Peep at Provincial Routs. A Poem.* 4to. 15 pp. 1s.
Wright. 1801.

This writer (for we shall not be justified in calling him a poet) is too vehement and indignant in his language, considering the subject of which he treats. He justly reprobates waste, and the indulgence of luxury in the higher classes of society; yet, at the entertainment he describes, tea alone appears to have been distributed. With like justice he inveighs against gaming, but does not alledge *high* play to prevail at those Routs, which are the subject of his satire. In a note at the conclusion, he very properly disclaims the intention of considering "cards, when resorted to merely as an amusement, in a vicious light;" and we agree with him in condemning them, when they "become a business and confirmed gaming." Yet his Muse will not, we fear, effect the dissolution of the frivolous assemblies he stigmatizes (of which, waste of *time* is perhaps the greatest evil); nor will he easily outscold the Dowagers and Tabbies who frequent them.

DRAMATIC.

ART. 16. *Ramab Droog: a Comic Opera, in Three Acts, as performed with universal Applause at the Theatre-Royal, Covent-Garden.* By James Cobb, Esq. 8vo. 74 pp. 2s. Longman and Rees. 1800.

Our associates resident in the country, observe that operas and farces, and even comedies and tragedies, when referred to their opinion, are almost sure to be reported of in a way very different from that which had been experienced at the theatres-royal in London. They declare that they cannot consider, nor make allowances for, the plan on which plays seem to them now generally written; that is, not for the audience, but for the actors. If one of these (say our friends) excels in grimace, another in comic action, or a third in ranting; the play is written with the sole design of exhibiting these respective powers. Humour and drollery, wit and sentiment, real pathos and sublimity, are altogether unessential to the piece itself; provided the actor be placed in a situation proper for substituting any counterfeits in their room.

The Comic Opera of *Ramab Droog*, is produced as a complete case in point. It is said to be really performed, at Covent-Garden, with applause so universal, that the auditors (or rather the spectators) have shaken the house by peals of laughter: and yet (continue our friends) we may defy any reader to discover in it one particle of humour or drollery (a few trite vulgarisms excepted) or a single incident, that can move the muscles of any person the most addicted to risibility.

ART. 17. *Wilmore Castle: a new Comic Opera, in Two Acts, as performed with considerable Applause at the Theatre-Royal, Drury-Lane. The Music entirely New, by Mr. Hook. Written by R. Houlton, M. B. Second Edition.* 8vo. 36 pp. 1s. 6d. Wetley. 1800.

ART. 18. *The Jew and the Doctor: a Farce, in Two Acts, as performed at the Theatre-Royal, Covent-Garden.* By Thomas Dibdin. 8vo. 32 pp. 1s. Longman and Rees. 1800.

ART. 19. *The Indian: a Farce, as it was performed at Drury-Lane Theatre.* By John Fenwick. 8vo. 49 pp. 1s. 6d. West and Hughes.

Having bestowed an ample share of notice upon *Ramoh Droog*, we may dispatch these three pieces (for they are not worth discriminating) by saying generally,

“ He’s knight o’ th’ shire, and represents them all.”

ART. 20. *Teatro Italiano ossia Commedie e Tragedie degli Autori piu celebri. Raccolte da Leonardo Nardini ad, uso degli studiosi della Lingua Italiana. Three Volumes.* 12mo. 10s. 6d. Dulau. 1800.

The two first volumes contain seven Comedies; the two first of these are by Gio. Gherardo de Roffi, the third by March. Albergati Capacelli. The fourth, fifth, and sixth, by Carlo Goldoni, the seventh by Scipione Maffei. The third volume contains Tragedies only. Three by Vittorio Alfieri, one by the Ab. Vincenzo Monti, and one by Scipione Maffei. Alfieri, the author of three of these Tragedies, is alive, and has been distinguished by his republican enthusiasm; but the part of his works here given, have little or nothing that is exceptionable. The compiler of this work has already reputably distinguished himself by similar publications; and these three volumes may properly be put into the hands of young persons as containing nothing pernicious, but, on the contrary, will be found both instructive and entertaining.

NOVELS.

ART. 21. *The Runaway; or, the Seat of Benevolence. A Novel. In Four Volumes.* By Mr. Smith. 8vo. 14s. Crosby and Letterman. 1800.

We have heard that there are persons, whose appetite for novels is so keen, that, whenever they can find leisure from cards and scandal, they will devour several volumes in a day. It must be supposed, that such an appetite is not accompanied by a very discriminating or fastidious taste, but will be satisfied with coarse food and strong seasoning. To those who possess it, we may recommend these volumes; in which they will find plenty of love, such as it is, usually at first sight; characters, adventures, and incidents, exceedingly various and surprising; a picture of the inside of a house of ill-fame, in which all the visitors (with “a parson and a methodist preacher” among them) are alarmed, and brought together, at midnight; a lively sketch of a rape; which is followed, however, by an *honourable* and *happy* union of the parties. They who are captivated by these samples, may have recourse to the work itself; where they will find great extravagance of sentiment, associated with as much meanness of language.

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ART. 22. *Midsummer Eve; or, the Country Wake. A Tale of the Sixteenth Century. In Two Volumes. 8vo. 6s. Mawman. 1800.*

This "tale has been very popular for more than two hundred years, in the northern districts of England. It has been delivered to posterity by oral tradition, and believed with implicit confidence by numbers, who never questioned one single article in the story." Vol. i, p. 160. The tale should have been left to "oral tradition;" in which shape it might have innocently entertained, and in some respects have improved, the inhabitants of cottagers around their fire-side on winter evenings. But the press dispels the charm; for, few who have learning enough to read, will have credulity enough to believe a word of the story. In one respect it is objectionable. The infidelity and the profligate impiety of the principal character are suitably joined together; but not so, the pious faith of other considerable characters, with their belief of such prodigies, as hollow trees uttering groans, and distilling drops of blood, &c. No two things can be more heterogeneous, than real faith and blind credulity; nor can authors more effectually degrade the former, than by associating it with the other.

ART. 23. *Old Nick; a satirical Story. In Three Volumes. By the Author of Family Biography. 12mo. 12s. Murray. 1801.*

There is a considerable degree of ingenuity, and contrivance and talent, and good morals and good writing, in these volumes; but their defects are no less numerous. In the first place, the title has nothing to do with the book, it might just as well have been called *Tristram Shandy*. In the next, the learned Mrs. Paulet is a close copy of the learned lady in *Roderick Random*; and the servant, Gregory, is something made up of Pipes in *Peregrine Pickle*, and Partridge in *Tom Jones*. The hero looking to the manager of a theatre for protection and support, is very stale and trite indeed; nevertheless, the work altogether is far superior to the common run of novels, and will certainly do injury to no man's principles.

ART. 24. *The Man of Fortitude; or, Schedoni in England. In Three Volumes. By B. Frere. 12mo. 12s. Wallis. 1800.*

When we say that there is little to except to a publication of this kind, it is, generally speaking, as great a compliment as can be paid. This, however, is entitled to something more. The moral is unexceptionably good; there is no contemptible degree of ingenuity in the contrivance; and the language is simple, unaffected, and appropriate. One common fault of novels is to be observed of this; the design on the reader's pocket is immediately obvious; a story is divided into three volumes, for which twelve shillings is demanded, when, in fact, it ought to be comprized in one volume, at less than half the price.

ART. 25. *The Enchantress, or where shall I find her? By the Author of Melbourne, Jeannette, &c. Lane. 1801.*

In turning over the *Dictionnaire Historique*, we were accidentally struck by the article Fontaines, in which is given a brief account of an

an amiable and unassuming female, whose life was passed in the tranquil pleasures of retirement, and the gentle exertion of intellectual ability. She followed; and with no mean emulation, the footsteps of the celebrated Madame La Fayette, the Radeville of France, and died about 1730. It is with much satisfaction that, in this age of literary intrigue we still meet with similar characters. Such, if we are rightly informed, is the nameless author of *Hiermsprong*. Such too, we believe, is the author of the work which we now announce to the public. The writer before us is known by several productions, all of them deserving the praise of excellent intention, and not inadequate execution. The tale is throughout sprightly, characteristic, and good-humoured. It is light without being absolutely trifling, and natural without being trite. The incident on which the fable turns is romantic, but is rendered as probable as the case will allow, by the well-sketched agents who conduct it.

MEDICINE.

ART. 26. *A Treatise on Febrile Diseases.* By A. Philip Wilson, M. D. F. R. S. Ed. Vol. II. 8vo. 568 pp. 9s. Callow, Crown-Court, Princes-Street. 1800.

We shall notice this volume, in the same brief and general way, as we did the former*; for though the author has shown great ingenuity as well as industry in collecting and arranging his materials, yet as there is little new or original matter in the work, our part will be abundantly fulfilled, by pointing out to our readers the order in which the subject is treated. The present volume includes all the different species of eruptive fevers, and consequently finishes the first part of the work, comprehending idiopathic fevers. Chapter the fifth, the first in this volume, treats of the varieties of continued fever; under which are included the petechial, miliary, aphous, vesicular, and erysipelatous fevers. The next, and last part, treats of the exanthemata, including under it the small-pox, cow and chicken-pox, measles, scarlet fever, plague, and nettle-rash. Under each head, the author first gives a definition and description of the disease, distinguishing those symptoms that are regular and constant, from those that are incidental; he then gives an account of the supposed causes; and, lastly, treats of the method of cure, proper to each of them.

DIVINITY.

ART. 27. *A few plain Reasons why we should believe in Christ, and adhere to his Religion. Addressed to the Patrons and Professors of the New Philosophy.* By Richard Cumberland, Esq. 8vo. 45 pp. 1s. 6d. Lackington and Co. 1801.

The vivacity of Mr. Cumberland's mind, at a time of life when vivacity usually begins to fail, has here given a new and attrac-

* Brit. Crit. vol. xv, p. 554.

tive form to some of the most important arguments in defence of the truth. He addresses the Patrons of the new Philosophy, first in a style of raillery, and then assails them with such reasonings as they will not easily repel. On the universal failure of mankind to devise any reasonable plan of religion for themselves, he is peculiarly eloquent and successful. The following passage will give a just, and therefore a favourable notion of his manner.

“ Let the modern reasoner therefore, who would make as good a religion by the help of nature and his own faculties, as we have received from the lights of Revelation and the doctrines of the gospel, take his ground where he will, provided he does not go without the heathen pale; and let him keep it. Let him borrow no assistance from Moses, and let him assume to himself all the lights that he can find, all the rational religion he can collect, not only in the world then known, but in the world since discovered; in all the nations of the East, where reason surely, as far as arts and sciences were concerned, was in no contemptible state; in America, to the north and south, in all the continents and islands, which modern navigation has added to the map of the world, as the Romans knew it in the Augustan age; let him pursue his researches, and when he has made his tour through all their temples and pagodas, let him erect his trophies to reason, and publish his discoveries with what confidence he may. Alas! for mankind and the boasted dignity of human reason, he will bring back nothing but a raree-show of idols, a museum of monsters, Egyptian, Indian and Chinese deformities, and non-descripts, the creatures of earth, air, and sea, snakes, reptiles, even stocks and stones promoted to be gods, and man degenerating and debasing himself to kneel down before these dumb divinities, and pay them worship. And now, if this is all that he, who opposes the religion of Revelation, can discover and make prize of in the religion of reason, I give him joy of his discoveries, and wish him candidly to declare, if upon result of those discoveries he can believe so well of himself as to suppose that had he lived in those days, he would have found out any thing more than was found out by those who lived in them: whether, if he had singly engrossed the collected wisdom of the seven wise men of Greece, he would have revealed a better system of religion to the world than Christ has revealed; and whether he would have known the will of God better than God knew it himself, and more clearly have communicated it to mankind.” P. 11.

Mr. Cumberland pursues his argument to the mysteries of Revelation, which on general grounds he ably defends; and his introduction to that part of his tract has something striking in it, as a picture of the writer.

“ I am now pledged to assign my reasons for the faith I profess to repose in the mysteries of Revelation; I have had time enough in this life duly to have weighed them; Nature has endowed me with a capacity sufficient for so doing, and if suspicion is to be attached to men's characters of a bias to their profession, it does not apply to me, therefore I shall reasonably expect a fair hearing on the part of the arguer
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against Revelation, and, if he cannot but admit my reasons to be such as warrant my conclusions, I shall hope, that having found them good enough for my conviction, he will not disdain to accept and apply them to his own." P. 28.

For such reasons, every friend to religion will be pleased to have an advocate of this description engaged in the cause; and we trust that the efforts of this able writer will not be deficient in effect. The tract concludes with a solemn prayer for the preservation of our national faith, and national church.

ART. 28. *A Sermon, preached at the Parish Church of Barking, in the County of Essex, on Sunday, May 25, 1800. By Samuel Crowther, M. A. late Curate and Lecturer of that Parish, and Vicar of Christ Church, in the City of London. Printed at the particular Desire of the Gentlemen of the Vestry, and other Inhabitants of the Parish of Barking.* 4to. 21 pp. 1s. Rivingtons.

This is a farewell Sermon, on the removal of the author to his present situation, as Vicar of Christ Church, London; and it may, with propriety, be recommended as a model for such Sermons. Plain, scriptural, and judicious, it has all that eloquence which arises from a strong and honest feeling of the subject; which is more impressive, by many degrees, than all the contrivances of rhetoric.

The text itself is a Sermon of the most striking kind. It is taken from the parting words of St. Paul at Ephesus: "And now, brethren I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Acts xx. 32. In treating on these words, Mr. Crowther first expatiates upon the necessity of "commending ourselves, and all our concerns, to the protection and the grace of God." He then proceeds to particular observations, on the relation in which he then stood with his auditors. In the former of these divisions he is clear and able; in the second he is, for the reason already mentioned, strongly affecting, and even pathetic; but without the slightest tincture of affectation. We happen accidentally to know indeed, that no minister could possibly feel and excite the proper sentiments which should subsist between a teacher and his flock, in a higher degree than Mr. C.

Let not any one suspect that this pathos, and these relationships, are in the smallest degree abused, in this discourse. The preacher speaks of himself with unfeigned humility; of his congregation with sincere affection; of the doctrines of the Gospel, and the dangers of the times, as becomes a true, temperate, and unfanatical son of the church of England. He recommends our Liturgy, our Articles, our Homilies; he warns his hearers of the danger and sin of division and separation. "Principles of insubordination and self-will," says he, with just decision, "can never build up any in the unity of faith and spirit, and in the bond of peace."

We will not mangle such a discourse by a short extract, and we cannot allow it a large one; but we can, and do most earnestly, recom-

mend the whole, to all who wish to know how a minister ought to take leave of his flock, and by easy deduction how he ought to conduct himself among them.

ART. 29. *Minutiae; or, Little Things for the Poor of Christ's Flock.*
By J. W. Peers, LL. D. 12mo. 246 pp. 3s. Button. 1800.

This book has a quaint, but not unapt title. It exhibits almost as many chapters as pages; each of these contains a vast number of abrupt reflections, or meditations, on texts, and generally in phrases of Scripture; which will doubtless be acceptable to many of those persons, who consider rapture and extacy as essential at all times to piety.

SCARCITY.

ART. 30. *The Cause of the present threatened Famine traced to its real Source, viz. an actual Depreciation on our Circulating Medium, occasioned by the Paper Currency with which the War, the Shock given to Public Credit in 1794, the Stoppage of the Bank in 1797, and the Bankruptcies of Hamburgh in 1799, inundated the Country, to accommodate Government, and enable the Merchants to keep up the Price of their Merchandize. Shewing, by an Arithmetical Calculation, founded on Facts, the Extent, nay the very Mode of the Progress, which the Paper System has made in reducing the People to Paupers. With its only apparent practicable Remedy.* By Common Sense, Author of the Letters which appeared under that Signature in the Morning Chronicle of September 27, on this Subject. 8vo. 36 pp. 1s. Scott. 1800.

The preface to this tract is, in one particular, remarkably ingenuous; the writer acknowledges that he is not a free agent; that he (Mr. Common Sense) is not *in his senses*. We can attest the truth of his apology; and we shall allow him to prove it by a few of his own assertions: "our overflowing produce:"—"famine threatens the great mass of productive labourers in the midst of plenty:"—"It is not a scarcity of the necessaries of life, for they never were more plentiful." His madness, however, is not without some method and design; as will appear from the following specimens:—"The happiness of nations, having the necessaries of life, as we have, within themselves, has no dependence whatever upon the quantity of wealth, or representative of wealth, they may possess; but exclusively upon the equitable division of its quantity:"—"the share which Britain took in disturbing the peace of the world, is undeniable:"—"It is not yet decided what the rights of man are: whether three fourths of the human race should not think themselves favoured, to have the honour of starving, to feed—of sinking to the ground to carry, like asses, the other fourth, on those shoulders which the difficulty of procuring a subsistence for themselves and families, has bent to the foil on which they tread:"—"There are but two questions that can divide our opinions, viz. whether the real wants of man are equal? and whether the appointed, or *self constituted* guardians

guardians of our rights, liberties, and property, are bound by the principles of moral justice, or the great rule of doing as they would be done by, had the chance of circumstances inverted the order of things, and made their subjects their governors, to leave an *equal supply* of the necessaries of life to the *equal wants* of man?"—"What advantage have the oppressed mass of mankind gained by civilization, and chusing one common parent—government, for protection against the abuse of savage liberty and power? Does the superior protection which their *lives* are said to receive,—for their *property cannot have less in any state*—prove that they have bettered their condition by entering into the civilized state? That protection is given to the horse which carries his master, as well as to the labourer, who, by the sweat of his brow, feeds both—for there are hospitals for each—and that protection will not be denied by any savage to the slave who keeps him in idleness and luxury." "It is shown clearly in the preceding sheets, that the man of wealth neither maintains himself nor pays a single tax: the whole of what he, and the multitude employed to gratify his various fancies, consume, and is said to pay in taxes, comes directly from the general stock of the mass of productive labourers, and upon whom their consumption is as direct a tax as that which they pay upon the farthing rush that lights them hungry to a comfortless bed, or upon the pane of glass which keeps out the air, and admits the sun to warm their half covered skeletons, *to support the state.*"

It was not to be expected, that the opportunity presented to our democratic scribblers by the high price of grain, of stirring up the multitude against government, would be entirely neglected by them. We must, however, do them the justice to say, that, as far as we have yet read on this subject (newspapers excepted) they have left this business in the hands of the very basest in their base ranks.

ART. 31. *Selections from the Correspondence of General Washington and James Anderson, LL. D. F. R. S. F. A. S. E. &c. &c. Author of several Performances, and Editor of Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature. In which the Causes of the present Scarcity are fully investigated.* 8vo. 88 pp. 2s. 6d. Cumming. 1800.

Among the multitude of title-pages which we have seen, in the course of our labours, this is the most admirably calculated to produce, in the readers of the subsequent pages, disappointment.—Who would not expect to find, in this book, an interchange of several letters betwixt General Washington and Dr. Anderson, together with some ideas of the General (who was a great farmer) concerning Scarcity; not indeed the Scarcity of this or the last year, but that of 1795 and 1796; which ideas might be useful in the present emergency? But, *nil horum!* no such things are to be found in this notable *selection*. A tedious sermon (for it has actually a text prefixed to it) tells us something about General Washington, and his love of retirement; and a great deal more about Dr. A. his family-affairs, his writings, and the introduction which they procured for him to

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General W. Then comes (p. 11.) ushered in by a few words written on the cover, the brief and *solitary* letter from the General, dated 25th of July, 1798; which (except an obscure mention of some of the Doctor's literary pursuits, and thanks to him for having sent a sober and honest gardener) speaks of nothing else, than the unjust, ambitious, and intoxicated conduct of France towards the United States; her threats against the ruin of the fate of Venice, and other Italian States; the just and universal indignation of America on this occasion; and the General's resolution to head its armies for *defence*. Except two very short extracts (p. 8.) this is the whole correspondence on the part of the General.

The Doctor then continues his sermon, by a few trite "reflections suggested by the above:" and now we have, in sixteen pages, the Doctor's answer to the General; in which a great deal is said about Great Britain and France, and a work entitled "Recreations in Agriculture, &c." but hardly a word about *Scarcity*.

In the second and *last* letter, extended to forty-two pages, after devoting four of these to himself and his book, which he was then publishing in numbers, the Doctor comes to the matter of *Scarcity of Grain* in 1800.

This he attributes, 1st, to the depression of agriculture below trade and manufactures. Under this head, tithes and poor-rates are vehemently reprobated; but nothing is proposed in the way of amendment or substitution. The late *modifications* of the bounty on exporting corn, are said to be a virtual *abolition* of that bounty, to the great prejudice of the growth of corn. The conversion of arable land into pasture is maintained to be a general effect of these three causes. At p. 55, another discouragement to agriculture is introduced; the want of long leases; and the unwillingness of landlords to grant them, is accounted for. The depression of that class of men, called *country gentlemen* and *yeomen*, is lamented, with a mixture of truth and exaggeration; and the income-tax is represented as likely to produce their utter extinction.

We have, inadvertently, extended too far our notice of this long-winded declamation; and must conclude (over-looking *fourteen pages* of notes) by admonishing agricultural writers, from the highest to the lowest, to abstain from that competition with novel-writers, into which their whole corps seems to have entered, for the palm of *proximity*.

POLITICS.

ART. 32. *A candid Appeal to the Nation upon the present Crisis, and the recent Change of Ministers.* 8vo. 24 pp. 1s. Lackington, Allen, and Co. 1801.

The object of this writer is, to show that the new administration have accepted their employments from the most honourable motives, and are well entitled to public confidence. He first briefly but forcibly,

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cibly, states the question which is understood to have occasioned the resignation of the late Ministers, and the objections to the measure urged by them, arising both from the inexpediency and danger of the measure itself, and from his Majesty's Coronation Oath. Here, while he answers the arguments of some advocates for the Catholic claims, and particularly those of Mr. Butler, he justly reprobates that indifference to all religions, which assumes the specious garb of liberality and indulgence for all. He then adverts, with affectionate energy and feeling, to the alarming illness of our Sovereign, which retarded the new arrangements, and, devoutly rejoicing that it has ceased, represents the arduous task which the present Minister has undertaken; and reasonably argues, that "the man who sacrifices the most respectable situation in the state, and quits the chair which he filled with every man's consent and good opinion, and in which he reposed with dignity, comfort, and reputation, if he be neither a madman, nor a fool, must be a patriot."

The following spirited paragraph (which is near the conclusion) will show that this short tract, though manifestly a hasty sketch, is the production of no ordinary writer.

"Every man feels the distresses of the time; every man can see the ravages of that torrent, which has overwhelmed the nations; but the ways of Providence are past finding out, and terrible as the dispensation is, it must be met with fortitude; complaint cannot cure it, cowardice cannot escape it. Not ten years are past since our country was the envy of the world; a people, that sets the favour of Heaven at defiance, has by the favour of Heaven held so triumphant a career of victory, as to terrify the nations, and arm the whole strength of Europe against us.—Behold, I conjure you, brave and generous Britons, your single spot of earth, the seat of arts and sciences, the asylum of the stranger and the persecuted, now left a solitary fragment amidst the wreck of empires, the last surviving beacon, that gives light and hope to the beholder, when all besides is universal darkness and despair. Can you conceive it is not now the time to join in its defence? Can you refuse to second their exertions, who throw themselves on your candor, and, confiding in your support, obey the call of their King to rally round his throne? Let no idle rumours deceive you that they are ministers *pro tempore*—water-galists to a rainbow, that the next gleam of sunshine will call up again to stretch its lofty arch across the vault of heaven.—No, they have no other master but their King, no other duties, but those, which they are truly purposed to fulfil towards him and towards their country. New in their situations, and unpractised in the labours they succeed to, if before they can set to work to save the bottom they have embarked upon, they must resolutely turn up all hands to beat off those, who, regardless of their distress, and insensible to every manly feeling, are only watchful to make plunder of the wreck, be it so! I trust that, for the honour of the country, there will be found few for the attack, and many for the defence." P. 21.

The remarks on Mr. Butler's publication are neat, and not ill-natured. But we are very far from approving the sneering manner in which the writer speaks of Mr. Reeves; who, rewarded as he has been

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for his exertions in the public cause, would have betrayed that cause, had he suffered any personal obligations to warp his judgment, on so important a subject as the Catholic Question.

APT. 33. *George Buchanan's Dialogue, concerning the Rights of the Crown of Scotland. Translated into English; with Two Dissertations prefixed. One Archæological, inquiring into the pretended Identity of the Getes and Scythians, of the Getes and Goths, and of the Guts and Scots; and the other Historical, vindicating the Character of Buchanan as an Historian; and containing some Specimens of his Poetry, in English Verse. By Robert Macfarlan, A. M. 8vo. 205 pp. Cadell and Davies.*

The merits of Buchanan's well-known Dialogue it is not necessary here to discuss. It undoubtedly displays acuteness of investigation, and lays down *some* well-founded principles of government. That author is far from despising Kings, or, like some of our modern reformers, considering their office as pernicious or useless. But, on the other hand, his doctrine, that they should be made *personally* responsible for the errors of their government, and indeed for all offences, and brought to trial before the people, or before judges appointed by the people, is pregnant with mischief, and seems to have supplied a pretext to the regicides of subsequent periods, both in England and France. It is not, we hope, necessary to combat such a doctrine in this age and country. But in the time of Buchanan, the excellent principle of the British Constitution, which at once secures the inviolability of the Sovereign, and the liberties of the people (namely, that "the King can do no wrong") seems not to have been known. The translation of this Dialogue is spirited and perspicuous; but as the chief principle of the Dialogue itself is of a dangerous tendency, and is certainly adverse to the Constitution as now established, we cannot consider this as a well-timed publication.

The Vindication of Buchanan immediately prefixed, is chiefly applied to his charges against the unfortunate Mary Queen of Scots; who, the reader hardly need be told, has been ably (and some think successfully) defended by several modern writers. Mr. Macfarlan contends for the authenticity of the Letters imputed to that Princess; but also insists that, setting aside that proof, the whole tenor of her conduct gave ground for the severest imputations. An apology is also offered for some fabulous stories adopted by Buchanan in the early parts of his history. Little need be remarked on the Archæological Dissertation prefixed to the whole; as it is upon a subject of curiosity rather than real importance. An inquiry into the origin of nations, conducted upon enlarged principles, and illustrating their manners and history, may afford much amusement, and some use. But Mr. M. has confined himself almost entirely to the questions, whether the Getes and Goths, and whether the Getes and Scythians, were the same people? And whether the Scots are of Gothic or Celtic origin? In opposition to Mr. Pinkerton, he contends against the identity of those ancient nations, and maintains; according to the general opinion, the Celtic

Celtic origin of the Scots. His authorities are ample, and the arguments deduced from them appear to us to be just.

MISCELLANIES.

ART. 34. *The Controversy between Mrs. Hannah More and the Curate of Blagdon, relative to the Conduct of her Teacher of the Sunday School in that Parish; with the original Letters and explanatory Notes. By Thomas Bere, M. A. Rector of Butcombe, near Bristol. 8vo. 3s. Jordan. 1801.*

There is a fallacy in the title-page of this singular production. The reader will be induced to consider the Curate of Blagdon and Mr. Bere as two distinct persons, whereas they are one and the same. Whoever shall peruse the pamphlet will, perhaps, at first sight, be impressed with the instances produced in the Letters, of the schoolmaster's fanaticism, and the depositions of the witnesses produced to prove them. He may also possibly think, that Mrs. More did not interpose soon enough to check his indiscretions; but, on the other hand, he will consider that this is Mr. Bere's own story; and that he must in justice suspend his decision till he hears the other side of the question. It may also be observed, that Mr. Bere's witnesses are several of them old women, who cannot write their names; and that strong objections have been made to the character of the principal witness. (See p. 57.) It appears again, from Sir Abraham Elton's Letter, (XXIX. p. 81) that these depositions were positively contradicted and impeached, by the counter-evidence of very credible witnesses in favour of the schoolmaster, to which very little attention seems to have been paid by the Blagdon tribunal, and which they did not even condescend to take down in writing; so that, in fact, the man was condemned on *ex parte* evidence.

On our part, it is a matter of justice to add, that it is a fact well known, and confirmed by the testimony of all the clergymen resident in the parishes where Mrs. More has established schools, that she invariably places them under the direction and controul of the officiating ministers; that she does nothing without their approbation; that she guards her schools with the greatest vigilance against the appearance of enthusiasm; that, where they have continued for any length of time, the Methodists have lost all their influence, and have been induced to leave the place; and, finally, that they have always increased the congregations, as well as the number of communicants, in the parish churches where they have been encouraged.

It is therefore highly probable, that the same good effects were produced, and the same discreet management observed, at Blagdon.

We should probably have never heard a word of the schoolmaster's enthusiasm from Mr. Bere, if he had not conceived himself to have been personally ill treated by him. See Letter II. pp. 16, 17.

But the most complete and decisive answer to this pamphlet is this plain and undeniable fact; that Dr. Crossman, the rector; the Bishop
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of Bath and Wells, the diocesan; and Dr. Moss, the chancellor, though they at first entertained a favourable opinion of Mr. Here, and of his conduct with respect to the schoolmaster and school at Blagdon; yet afterwards, upon the fullest investigation of the question, and the most solemn and mature deliberation, they entirely changed their opinion, and all concurred in removing him from the curacy.

ART. 35. *Etiologia; or, an Answer to the Question, When does the Nineteenth Century Commence?* 8vo. 43 pp. 1s. Johnson. 1800.

Whether this pamphlet has, or has not, had much influence in settling the great dispute on the topic mentioned in its title, we know not; but it seems to us to place it, in many instances, in a very good light. We should object chiefly, if we objected at all, that more is said about it, not perhaps than, to some minds, the subject might demand, but rather than clearness allowed; since a subject is liable to be obscured by being handled too minutely. One observation seems to us to place the whole in a very plain light. It is this: that the difficulty belonging to the Question, has arisen solely from the inaccuracy of our idiom, in using the cardinal number for the ordinal. We say the year eighteen hundred, or 1,800, when we mean, and should say, the eighteen-hundredth year. Translate this into any language of more scrupulous construction, and all doubt is removed. Thus in Latin, “Anno Millefimo octingentesimo,” literally, “the one thousandth and eight hundredth year,” (which would be the language of every scholar, from the invention of the date till now) immediately makes it clear, that the hundredth year was not then completed.

The title should be *Eteologia*, if taken from *ετος*.

ART. 36. *A Proposal on Behalf of the Married Poor.* 8vo. 52 pp. 1s. 6d. Arch. 1801.

After cursorily going through the system of our poor laws, touching on its principal defects, and representing in strong, and we fear just terms, the distress to which industrious married labourers are liable, this author proposes “a commission of six respectable persons, in every parish or district, who contribute largest to the assessed taxes, three of them to form a quorum, for the care and relief of the poor who have families therein;” and he suggests, that “it be useful to arm them with some power and controul, at least by way of appeal, over the overseers and such parish officers, who may have the direction and management of the poor, in order to attain the most beneficial effects from the mode of relief proposed.”

These inspectors, he proposes, should act as a permanent board “for apportioning relief to be administered at the houses of the poor having children, and allowing to every labourer and poor artizan, whose wages do not exceed 15s. per week, if within twenty miles of the metropolis, 1s. per week, at least, for every child born in lawful wedlock,
and

and the like allowance to such as shall reside more than twenty miles from the metropolis, whose wages shall not exceed 12s. per week, until their respective children shall attain the age of seven or eight years, and for every lawful child of a widow 1s. 6d. per week.

Some establishment, or some authority, similar to that above proposed, might probably be attended with beneficial effects; but we doubt whether a sufficient number of persons qualified to form such a board could be found in many of the smaller parishes, or less opulent districts of the kingdom; and we suspect that an appeal from the overseers to such a board would often be *ab eodem ad eundem*. Perhaps the object might be better answered by increasing the power of the magistrates, and establishing more regular and frequent meetings of justices for this particular purpose.

ART. 37. *The Contemplative Philosopher; or, short Essays on the various Objects of Nature throughout the Year; with poetical Illustrations and moral Reflections on each Subject. Two Volumes. 12mo. 8s. Rivingtons. 1800.*

“These Essays appeared originally in the Universal Magazine, between the years 1785 and 1792; the subject of each paper suitable to the month in which it was inserted.” This is the substance of the Advertisement prefixed to this work. They appear highly deserving of republication; and may be recommended strongly, and particularly to young persons.

ART. 38. *Ce que nous avons été, ce que nous sommes, et ce que nous deviendrons. Par Pierre Fournié, Clerc Tonfuré. 8vo. 6s. Dulau. 1801.*

We entertain not the smallest doubt but that Mons. Pierre Fournié, Clerc Tonfuré, as he calls himself, is a good sort of a well-meaning man; but such an incomprehensible jargon of enthusiasm and fanaticism was hardly ever put together. The Deity, Jesus Christ, Satan, and the World, are, among other aurdities, represented in the form of planets (p. 240) acting upon each other, and moving in different orbits, like Saturn, Jupiter, &c. &c.

ART. 39. *Two Biographical Tracts. 1. Observations on Mr. Holliday's Life of William late Earl of Mansfield. 2. Thoughts on the Judicial and Political Life and Character of the said Lord Chief Justice of the Court of King's Bench. Illustrated with a Variety of Notes and References. By an ancient Member of the Inner Temple. Vol. I. Part I. 8vo. 216 pp. 4s. Murray and Highley.*

This unfinished fragment of a book is more strange in its construction, even than the work against which it is aimed. The intention of the author is professedly to prepare the way for a new life of Lord Chief Justice Mansfield; but he seems to have a more *unbiographical* prejudice upon his mind than the former writer—a prejudice *against* the subject

subject of his work. Under such circumstances, we should be very sorry to see a Life of Lord M. undertaken. But the crude farrago here presented to the public, is little likely to excite a wish in a single mind, for a life written by such a pen.

ART. 40. *Traité des Sons de la Langue Françoisé, suivie du titre de l'orthographe, et de celui de la Ponctuation.* Par M. L'Abbe Lévisfac. 8vo. 107 pp. 3s. Dulau and Co. 1800.

The talents and qualifications of the Abbé de Levifac, for illustrating his native language, have been so fully evinced by prior publications, that the students of French will hear with pleasure of a work from him, on the subjects here mentioned. These treatises, on the sounds, orthography, and punctuation of that language, complete his work, entitled “*L'Art de parler et d'écrire correctément la langue Françoisé.*”

ART. 41. *The Elements of a polite Education; carefully selected from the Letters of the late Right Hon. Phillip Dormer Stanhope, Earl of Chesterfield, to his Son.* By G. Gregory, D. D. Author of *Essays, historical and moral; of the Economy of Nature, &c.* 12mo. 452 pp. 4s. 6d. Phillips, &c. 1800.

That the utility of these famous Letters, for the instruction of youth, might not be lost to the public, from the disgust attached to some part of their contents, Dr. Gregory has condescended to extract from them all the matter that he deemed valuable. “*I believe,*” says he, “*that I have preserved in this volume all that is really useful in the four volumes of Lord Chesterfield's Letters; I have omitted only what was exceptionable, or what was mere repetition.*” His Lordship's Letters thus compressed, may certainly be put into the hands of youth as models of epistolary style, and as containing much practical knowledge of mankind.

ART. 42. *A concise English Grammar for the Use of Schools.* By the Rev. B. Willis. 12mo. 158 pp. 3s. 6d. Mawman, &c. 1801.

This compilation is intended as a school-book, and being well arranged, seems calculated to be useful for that purpose. English Grammars have been so multiplied within a few years past, that, without a very minute and laborious examination, their respective merits cannot be appreciated. Few are so deficient as not to answer the purpose reasonably well; and, in the present case, experience has been had by the author of the use of his work.

- ART 43. *Cautions to young Sportsmen.* 8vo. 24 pp. 6d. Robson.
1800.

This small tract being written with the humane design of preventing dangerous or fatal accidents, which frequently occur through the inexperience of young men, will certainly obtain a proper consideration from the persons concerned. It will add new weight to the suggestions, if we mention, that it is understood to be written by Sir Thomas Frankland. A great part of it regards the safe use and management of the double-barrelled gun.

- ART. 44. *The Principles of English Farriery vindicated; containing Strictures on the erroneous and long exploded System, lately revived at the Veterinary College, interspersed with cursory Remarks on the Systems of Solleyfell, de Saunier, de la Forse, &c. &c. In which is fully displayed, the Superiority of English Farriery over that of foreign Nations. By John Lane, A. V. P. late of the Second Regiment of Life-Guards.* 8vo. 97 pp. 4s. Riebau, &c. 1800.

As our countrymen excel in the breed, and in the general management of horses, it is not improbable that they are superior also in the medical and œconomical treatment of them. The patriotic attempt of this A. V. P. will therefore deserve the consideration of students in this branch of knowledge; and if he occasionally rides the high horse, he is likely, from his professional experience, to do it with security.

FOREIGN CATALOGUE.

GERMANY.

- ART. 45. *Ueber die mittel Naturgeschichte gemeinnütziger zu machen, &c.—On the Means of rendering Natural History more useful, and of introducing it into common Life, and among the different Classes of Society; with the Plan of a Series of Works tending to promote this End,* by F. J. Bertuch. Weimar. 4to. with three Plates.

Every one, says M. Bertuch, is convinced of the important and general influence which the knowledge of natural history has on agriculture, manufactures, commerce, the arts, and on political and domestic œconomy. It is now taught, and looked upon to be indispensably
necessary,

necessary, in different universities and colleges; it constitutes a part of public and private instruction; every day the number of its amateurs increases, and new societies are formed which occupy themselves with it. But still, notwithstanding the great progress it has made, considered as a science, it is very far from having received the numerous applications to the purposes of society, of which it is capable; and the knowledge of natural history is not yet sufficiently disseminated, more particularly among the inferior classes. The advantages resulting from it would, however, be found not less important than numerous. It would contribute most effectually to destroy many prejudices which still prevail among the lower ranks of the people, detrimental to their daily employments and operations; it would teach them to avail themselves of a variety of indigenous natural productions for the necessities of life, to avoid the dangers to which they may otherwise be exposed from different animals, noxious plants, or minerals, &c.

M. *Bertuch* speaks afterwards of the causes by which hitherto the general propagation of the knowledge of Natural History has been so much retarded. Natural history has been treated in so scientific and learned a manner as to place it beyond the comprehension of those persons who do not make an immediate study of it. The want likewise of good figures, or objects of Natural History, is another great impediment to its general dissemination, as well as that of suitable elementary books. M. *Bertuch* proceeds, in the next place, to the means of removing these obstacles. The *first mean*, a complete enumeration of all known natural bodies, and of their characters, or, rather, a good *System of Nature*, executed after the particular views conformable to the proposed plan. The *second mean*, the adoption of an easy and natural system of classification, founded on the exterior and visible relations of bodies, because their anatomical, chemical relations, &c. are not adapted to vulgar comprehension. M. *Bertuch* proposes, with this view, the system of M. *Batsch*, as the most easy and natural. The *third mean*, good figures of the three kingdoms of Nature, published in systematical order. As these engravings form the basis of the undertaking announced by M. *Bertuch*, he enters into considerable detail with respect to them. The *fourth mean*, certain elementary books on Natural History, adapted to the comprehension of the vulgar, and calculated to render the knowledge of it more popular. The *fifth mean*, instruction in this science, according to these elementary books. The *sixth mean*, the establishment of societies of Natural History among the students in each university. The *seventh mean*, the formation of collections of Natural History, for the scholars in the different schools.

After these preliminary observations, Mr. *B.* gives the plan of a work, which he has been employed in preparing for many years, and of which the execution requires all the talents and zeal of the intended author. The engravings, as has already been observed, constitute the principal part and basis of this work; to execute which, Mr. *B.* has himself been obliged to form designers, engravers, and illuminators, who might possess a taste for objects of Natural History. He is assisted in this undertaking by Mr. *Tunke* of Dessau, and Mr. *Batsch*, Professor of Natural History at Jena.

The works which Mr. B. announces, and which he means to publish successively, are:

1. *Engravings of universal Natural History* of the three kingdoms, with a complete enumeration of all the natural bodies, at present unknown, and a *synoptical Table of their characters*.

2. A *Manual* for the use of those who are to teach popular Natural History in schools and seminaries, or for amateurs who wish to instruct themselves, without studying the science *ex-professo*.

3. *Elements* of popular Natural History, for the use of schools.

4. An *Abridgment* of popular Natural History, for the use of inferior and country schools, with a selection of the most necessary figures.

The engravings will be in large quarto, and appear by *cabiers*, in the three natural kingdoms together. Mr. B. conceives, that the animal kingdom will contain about 240, the vegetable 200, and the mineral about 60 plates. That amateurs may be enabled to form some judgment of the execution, three, one for each kingdom, are annexed to the present work. For the accommodation of foreigners, Mr. B. will likewise publish a French edition of the short text which is to accompany the engravings. *Ibid.*

ART. 46. Christiani Theophili Kuinæel, *Prof. Lips.* *Narratio de Joanne Friderico Fischero ad Virum Magnificum et summe Rev. Franciscum Volkmarum Reinhardum, Theol. D. &c.* 1800. Leipzig, 8vo.

Of the late *J. Fr. Fischer*, whose merit as a philological and exegetical scholar is generally acknowledged, the author of this eulogium addressed to Fr. V. Reinhard, says, p. 20: *Novi quam diligens fuerit diei dispensator, quam mirabilem a natura alacritatem facilitatemque agendi habuerit, quantopere fugerit assiduam et promiscuam cum alii consuetudinem, quam sobrie et temperanter vixerit. Laborandum esse dicebat, et saepius eum affirmare memini, se, quanquam senem, quiete discere deberet nec alius suas invidere voluptates, se enim unice literis delectari, et studium literarum ac virtutis anteponeere studiis rebusque aliis omnibus.* The principles of his exegetical instruction are thus, in part, described by Prof. K. *ridebat eos, (says he, in p. 26) qui neglecta plenaque linguarum veterum et legum justæ interpretationis cognitione, commendarent et nimis laudibus extollerent interpretationem prædicam sive moralem, qua nostra ætate quamplurimi tantopere abusi sunt. Ipse in explanandis illustrandisque scriptorum sacrorum locis assidue grammaticis illis subsidiis utebatur, &c.* As instances of writers who, among others, are understood to have availed themselves of the labours of the late *Fischer*, to increase their own literary fame, we find here mentioned *Bahrst*, who had the assurance to publish, in his own name, his (*Fischer's*) *Prælectiones on Malachi*, which had been lent him to transcribe; and *Datke*, the supposed author of the excellent and much-esteemed *Dissertation de Aquilæ reliquiis in Hosea, &c.* *Ibid.*

ART. 47. *Codicis Uffenbachiani, qui epistolæ ad Hebræos Fragmenta continet, recensio et specimen ære exculptum, auct. H. Ph. Conr. Henke. Helmstädt, 4to. 1800.*

As this valuable MS. (*Weistein* and *Griesbach*, Cod. 53) which is now preserved in the library at Hamburg, had been very imperfectly described by *Majus*, *Weistein*, and *Bengel*, the author has certainly rendered an important service to the biblical critic, in paying the attention to it which he has done. He considers it to belong, at least, to the ninth century; and we perfectly subscribe to the judgment of *Bengel*, when he says, that *si integer hic extaret codex, hodie vix parem haberet*. As the MS. is generally very free from errors, it is the more remarkable, that v. 1. of ch. ii. is entirely omitted in it; which, indeed, is not absolutely necessary to complete the sense. Instead of the common reading $\chi\rho\iota\sigma\tau\iota$ $\delta\epsilon\omicron\upsilon$, ch. ii. 9, it has likewise the other $\chi\rho\iota\sigma\tau\iota$ $\delta\epsilon\iota\upsilon$, which the author of this Programma is disposed to prefer. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

P. C. whose hand we perfectly recognize, might have written in a more friendly style. We are willing, however, to assure him, that, in our review of Mr. Gilpin's *Hints for Sermons*, we meant to censure only those who presume to write against the doctrine in question. We had even particular persons in our eye, whom we forbore to mention, lest we should engender the very disputations we wished to discourage. In the other matter also, our respect for private worth produced a forbearance, which candour certainly will not misinterpret; particularly when it is considered, that we made some objections, and hinted at many more.

LITERARY INTELLIGENCE.

A fourth volume of *Mr. Burke's* works is in the press, containing the pieces printed since the publication of the three quarto volumes which appeared during his life.

An

An octavo edition of the whole of *Mr. Burke's* works, in eight volumes, is also preparing for publication.

A fourth volume of *Sermons*, by the late *Dr. Samuel Carr*, will appear in the course of the present month.

A collected edition of *Goldsmith's* works is nearly ready for publication, as also a new edition of *Johnson's* works, and of those of *Locke*.

A new edition of the works of *Dean Swift*, in eighteen volumes, octavo, improved from that published by *Mr. Sheridan*, in 1784, has been some time in the press, under the direction of *Mr. Nichols*, and may be expected in a few weeks.

Mr. Todd's edition of *Milton*, in five volumes, octavo, will appear early in June.

Mr. Jones's works are in great forwardness.

A new edition of *Dr. Langhorn's* translation of *Plutarch's Lives*, in six volumes, octavo, will soon be ready for publication.

Mr. Maurice's Modern History of Hindostan, is in some forwardness at the press.

Mr. Kett has nearly completed his work on the *Elements of general Knowledge*, intended for the use of students in the universities, and the higher classes of schools.

The *Rev. Mr. Bingley*, of Peter House, Cambridge, has, ready for the press, a work entitled *Sketches of Nature, descriptive principally of the Economy of the Animal and Vegetable Kingdoms*. He is also preparing a *Synopsis of British Zoology*, on the plan of *Dr. Withering's* arrangement of British plants.

We understand that the Magistrates in the *Southern part of Westmorland*, intend to compile and publish a regular account of their Townships, with the numbers of the inhabitants, from the returns of the Overseers under the late Act. As this plan will be highly useful to Magistrates, if completed throughout England, it is earnestly hoped that the example will be followed.

The work for *Westmorland* is chiefly promoted by *Mr. Wilson*, of *Casterton Hall*, near *Kirkby Lonsdale*.

ERRATA.

In our Review for March, p. 179, l. 3, for *parliaments*, read *bailments*. Line 5, for *applicable*, read *applied*. Line 17, for *adequate*, read *inadequate*. P. 180, l. 18, 19, for *Conyer's*, read *Cemyn's*.

THE
BRITISH CRITIC,

For MAY, 1801.

“ Miror equidem doleoque, eo decidisse rem Literariam, ut à multis libri è chartis et typis magis quam ex argumento æstimantur.”

REISKE *Pref. in Abilfedam.*

We see with grief and astonishment the state of Letters so fallen, that, by multitudes, books are valued rather for the type and paper than for the value of the contents.

ART. I. *T. Lucretii Cari de Rerum Natura Libros Sex, ad Exemplarium MSS. fidem repositos, longè emendatioribus reddidit, commentariis perpetuis illustravit, indicibus instruxit, et cum animadversionibus Ricardi Bentley non ante vulgatis, aliorum subinde miscuit Gilbertus Wakefield, A. B. Collegii Jesu apud Cantabrigienses olim Socius. Tomis tribus, in 4to. 5l. 5s. Charta majore 21l. Apud Bibliopolas Lond. 1797.*

IT will readily be granted, by men of sense and judgment, that an edition of a classical author is by no means to be estimated from the beauty of the type, the fineness of the paper, or the elegant proportions and arrangement of the page. If these matters could afford foundation for a reasonable judgment, there could be no possible doubt about the praises due to the present work. In its external form, the book speaks abundantly for itself, nor can many editions of the classics vie with it in that respect: such only excepted, as exhibit merely a beautiful text, without any apparatus of notes. With regard to the existence of the work, Mr. Wakefield has sufficient

K k

celebrity

celebrity to announce it amply to the world ; and all persons who would be inclined to purchase it, either for the sake of its elegance, or for the sake of its editor, would know, without our interference, that such an opportunity was offered. For these, and similar reasons, though we privately encouraged the work, we long ago decided that it would be superfluous for us to expatiate at all on this new edition of a classic author, unless time and opportunity should enable us to examine with accuracy the particular qualifications which are held forth as distinguishing it from all its predecessors. Respecting a work of this kind, two things are principally to be wished ; first, that the editor should receive from the public a due remuneration for the care, labour, time, and expence bestowed on the undertaking ; secondly, that the public, on the other hand, should be accurately informed of the real merits of the book presented to it. The first of these objects, we trust, has been in a tolerable degree obtained, in the course of more than three years, wherein the new Lucretius has been in circulation : on the second, it is our business to speak, if we speak at all, without bias or prejudice on either side of the question.

Lucretius, according to this editor, has been worse handled than any other poet, by the licence of conjectural critics, and by the accumulation of errors. Havercamp confessedly performed but little towards the emendation of the text ; and the edition of Creech, which is best known in this country, is chiefly valued for its interpretation of the author, without pretensions to the labour usually called critical.

The present editor professes to have revised the text, and rendered it much more accurate, by the aid of MSS. ; to have illustrated it by continued notes, and to have added other aids. Some notes and conjectures he obtained from a copy of Faber's Lucretius, in which the critical remarks of Bentley had been written. He conjectures also, that more notes, and of more importance, by that great critic, must be in the hands of his grandson, Mr. Cumberland ; of whom, however, he heavily complains, as refusing to communicate any thing. The notes of Mr. W. are indeed very numerous and various ; philological, critical, illustrative, political ; such as he always pours forth, with a facility which judgment sometimes limps after in vain. A reader, however, must be more than usually morose, who is not pleased with the strong and lively relish which this annotator exhibits, for the poetical beauties of his author, and those of all the ancient classics ; though, it is true, that he sometimes rather overwhelms than illustrates Lucretius by these excursions.

But

But very distinct from the talent or feeling last mentioned, is the power of reading with precision, and collating with accuracy, a variety of ancient MSS. and on the degree of success with which this difficult task has been performed, must ultimately depend the characteristic value of the present edition above others: the correction of the author's text, by these means, being particularly promised in the title-page and Preface. Now as this is in itself a work of care and labour, so is also much time required, and not a little patience, to follow an editor through this part of his business, and examine how far he is entitled to that faith which the public ought to be able to repose in a collator, if it is to derive a real benefit from his exertions. This task, difficult as it is, we have, after some time, been enabled to perform, with respect to three of the MSS. employed by Mr. W. and we are now prepared to lay before the public the result of our enquiries; by which it will appear that, with every allowance made for a labour in which the acutest eye will sometimes be deceived, and the most determined sagacity will sometimes remit its attention, Mr. W. cannot receive the palm of a skilful or scrupulously accurate collator. Of the MSS. which this editor had actually seen, the number amounts only to five, which are these:

1. A MS. belonging to the public Library at Cambridge, designated in this edition by the Greek letter ω .
2. A MS. belonging to Edward Poore, Esq. of no great value or antiquity, referred to by θ .
- 3, 4, 5. Three Harleian MSS. preserved in the British Museum, respectively called, in this edition, Δ . Π . Σ .

The two first of these have not been within our reach; but the three latter, being in a place accessible to London students, have been diligently examined by us, for the express purpose of ascertaining how far this elegant edition is worthy of faith in its report of the authorities on which it rests. It will not certainly be expected that, for the sake of this critical experiment, we should have gone through the complete task of an editor, and collated the three MSS. throughout. We have contented ourselves with examining, by way of specimen, the 250 first lines of the work, and afterwards, to obviate any cavil, another passage, taken at hazard from the third book. This kind of examination, though not very amusing to the general reader, is the only fair method of appreciating the most important merits of the edition.

The three MSS. in the British Museum, which Mr. Wakefield has distinguished by the Greek letters Δ . Π . and Σ . are in the Harleian Catalogue numbered 2694. 2612. 2554.

Lib. I. v. 16. 17. The first of these verses Mr. W. has inclosed in brackets, as spurious; in the second, he has published *quo quamque*, after other editors, and added this note: 17. P. B, et Ω. pro *quo quamque* dant *quocunque*: frustra. But the same reading, without any variation, is found in Δ. Π. Σ. which he does not notice.

39. *corpore*: Σ. *pedore*, says Mr. W. True; but in the margin is written, in the same hand, *vel pedore**.

43. *neque*: L. M. Π. *nec*: et ordinem exhibent verborum Δ. Π. meis saltem auribus jucundiozem:

Possumus æquo animo; *Memnii neque* clara propago. Δ. reads *Memmi nec*, and Π. *memini nec*. Σ. *nec Memmi*.

67. *Gratus*: V. ed. B. Δ. Π. Σ. *gnarus*: frustra.

Σ. has *vel gratus* in the margin.

69. *Tertium nec* omittit Π

So does Σ. in the text, but adds it in the margin.

71. Mr. W. has published,

Irritât animi virtutem, effringere ut arcta;

and adds this note: *Hanc constitutionem versûs, quam ex auctoritate librorum dederim, proprium acumen ingenii prius expediverat. Verborum ordinem præbent G. B. L. M. Δ. Π. Σ. solus Σ. conjecturam firmat, effringere scribens pro confringere; quam tamen necessariam reddidit codicum modo memoratorum ratio. In P. V. ed. Δ. Π. Σ. ordo est verborum, Irritât virtutem animi: Ω. irritant.*

The third sentence of this note forgets the second. If Δ. Π. Σ. and other MSS. give the order of words which Mr. W. has preferred, that is to say, *Irritât animi virtutem*, how can the same Δ. Π. Σ. give this other order, *Irritât virtutem animi*? Our collation furnishes the following account of the MSS. and we can fully assert its correctness, if the printer does but well and duly perform his part.

Δ. Irritât animi virtutē: effringere et arcta

Π. Irritat vtutē ai cōfingere ut arcta

Σ. Irritat ai virtutē effringē ut arcta

The two points over the *ē*, in *effringere*, refer the reader to the margin, in which is written *cōfringē*.

In the sequel of the note, and in three sets of Addenda, Mr. W. pours forth an army of examples, to prove the frequent use of the word *effringere*. Nonius, in the word *cupiret*, X. 16. quotes the passage with *perfringere*, which, though much rarer than *effringere*, is good Latin. According therefore to the critical canon, which directs the more recondite

* Observe, that *vel*, with a little dash across the *l*, or at [for aliter] or † for either *vel* or *aliter*, are the general forerunners of various readings. Sometimes *vel*, *alii*, *aliter*, are prefixed at full length.

reading to be preferred, *perfringere* would stand a good chance of success. But this canon has too often, and especially of late years, been pushed beyond all measure and modesty. "Priscianus vulgatis consentit" (X. p. 879, 15) says Mr. W. but there Aldus gives *effringere*. Towards the end of the note Mr. W. says, Porro, pro *ut*, Δ . *et*; et in versu sequente *cuperet* Γ . B. L. *caperet* Π .

Here is an error, either of the editor or printer, for neither Π . nor any one of the Museum MSS. gives *caperet*. In Δ . it is plainly *cupirit*; in Π . and Σ . as plainly *aperiret*. It appears then that Mr. W. in his assertions concerning these three MSS. has been oftener in the wrong than in the right.

V. 74. "Pro *mænia*, Σ . *lumina*;" says Mr. W. But that MS. adds in the margin, *vel mænia*.

V. 75. Mr. W. sets down Σ . as having *omnem* for *omne*. He ought to have added Π . and in v. 78, to his authorities for *quantum*, Σ .

V. 85. *ad* is inserted also in Δ . but marked with points, to signify that it ought to be cancelled. In the next verse Δ . has Iphianassæo, Π . Iphianaso, so that Mr. W. is not quite accurate. Priscian has Iphianassai.

V. 104. for *quæres* Δ . gives as a various reading *quires*. For *desciscere* Π . has *d.sciffere*.

V. 108. Π . has *certum* for *certam*.

V. 123. *permaneant* was at first written in Δ . but the second *a* condemned by a point.

V. 124. *pallantia* in Σ .

V. 131. *cum primum* Π .

V. 132. *constat* Δ . but *e* is written over *a*, and *a* marked with a point.

V. 144. *aut* for *et* is in Δ . and 147, *necessesse* in one word.

V. 153. *Quam multa* Π . though to a careless observer the *a* may easily seem an *o*.

V. 156. "Versus 156. 157. 158. desunt in Π ." says Mr. W.

V. 156 is not omitted in Π . but only 157. 158. The verses follow in this order: 154. 155. 159. 156. 160. In the 159th verse, Mr. W. has noticed that Π . gives *divinum* for *divom*; but he should also have remarked, that it gives *quocunque* for *quo quæque*. In Σ . *divum* has a mark referring to the margin, and in the margin is written *numine*. It is probable that in the MS. from which Σ . was transcribed, the copier meant to mark *sive numine divom* for a various reading. But Mr. W. roundly says, "in Σ . ita scribitur: Et quo quæque modo fiant sine numine divom:" which is not quite exact.

V. 171. and 180. *horas* Σ .

- V. 183. Δ. has plainly *quæ*, not *qua*, as Mr. W. says; Π. has *qua*.
- V. 193. *certi*, and 197 *ptis* Π.
- V. 205. *gignidis* Π.
- V. 206. "Pro *de*, habet Π. *e*." Π. has clearly *de*. Δ. has indeed *e nihilo*, but adds *jam*.
- V. 207. *rebus quoque create* Π.
- V. 211. "in *terris*: ponit post *rerum* Π." No such thing. The copier had omitted those two words; he wrote them in the margin, and referred them by two small lines " to their proper place in the text.
- V. 216. Of the three Harleian MSS. Mr. W. only quotes Π. for *quæque*, but Δ. and Σ. also give the same reading. The very same thing has happened with respect to *Quod* in v. 222.
- V. 224. *Atque intus* Σ.
- V. 225. "*exitium*: Σ. *exitum*." But Σ. has in the margin, *Alii exitium*.
- V. 227. *pereunt* Δ.
- V. 229. "In his vocibus non exhibent *d* geminam G. L. M. B. Π. Σ." Neither does Δ.
- V. 234. *consumpti* Δ. with a small space left. In v. 236. the same MS. has *confistet*, and *a* written over *e*.
- V. 238. "Versum sic repræsentant Δ. et Σ. Haud igitur *posse ad nihilum, puto, quæque reverti*:" True; but Σ. has the common reading in the margin.
- V. 241. "*nexu*. Sic Vind. Δ. Π. Σ. qui habet *nexum* in margine: cæteri, *nexus*, vel *nexas*." Π. and Σ. have *nexus* in the text; Σ. *nexu* in the margin.
- V. 248. Δ. has *pretectura*, and *x* written over *s*: Σ. has *protextet cura* in the text, and *pro textura* in the margin.
- V. 249. *Aut igitur* Π.

We shall here take our leave of this part of our collation, for fear of surfeiting our readers with these critical dainties. To Mr. Wakefield, we are persuaded, we need make no apology. He will doubtless be so far from being cloyed with this sample, that it will only have whetted the edge of his appetite. Indeed we have been thus copious, chiefly in obedience to his wishes in the Preface, *nugatores criticos ex abundante demereri cupientes*. It may be objected, that we have acted unfairly, in taking our specimen from the beginning of the book, and that we ought rather to have compared these MSS. with Mr. W.'s notes, at a part of the work where he might, by habit and experience, be reasonably presumed to have improved in the art of collation. We therefore have compared from lib. iii. v. 855 to the end, and we have not found the errors, whether of

omission or commission, sensibly diminished. We shall give two or three examples to justify our assertion.

Lib. III. 881. Mr. W. cites Δ. Π. Σ. for *a* instead of *an*. But *an* is most clearly the reading of Δ. In v. 882. Mr. W. attributes *cui* to Π. but that MS. has *cum*, written shortly thus, *cū*, as is usual in MSS. Upon this verse Lambin has quoted from Athenæus θάνατος ἀθάνατος, loco tamen, says Mr. W. non indicato, et nobismetipsis haud in promptu est. Lambin again cites it, from the 8th book of Athenæus, in a note on Horace, Carm. III. 9, 15. but still inaccurately. As the passage is very faulty in the old editions, and not quite correct in Casaubon's, we shall quote the whole, as given from a MS. by Muretus. Var. Lect. XIX. 3. Alexis apud Athenæum VIII. p. 336. C.

Πίνε, πᾶσιζε, θνητὸς ὁ βίος· ὀλιγὸς οὐπὶ γῆς χρόνος·
 Ὁ θάνατος δ' ἀθάνατός ἐστιν, ἢν ἅπαξ τις ἀποθάνῃ.
 Mortalem vitam mors cum immortalis ademit.

Lib. III. 649. Bentley, in a note on Phædrus, I. 31, 13. reads,
 Corpore reliquio pugnam cædesque petiit.

V. 1006. Mr. W. conjectures, *Quem volucris lacerat*. This very reading, totidem apicibus, is in Π. This is therefore an error of omission.

V. 1068. “*E*: ita conjeceram legendum, et ita scribitur in Vind. L. M. O. Ω. cæteri libri, ut vulgari solet, habent *Et*.—*quoque noscere*: P. Π. *cognoscere*; ut communes editi.” All the three Harleian MSS. with one accord give *E*; two of them, Π. and Σ. *quoque noscere*. This therefore is an error of commission.

In thus examining the present Edition of Lucretius, we feel a strong confidence, that we shall not be suspected of being actuated by any resentment against a person, who must himself feel the chief evils of a restless, impatient, intolerant mind. We think it indeed most lamentable, that a man, whose proper occupations are study and polite literature, should be so little able to command himself, as to fall into extravagances of political conduct, injurious ultimately to himself and family. Too many instances of this spirit appear, completely out of their place, in this Edition of Lucretius; in the form of political verses, allusions to the *glories* of France, and aspirations after similar changes here, with prophetic intimations of their approach. In such a farrago, abuse of us and our work, as supporting all that Mr. W. wishes to see overthrown, is virtually the highest compliment; and though we owe no gratitude to the intentions of the author, we cannot but approve the tendency of his conduct towards us.

We see, however, in his pages, not the slightest tincture of that character which he has, very early in his Preface, bestowed upon

upon himself,—“ si quis unquam diffidens mei.” A most extravagant self-confidence, on the contrary, is every where conspicuous, except in a few of these prefatory flourishes : and though his maturer judgment has enabled him to see in his own *Silva critica*, “ plurima, quæ sint juveniliter temeraria, ἀπροσδιονστα profus, et homine critico, indigna ;” yet the very same character, unimproved, will be found to prevail in his critical conjectures, scattered abundantly throughout the notes to this work, and readily accessible by means of his critical Index. No author escapes his rage for correction ; and Horace and Virgil, in particular, would have as little knowledge of their own works, were they presented to them reformed à la *Wakefield*, as we should of the British constitution, were it given to his emendation. We can, however, pity while we censure ; and most sincerely wish that, with a more temperate mind, even in literature, he would give himself exclusively, and without mixture, to those studies, in which, with all his failings, he has certainly made a proficiency, not common among scholars of this country.

ART. II. *The History of Mauritius, or the Isle of France, and the Neighbouring Islands, from their first Discovery to the present Time ; composed principally from the Papers and Memoirs of Baron Grant, who resided Twenty Years in the Island, by his Son, Charles Grant, Viscount de Vaux. Illustrated with Maps from the best Authorities.* 4to. 592 pp. 11. 16s. Wright. 1801.

THE author of this work is a French emigrant, and, as he expresses himself, presents the History of the Island which gave him birth, to the country that affords him protection. It contains a great deal of interesting and important information ; but it is very unmethodized in its arrangement, diversified in its detail, and prolix even to tediousness. The reader would hardly expect to find a protracted account of the siege of Pondicherry ; biographical sketches of various French characters, of greater or less celebrity ; a life of Hyder Ally ; and long and multiplied extracts of the correspondence between various individuals. The neighbouring islands are, the Island of Rodriguez, or Diego Ruis, and the Isle of Bourbon, concerning both of which there are very curious and interesting accounts. The work is divided into Thirty Chapters, and extended to 571 pages ; but perhaps the Five first Chapters contain all that the geographical student, the topographical enquirer, or the lover of natural history will be solicitous to know,

know. The Maps which accompany the work are well-executed, and will be found extremely useful and convenient. We take an extract from the Third Chapter, as containing matter of more general entertainment.

“ The Isle of France was an absolute desert when Mascaregnas discovered it. The French who first established themselves there, were certain planters from the Isle of Bourbon, who brought with them simplicity of manners, good faith, an hospitable disposition, and an indifference for riches. M. de la Bourdonnais, who may, in some degree, be considered as the founder of this colony, brought some workmen along with him. When, however, he had rendered this island interesting by his labours, and it was thought convenient as a staple for their commerce of the Indies, persons of all conditions settled in it.

“ The agents of the Company, who possessed all the principal employments in the island, exercised too much of that financial disposition, which is discouraging to those who are employed in cultivating the earth. The whole of the public establishment was at their disposal; they, at the same time, controlled the police, the civil administration, and magazines of the island; some of them cleared the land and built houses, all of which they disposed of, at a very high price, to those who had ventured hither, in hope of advancing their fortune. There was consequently a great outcry against them; but the power was in their hands, and complaint was of no avail.

“ Several persons in the marine service of the Company settled here. They had long complained, that while they encountered dangers and suffered fatigues in support of the East Indian commerce, others acquired the honours and emoluments of it. As this settlement was so near to India, a sanguine hope of advantage from fixing in it animated their mind, and they became its inhabitants.

“ Several military officers of the Company arrived here; they were very respectable persons, and some of them distinguished for their birth. They could not imagine that an officer would debase himself so far as to receive orders from a man who had formerly been a clerk in an accounting-house, though he might condescend to receive their pay. Nor did they like the sailors, who are rather too peremptory in their manners. On becoming inhabitants, they retained their original disposition, and consequently did not advance their fortunes.

“ Some of the King's regiments put in here and made some stay; while several of the officers, allured by the beauty of the climate and the love of repose, were induced to establish themselves in the island: but every thing was at the disposition, and submitted to the power of the Company.

“ The inhabitants were also increased by the arrival of some missionaries of the order of St. Lazarus.

“ To complete the settlement of this island, some merchants with small capitals arrived, and found it without commerce. These people augmented the abuses of money jobbing, which they found already established,

established, and employed themselves in forming petty monopolies: they soon became obnoxious, and acquired the name of *Banians*, or *Jews*. On the other hand, they affected to despise any particular distinctions of the inhabitants, and were fond of propagating the opinion, that, after having passed the line, a general equality prevailed.

“ Such was the situation of this colony when it was ceded to the King in the year 1765.

“ One part of the inhabitants, who were attached to the Company from gratitude, beheld, with pain, a royal administration; while the other part, who had so long looked for favour from a new government, seeing it principally occupied in plans of economy, were proportionably chagrined and disappointed.

“ The soldiers furnish a considerable number of workmen, as the moderate heat permits the white people to work in the open air; though they have not been rendered so beneficial to the colony as they might have been, in a more enlarged disposition of their capacities.

“ Though the seafaring people are always going and coming, they have, nevertheless, a considerable influence on the manners of the colony. Their policy is to complain alike of the places which they left, and of those at which they arrive: they have always bought too dear and sold too cheap, and think they are ruined if they do not gain an hundred and fifty per cent.

“ An hoghead of claret costs five hundred livres, and every thing else in proportion. It is scarce credible, that the merchandize of Europe is dearer here than in India; and that Indian commodities fetch a higher price here than in Europe. The maritime people are so necessary to the inhabitants, that they are held in great consideration.

“ The greater part of the married people live on their plantations; and the women seldom visit the town, but when they are tempted by a ball, or are called to perform some essential duties of their religion. They are passionately fond of dancing; and no sooner is a ball announced, than they come in their palanquins from every quarter, as the roads will not admit of wheel carriages.

“ The women have but little colour, but they are well made, and, in general, handsome. Nature has given them a considerable portion of wit and vivacity: and if their education were not neglected, their society would be very agreeable: they are very fond mothers; and if they ever fail in fidelity to the marriage vow, it is too often owing to the indifference of their husbands, or to the Parisian manners which have been introduced among them. Their ordinary dress is fine muslin, lined with rose-coloured taffetas.

“ They possess, in a great degree, the more estimable domestic qualities; they seldom or never drink any thing but water, and their cleanliness is extreme. Their children are never confined in swaddling clothes, but run about almost as soon as they are born; they are often bathed, and allowed to eat fruit at their own discretion. As they are left entirely to themselves, and are uncontrouled by the superintendance of education, they soon become strong and robust, and their temperament advances in proportion. The females are sometimes married at eleven years of age.

“ There

“ There are about four hundred planters in this island, and about an hundred women of superior rank, not more than ten of whom live in the town. On firing the evening gun, at eight o'clock, every one retires to his own habitation.

“ *The Blacks.*

“ Of the population of this island, we must consider the Indians and Negroes as forming a considerable proportion.

“ The first are from the coast of Malabar, and are very mild and gentle people: they come from Pondicherry, and let themselves out for a certain number of years. They are almost all of them workmen, and occupy a suburb which is called the Black Camp; they are of a deeper colour than the islanders of Madagascar, who are real Negroes, have the features of Europeans, and their hair is not woolly: they are sober and economical. Their head is dressed with a turban, and they wear long dresses of muslin, with large gold ear-rings, and silver bracelets at the wrists. There are some who enter into the service of the rich and titled inhabitants, as *piou*s; a kind of domestic, which answers to the character of an European running footman: his peculiar distinction is a cane in his hand, and a dagger at his girdle. It were to be wished that there were a greater number of the inhabitants of Malabar established in this island, particularly of the cast of husbandmen.

“ At present, Madagascar furnishes the Negroes which are destined to cultivate the land in the Isle of Bourbon. The common price of one of them is a barrel of gunpowder, a few muskets, some pieces of cloth, and, above all, a certain proportion of piastres. The dearest of them costs about fifty crowns of France.

“ These people have neither so flat a nose, or so dark a complexion as those of Guinea; some of them are only brown; while others, as the Balambois, have long hair: nay, others of them have fair, and even red hair. They are dexterous, intelligent, and have a sense of honour and gratitude. The greatest insult which can be offered to one of these people, is to speak disrespectfully of his family; they are far less sensible to personal injuries. In their own country they work up various articles, with equal ingenuity and industry. Their zagaye, or half pike, is very well forged, though a couple of stones form their hammer and their anvil. The linens which their women weave are very fine, and well dyed; these they cast around them in a graceful form, and the manner in which they arrange their hair produces a pleasing head-dress; it consists of curls and tresses very tastefully blended with each other, and is the work of the women. They are passionately fond of dancing and music; their instrument is the tantam, which is a bow fixed to a gourd, from whence they draw a soft harmonious sound, with which they accompany the airs that they compose. Love is the general subject of them, and the girls dance to the songs of their lovers: the spectators beat time and applaud.

“ They are very hospitable. A black who is on a journey, enters without previous ceremony, or being known to the owner, into any hut which suits his convenience; and those whom he finds in it most willingly share their meal with him. Nor is it their custom to ask from whence he comes, or whither he is going.

“ Such

“ Such are the qualifications and manners with which they arrive at the Isle of France. They are all disembarked with no clothing of any kind, but a strip of linen round their loins. The men are placed on one side of the beach, and the women with their children on the other. The planters then examine them, and make their purchases accordingly. Brothers, sisters, friends, and lovers, are now separated, and are led away to the respective plantations to which they are destined. Sometimes, in the paroxysms of their despair, they imagine that the white people are preparing to eat them, that they make red wine of their blood, and gunpowder of their bones.

“ Their manner of life is as follows; at day-break, the smacking of a whip is the signal that calls them to their work; and they then proceed to the plantation, where they labour in a state of almost entire nakedness, and in the heat of the sun. Their nourishment is ground maize boiled in water, or loaves of the manioc; and a small piece of cloth is their only covering. For the least act of negligence, they are tied hand and foot to a ladder, when the overseer gives them a certain number of strokes on their back, with a long whip; and with a three-pointed collar clasped round their necks, they are brought back to their work. It is not necessary to describe the severity with which these punishments are sometimes inflicted. On their return to their habitations in the evening, they are compelled to pray to God for the prosperity of their masters.

“ There is a subsisting law in favour of slaves, called the *Code Noir*, which ordains that they shall receive no more than thirty strokes at each chastisement; that they shall not work on Sundays; that meat shall be given them every week, and shirts every year: but this law is not observed.

“ The Negroes are naturally of a lively disposition, but their state of slavery soon renders them melancholy. Love alone seems to allay their pain; they exert themselves to the utmost in order to obtain a wife; and, if they can choose for themselves, they always prefer those who are advanced into a state of womanhood, who, they say, make the best soup. They immediately give them all they possess; and if their wives live in another plantation, they will undertake the most difficult and dangerous journeys to see them. On such occasions they fear neither fatigue nor punishment. Parties of them sometimes meet in the middle of the night, when they dance beneath the shelter of a rock, to the mournful sound of a gourd filled with peas.

“ The discontented Negroes generally fly for refuge into the woods, where they are pursued by detachments of soldiers: when they are taken, they are punished with great severity; and the third offence of this kind is followed by death.

“ Religion is, indeed, sometimes employed to alleviate the evils of their situation. Some of them are occasionally baptised: they are then told that they are become the brethren of the white people, and that they will go into paradise; but it is not an easy matter to persuade them, that the Europeans will ever prove their guides to heaven.

“ It is not for us to discuss, in this place, the subject of slavery, on which very able writers have differed, and with which volumes have been filled. That discipline, and sometimes a severe one, may be necessary

cessary in the management of plantations, cannot be denied, and that the owners sometimes exercise their power with unnecessary rigour, must also be acknowledged; at the same time it would be ridiculous to assert that, because a white man is the master of a plantation, he must be cruel, and because a black man is a slave, he must be wretched. We shall conclude this subject with some remarks of the late Admiral Kempenfelt, made by him in the year 1758:

“ The slaves of Madagascar are the most inclined to desert from their masters. Many of them, incited by the love of liberty, have retired into the most inaccessible woods and mountains, and, forming themselves into bodies, attack the plantations in which they have been slaves. The mischief they occasion is sometimes very destructive, both to the plantations, as well as to those who inhabit them. When they are impelled by hunger, neither domestic or wild animal, not even the monkeys, escape them. They also make a kind of short spear or javelin, which they throw to a considerable distance, and with great dexterity. Many, on their desertion, have put out to sea in canoes which they have stolen, and have trusted to the mercy of the waves, in order to regain their native island of Madagascar; and it is known that some of them, by the force of the currents, and the favour of the winds, which generally blow that way, have arrived there, having been recognized by French people who had seen them at Mauritius.

“ Many of the black Maroons have been taken and destroyed by the detachments of troops that are sent after them; they are still however numerous, and from the ferocity of their character, the subject of continual alarm to the planters, who live in the vicinity of the forests which they inhabit. When they are taken, they are punished with the greatest severity; but what appears perhaps to be a cruel treatment is the effect of dire necessity, as the French are naturally humane; and if very severe examples were not made, they would not live in safety. It is indeed well known, that many inconveniences have resulted from the indulgence of the planters, particularly in granting liberty to the favourite slaves; so that it has been absolutely necessary to abridge that power, and to limit freedom to those alone who have saved the life of their master.” P. 72.

The local situation of the Islands of Bourbon and Mauritius, renders them of peculiar importance to the European power who possesses them; particularly as the former mode of proceeding to India by the Mosambique Channel seems to be laid aside. They are alike remarkable for the salubrity of their climate, and the excellency of their natural productions, and render the intercourse with India easy and agreeable. This publication will, without doubt, render the navigation of those seas more easy; and the number of astronomical, geographical, and maritime observations which it comprehends, would have made it a most acceptable, and indeed valuable addition to our collections of a similar kind, if a little more skill had been applied in compiling the most essential ingredients

dients from the rude mass of materials which is here put together.

A respectable List of Subscribers is prefixed to the volume; and the book has all the advantages of the present improved state of typography.

ART. III. *An Essay, tending to prove that Christianity has promoted the Happiness of Man, as an intellectual, moral, and social Being.* 8vo. 93 pp. 2s. Deighton, &c. 1800.

THE design of this Essay is to show, that the effects of religion even on the *temporal* character of man, have promoted human happiness.

“ The immediate end of Christianity, no doubt, is, to prepare mankind for the enjoyment of a future state; but, in the prosecution of this end, its doctrines necessarily produce a *collateral* effect on the human species, as intellectual, moral, and social creatures. And, since human happiness consists in the proper exercise and application of the intellectual, moral, and social powers; we shall consider the effects of the Christian religion upon these respective powers; and endeavour to shew in what manner, and how far, it has operated on their nature and extent.” P. 4.

In Chap. I. *On the intellectual Powers*, the author combats well an assertion of some writers, “ that the limits of our intellectual capacity are contracted by the doctrines of the Christian Theology.” P. 5. Here the Christian Theology is contrasted: 1st, with that of the Jews; and, 2ndly, with the loose and uncertain principles of Polytheism; and this part of the argument is thus vigorously concluded:

“ After all, it will be easy for sophistry to invent new forms of objection, while the sceptic, the infidel, and the libertine will be ever ready to listen to arguments so congenial to their wishes. The conceited philosopher may insinuate with a malignant sneer, that the Christian religion was the primary cause of the intellectual darkness of the middle ages: he may describe in specious terms, the lamentable consequences of a pernicious superstition, or the poisonous rancour of theological hatred. The artful historian may paint in the most striking colours, the arbitrary decrees of councils and of popes; the vices of ecclesiastics, and the horrors of religious wars; the sullen gloominess of the recluse; and the wanton penance of the ascetic. But when they have lavished all their understanding and ingenuity upon the subject, they have merely been detailing the passions and errors of men, weak and fallible as themselves. The candid and impartial inquirer will trace these enormities to a different source. He will see that the Christian, no more than any other dispensation, is to be judged of by
its

its perversion, but by its genuine tendency. He will be at a loss to account for the corruptions of those times, the most calamitous and afflictive to mankind, recorded in the annals of history, from an institution which discountenances every vice, speculative and practical. From the nature of things he will see that it is morally impossible." P. 23.

It is then stated, that "Christianity however has been adduced as a primary cause of the intellectual darkness of the middle ages:" (p. 24) and it is urged, "that the nature of the Christian religion, and the nature of the effects that have been ascribed to it, are in themselves so repugnant, as never to be a consequence, one of the other." P. 24. An adequate and real cause is then produced from history, for that long night of intellectual darkness; namely,

"three events, which, had there been no Christian religion, would have been more than amply adequate for the worst effects of those worst of times; the subversion of the Roman empire; the introduction of the more fanciful and obscure parts of the ancient philosophy, into the scholastic disputations, and the appearance of Mahomet in the East." P. 25.

It is admitted, that a "rage for the dialectical and metaphysical parts of the ancient philosophy, seems to have increased from the twelfth century to the Reformation;" (p. 32) and "that polemics conducted their disputes with vehemence and acrimony." P. 32. But it is justly contended, that

"in admitting accounts of this kind, we admit nothing to the prejudice of the genuine tendency of Christianity. From these very premises, we are led to conclude, that no less an object than the Christian theology could have kept alive the spirit of inquiry, during such times of turbulence and rapine. And though these religious disputes absorbed the whole attention of mankind, yet they paved the way for that patient investigation and bold inquiry, which distinguish the productions of succeeding ages; they were a means of calling forth that penetration, which no depth could elude, that comprehension of genius for which no object was too large, those riches and powers of mind, which immortalize the illustrious labours of Erasmus and Bacon." P. 33.

The Reformation is spoken of with a high degree of animated eloquence.

"The Reformation indeed can never be forgotten; it has been the most splendid and auspicious change recorded in the annals of history. No event was ever attended with more beneficial consequences in every department of private and public life, in the sentiments of the rich, and the habitudes of the poor. At that glorious era, the human mind burst asunder the fetters of bigotry and superstition, and rose resplendent and majestic from ruin and depression. Since that period, it has laid all nature under tribute, and encompassed with giant strides every field

of science that could invigorate and cultivate its powers, and every path of art that could adorn and enlarge its habits. The intellectual faculties were become a mass, putrid and inanimate; but the electric spark shot with adequate effect through every nerve; the palsied organs retained new vigour and elasticity, and since the Reformation the whole machine has moved with more spirit and stability." P. 35.

In Chap. II. *On the Moral Powers*, it is stated, that "religious opinions indeed operate on the *intellectual* powers, in a more distant and indirect manner; but they alter the very constitution of the *moral* powers: the effect, of course, is of greater importance, and more universal concernment." P. 36. The ethical systems of Pagans, and the Christian system, are then contrasted; and the enquiry is instituted,

"which is capable of guiding us, with greater certainty and superior sanctions, to consult our own happiness, and the happiness of society; an institution, which immediately declares the will and true worship of an all-wise God, exactly adapted too for man in his moral capacity, and which raises the standard of ethics above what any other scheme can pretend to; or an institution, which the wisest and most infallible of men mediately deduce from principles the most fixed that this variable world can afford?" P. 37.

We cannot find room for extracting, however we may wish it, pp. 43, 44, &c. but we shall give a short extract from p. 51, &c.

"Christianity is not merely an authoritative promulgation of natural religion; it reveals a particular dispensation of God the Father, carrying on by his Son and Spirit, for the recovery and salvation of mankind, who are represented in the scriptures to be in a state of ruin. In this grand dispensation of Providence, the Son and Spirit have their respective offices; the Son as Mediator between God and man, as teaching the efficacy of repentance, and rendering that repentance efficacious; the Spirit as Sanctifier, to renew our nature, and to qualify us for the enjoyment of a future state. The relations then, in which these persons are placed with regard to man, are the subject of revelation, are fixed and positive institutions, and partake as much of a moral nature as any rational institution whatever. These revealed institutions declare the purposes of the Almighty with respect to man, and are formed to excite in us the useful passions of reverence, honour, love, trust, gratitude, fear, and hope. Considered in this light, the moral obligations of Christianity fall with redoubled force upon the minds of its genuine professors, and make them extremely cautious in their opinions and conduct; and the depravity of mankind sufficiently evinces the necessity of this caution."—"And really (for there are many excellent moral precepts amongst deistical writers) could we unravel the fine and intricate web of the human mind, and develop its mysterious springs; could we investigate its various dependencies, connexions, and relations; and trace its motions from the dawn of reason through the prejudices of education, and the diversified habits
of

of life, we should be able to trace many of those excellencies, and much of that greater certainty which give them such a decided superiority over ancient moralists, to the impressions they have early, casually, and insensibly acquired from the precepts of Christianity."

The tenets of the Christian religion are shown to have operated, not merely as a divine law, but very extensively also upon the law of honour, and the civil law.

Chap. III. *On the Social Powers*, commences by stating as a fact, "that the private and public management of the heathen world assumes a very different aspect, when contrasted with that of Christian countries." P. 60. The question, "To what cause are we to ascribe so considerable an effect?" (p. 61.) is answered, by asserting and proving, that

"Christianity excepted, the page of history makes mention of no phenomenon adequate to produce this difference, it is just therefore to consider the Christian religion as the proximate efficient cause of the above-mentioned difference." P. 61.

The advantages enjoyed in the respective societies of Christians and Heathens, natural, civilized, and domestic, are balanced, in order to the forming a right judgment which side preponderates. The practice of domestic slavery, the exposure of children, the murder of aged parents, polygamy, gladiatorial shows, the toleration of unnatural crimes, Bacchanalian orgies, and human sacrifices, are enumerated among the cruel usages in the annals of Heathenism.

"But let us cast our eyes to a different and more captivating scene. The eloquent calls of the Christian religion disturbed the dangerous slumbers of conscience, and placed in the bosom of mankind an infallible umpire, to point out the moral rectitude or pravity of their actions. Only conceive the interposition of a religion, which in countries where it was professed, could put an effectual stop to the usages of slavery, to the exposure of children, to polygamy, and gladiatorial shows. Only endeavour to make a moral and not an arithmetical calculation of the auspicious effects; to argue, not according to the method made use of in the natural world, that if a determinate object operate on a determinate object, the consequences themselves are immediately determinate; but according to the method which, in such important cases, ought to be used in the moral world, that the real effects of a moral or determinate object, acting on a moral or indeterminate object, can never be calculated till the sum of human existence be completed. Considered in this extensive point of view, it is impossible to approximate to a conception, much less to a calculation of the beneficial consequences of the Christian religion. Every destructive vice it has prevented, every pernicious usage it has removed, does and will for ever loudly proclaim its happy influence. Considered in this and this light only, it has been infinitely more serviceable to society than all human institutions put together. Here perhaps it

may be objected, that the same mode of arguing may be applied to the *vices* of Christianity. "But soft—by regular degrees, not yet;" for it must be remembered, that it is not the nature of Christianity to give birth or countenance to a single vice. And though we were to admit this position (a position, by the way, palpably false) I should feel for the too refined sensibility, for the over nice and too prudish delicacy of that man, who would turn away with disgust from the majesty of a Gothic edifice, upon seeing a few paltry blemishes thinly scattered on the exterior of the building; who could think that the spots which float round the surface of the sun, would more than overbalance the magnificence of the whole, and the particular beauties that continually flow from that fountain of light." P. 70.

It was the spirit of Christianity that, in England, put a stop to the dreadful animosities of the Barons; that checked the perpetual feuds of the darker ages; that subdued the pride and fierceness which so convulsed the government of our own and other nations; that gave rise to the singular but beneficial institution of chivalry, "which tempered the valour of its professors, by uniting in the same persons the various and useful virtues of courtesy, humanity, honour, and justice"; that has

"secured amid the mild majesty of private life, that variety of gratifications and endearments, which we are formed to feel with the most exquisite sensibility; those winning and attractive graces; those amiable and softer virtues; those ten thousand decencies, which smooth and beautify our path through this to a higher and nobler state of existence." P. 76.

And, above all, that

"has reared a monument as durable as the world, I mean, the institution of charitable houses; an institution, that has secured the morals and existence of millions and millions of our species." P. 77.
 "From the whole, then, we may safely conclude, that the Christian religion has guided, to their proper objects, the intellectual, moral, and social powers of man, with a certainty infinitely superior to every other institution." P. 92.

We have analyzed this tract with some attention, conceiving that it is calculated to produce the best effects, at this juncture in particular; and we have produced from it so many creditable specimens of argument and of eloquence, that any further recommendation of it, on our part, would be altogether superfluous.

ART. IV. *Transactions of the Royal Society of Edinburgh.*
Vol. V. Part I.

(Concluded from our last, p. 411.)

III. *Experiments on Whinstone and Lava.* By Sir James Hall, Bart. F. R. S. and F. A. S. Edin.

THE subject of this rather long paper is briefly as follows:

It was supposed by Dr. Hutton, in his investigation of the structure of the earth, that granite, porphyry, and basalt, had originally been in a state of perfect fusion. But this supposition is rendered improbable by the observation, that the internal structure of those minerals is generally rough and stony; whereas the fusion of earthy substances, in common chemical operations, converts them into a more or less perfect vitreous substance.

It occurred, however, to this author, that by slow cooling, which must have been the case of those minerals in the bowels of the earth, they might assume a different appearance, from what they are wont to assume, when cooled suddenly. And this conjecture was rendered more probable by some accidental phenomena, which had been observed in a glass-house. He was therefore induced to put the matter to the test of actual experiments, and his experiments were attended with the desired success.

The substances tried are, 1. Whin of Bell's Mills Quarry; 2. Whin of the Rock of Edinburgh-Castle; 3. Whin of the basaltic columns on Arthur's Seat, near Edinburgh; 4. Whin from the neighbourhood of Duddingstone Loch; 5. Whin of Salisbury Craig, near Edinburgh; 6. Whin from the water of Leith; and, 7. Whin of the basaltic columns of Staffa.

Each of those substances was exposed in a crucible to a strong fire, and was afterwards suffered to cool, either suddenly or slowly. The general results showed,

“ that all the whins employed assume, after fusion, a stony character, in consequence of slow cooling; and the success of the experiments, with so many varieties, entitles us to ascribe the same property to the whole class. The arguments, therefore, against the subterraneous fusion of whinstone, derived from its stony character, seem now to be fully refuted.”

The narration of those experiments contains also a variety of collateral observations, the principal of which are contained in the account of the experiments on the whin of Bell's Mills Quarry, which is as follows:

“ In trying the fusibility of the glass obtained from it, a curious circumstance occurred, which accounts for the unexpected results already mentioned. I had placed in the muffle a long and slender fragment of this glass, with its extremities resting on two supporters of clay, and its middle unsupported. Having then increased the temperature by slow degrees, I expected to discover the lowest point of emollescence, by observing when the fragment sunk by its own weight. The muffle having attained a moderate heat, I observed the glass to lose its shape a little. Wishing to see it completely melted, the same heat was continued, but no further change took place. The heat was then raised several degrees, but without effect. At last, being urged still further, the glass sunk down completely between its supporters. The pyrometer being then withdrawn, denoted a temperature above 30°.

“ It occurred to me, that, on this occasion, the glass, by the first application of heat, had softened, and then had crystalized, so as to become hard again; that, in crystalizing, it had acquired such infusibility as to yield to no heat under 30°. I immediately confirmed this conjecture by the following experiment:

“ A piece of the same glass, placed in a cup of clay, was introduced into the muffle, heated to 21°. In one minute it became quite soft, so as to yield readily to the pressure of an iron rod. After a second minute had elapsed, the fragment, being touched by the rod, was found to be quite hard, though the temperature had remained stationary. The substance, thus hardened, had undergone a change throughout; it had lost the vitreous character; when broken, it exhibited a fracture like that of porcelain, with little lustre; and its colour was changed from black to dark brown. Being exposed to heat, it was found to be fusible only at 31°; that is, it was less fusible than the glass by 13 or 14 degrees.

“ Numerous and varied experiments have since proved, in the clearest manner, that, in any temperature, from 21° to 28° inclusive, the glass of this kind passes from a soft, or liquid state, to a solid, in consequence of crystalization; which is differently performed at different points of this range. In the lower points, as at 23°, it is rapid and imperfect; in higher points, slower and more complete, every intermediate temperature affording an intermediate result. I likewise found, that crystalization takes place, not only when the heat is stationary, but likewise when rising or sinking, provided its progress through the range just mentioned is not too rapid. Thus, if the heat of the substance, after fusion, exceeds one minute in passing from 21° to 23°, or from 23° to 21°, the mass will infallibly crystalize, and lose its vitreous character.

“ These facts enabled me to account for the production of the substance resembling the liver of an animal, which I obtained in my first attempt to crystalize the melted stone. Not being then aware of the temperature proper for complete crystalization, I had allowed it to be passed over rapidly by the descending hear, and I had begun the slow cooling in those lower points, at which the formation of this intermediate substance takes place.

“ By the same means I was enabled to explain the other unexpected result, which I obtained in endeavouring to convert the glass of this

this stone into crystalite. The fire applied to the crucible, containing fragments of the glass, had been raised very slowly, which I know to have been the case by some circumstances of the experiment. The glass had softened by the first application of heat, but had crystalized again as the heat gradually rose; so that the substance consolidated, while still so viscid as to retain the original shape of the fragments; at the same time it acquired such infusibility as to resist the application of higher degrees of heat during the rest of the process." P. 49.

The second part of this paper contains an examination of various specimens of lava, from different volcanos; namely, 1. Lava of Catania; 2. Lava of Sta. Venere; 3. Lava of la Motta di Catania; 4. Lava of Iceland; 5. Lava of Torre del Greco; and, 6. Lava of Vesuvius, eruption 1785. But the narration of the experiments is preceded by a statement, with quotations, of the opinions of Dolomieu and Kirwan, relatively to the formation of lavas. These two gentlemen agree in believing, that lavas have never been acted upon by a heat of sufficient intensity to produce complete fusion, and endeavour, each by an hypothesis peculiar to himself, to account for their fluidity.

Sir James Hall's experiments were performed upon specimens collected by himself; not from the superficial scoria of lavas, but from their interior and more compact parts.

"When," says he, "these solid lavas are compared with our whinstones, the resemblance between the two classes is not only striking at first sight, but bears the closest examination. They both consist of a stony basis, which frequently contains detached crystals of various substances, such as white felspar and black hornblend. The analogy between the two classes seems to hold through all their varieties; and I am confident that there is not a lava of Mount *Ætna* to which a counterpart may not be produced from the whinstones of Scotland.

"This resemblance in external character is accompanied with an agreement no less complete in chemical properties." P. 57.

After the recital of the experiments, which we hope are accurately stated, this author proceeds to apply their results to the explanation of various geological facts; and, lastly, concludes his paper with a table of the various degrees of fusibility of different specimens of lava.

IV. *A Chemical Analysis of Three Species of Whinstone, and Two of Lava.* By Robert Kennedy, M. D. F. R. S. and F. A. S. Edin.

"On the 5th of August last," this author says, "I announced to the society that I had discovered soda in several varieties of the whinstone of Scotland, and also in lava from Mount *Ætna*; but did not describe the various experiments to which these substances had been subjected in my examination of them."

The account of those experiments, with all the necessary particulars, forms the contents of the present paper. It appears from their results, that the contents of 100 parts of the basalt of Staffa, are,

Silex	-	-	-	48
Argil	-	-	-	16
Oxyd of iron	-	-	-	16
Lime	-	-	-	9
Moisture, and other volatile matter	-	-	-	5
Soda, about	-	-	-	4
Muriatic acid, about	-	-	-	1

99

The ingredients of 100 parts of whin of Salisbury Rock, are,

Silex	-	-	-	46
Argil	-	-	-	19
Oxyd of iron	-	-	-	17
Lime	-	-	-	8
Moisture, and other volatile matter	-	-	-	4
Soda, about	-	-	-	3.5
Muriatic acid, about	-	-	-	1

98.5

The ingredients of 100 parts of whin from the Calton Hill, near Edinburgh, are,

Silex	-	-	-	50
Argil	-	-	-	18.5
Oxyd of iron	-	-	-	16.75
Carbonate of lime	-	-	-	3
Moisture, and other volatile matter	-	-	-	5
Soda, about	-	-	-	4
Muriatic acid, about	-	-	-	1

98.25

The ingredients of 100 parts of the lava of Catania, *Ætna*, are,

Silex	-	-	-	51
Argil	-	-	-	19
Oxyd of iron	-	-	-	14.5
Lime	-	-	-	9.5
Soda, about	-	-	-	4
Muriatic acid, about	-	-	-	1

99

The ingredients of 100 parts of lava Sta. Venere, Piedimonte, *Ætna*, are,

Silex	-	-	-	-	50.75
Argil	-	-	-	-	17.50
Oxyd of iron	-	-	-	-	14.25
Lime	-	-	-	-	10
Soda, about	-	-	-	-	4
Muriatic acid, about	-	-	-	-	1

97.5

“ The results of these analyses show, that whins, and a certain class of lavas, taken from remote quarters of the globe, consist of the same component elements, united in each, nearly in the same proportion. The only circumstance in which they materially differ, is the loss of some volatile matter in the fire, which is peculiar to the whins alone.

“ We need not be now surpris'd at the facts mentioned by Dolomieu, and others, of soda being found about volcanos, or upon the surface of lavas; as it has thus been shown to exist in these substances in combination with their earthy bases.” P. 94.

After the account of those analyses, this author relates a variety of facts, which tend to prove, that whins and lavas are not the only stones which contain soda; but that this alkali is widely diffused through the mineral kingdom.

V. *A New Method of resolving Cubic Equations.* By James Ivory, Esq.

As it is not practicable to abridge the contents of this paper, so as to convey a clear idea of the methods therein contained, we can only in general inform our readers, that this author divides cubic equations into two species; namely, those which have three real roots, and those which have only one real root; and that their solutions depend upon the properties of certain geometrical lines.

This publication of the Royal Society of Edinburgh, contains only one plate.

ART. V. *Memoirs relative to Egypt, written in that Country during the Campaigns of General Bonaparte, in the Years of 1798 and 1799, by the learned and scientific Men who accompanied the French Expedition. Published in Paris by Authority.* 8vo. 459 pp. 8s. Phillips. 1800.

IT is well known, that when Bonaparte undertook the command of the army of Egypt, he induced a number of men of science to accompany him in that bold and memorable expedition.

pedition. Some of them were men of established celebrity; such as Bertholet and Dolomieu; but by far the greater part were not distinguished in the annals of the learned.

When this is known, and when it is also considered, that the business and fatigue of war allow little leisure for observations, experiments, or discoveries, and that a free communication with the inhabitants was cut off, and that it was even dangerous to go beyond the lines of the army, we shall not only be led to be moderate in our expectations as to the early acquisitions of these scientific adventurers, but shall also judge with candour and indulgence the part they have performed.

The work before us consists of a number of memoirs on different subjects. These were brought by Bonaparte to France, presented by him to the National Institute, and gleaned, arranged, and published by that body. The papers are numerous. They relate to objects of natural history, arts, antiquities, and the manners of the modern Egyptians. Some of them are interesting and well-written; these we shall notice. Others are too hastily drawn up to prove satisfactory; and some are below criticism. Our readers will doubtless pardon us for passing over these in silence.

The first of those papers which are interesting is by Andreossi, on the preparation of gunpowder. In this we are informed, that the saltpetre, which is there obtained from trenches cut in the land, is very pure. The gunpowder is formed by means of manual labour, and is composed of 8 parts saltpetre, 2 of sulphur, and 2 of charcoal. This material is triturated in stone mortars. Each mortar contains 15 pounds of the material. It is grained by pressing it through a grating. To this paper succeeds one by Shulkonski, relative to the road from Cairo to Isalchkych; and another, from the Physician in Chief to the Army, Desgenettes, to the medical men, recommending them to draw up a physico-medical topography of Egypt.

In the report on Pompey's Column, which follows, there is nothing interesting.

The next paper, which is by Monge, relates to a singular optical illusion, frequently met with in Egypt, called the *mirage*, of which the following description we hope will be acceptable.

“ The country of lower Egypt is nearly a level plain, which loses itself, like the sea, in the clouds at the extremity of the horizon: its uniformity is only interrupted by a few eminences, either natural or factitious, on which are situated the villages, thus kept out of the reach of the inundations of the Nile; and these eminences, less usual on the skirts of the desert, more frequently to be seen on the side of the Delta, and

and which appear like a dark line on a very transparent sky, are rendered still further visible by the date trees and sycamores, oftener to be met with in such situations than elsewhere.

“ Both morning and evening the aspect of the country is exactly as it ought to be; and between you and the last villages which present themselves, you perceive nothing but land; but when the surface of the earth is sufficiently heated by the rays of the sun, and indeed until it begins to get cold towards the evening, the land no longer seems to have the same extension, but to be terminated, to within the distance of about a league, by a general inundation.

“ The villages placed beyond that, appear like so many islands stationed in the midst of a great lake, from which the spectator is separated by an extent of land, more or less considerable, according to circumstances. You then behold the image of each of these villages reflected exactly as if it were exhibited on a clear surface of water, with only this difference, that as the representation is at a considerable distance, the smaller objects are invisible, and the masses alone distinct; in addition to this, the edges of the reversed image are rather ill defined, and such as they would be if the surface of the reflecting medium happened to be a little agitated.

“ In proportion as one approaches a village, which appears to be placed in the midst of an inundation, the margin of the water seems to recede, and the arm of the sea, separating you as it were from the village, shrinks back by degrees: it at length disappears entirely, and the phenomenon which now ceases, in respect to the first village, is instantly reproduced by a new one, which you discover at a due distance in the rear. Thus every thing contributes to completé an illusion, which is sometimes cruel, more especially in the desert, because it tantalizes you with the appearance of water, at a time when you experience the greatest want of that element.” P. 75.

The explanation of the phenomenon is not only ingenious, but also satisfactory; it is too long however to be inserted, and cannot be well condensed.

The next paper is on the Wing of the Ostrich, in which the author, Geoffroy, proves a very great resemblance in general structure and habits between the ostrich and quadrupeds.

Then follows a paper on Ophthalmia.

A paper on the mode of dying cotton and flax, by means of the Carthamus, although very short, is by no means uninteresting. The difference between the processes employed in Europe and in Egypt consists, 1st, in using water, which is in a slight degree alkaline, to extract the yellow colour from the plant; 2ndly, bruising the Carthamus with wood ashes, that is, incorporating an alkali with the colouring matter, by means of mechanical power; and, 3dly, using warm water instead of cold, which is employed in Europe.

The next memoir relates to the Lake Menzaleh, and is written by Andreoffy, General of Artillery. It is a long and learned

learned paper, but to us appears very uninteresting: it contains an account of the present state of the Lake; its formation; the drying up of the Lake; the nature of the tongue of land which separates it from the sea; an enumeration of the towns which communicate with it; and, an analysis of the construction of the Charts of the Lake. The same Andreossi was charged with the protection of the commission appointed to visit and investigate the Lakes of Natron, of which lakes he has given an excellent topographical account. The paper relating to the natron itself, by Bertholet, is interesting, inasmuch as it throws light on the singular formation of that alkali; he thinks it is not formed in the soil, as any one who has not been on the spot would at first imagine; the soil he found not to contain natron, except in union with the muriatic acid; he remarks that, in the midst of some of the lakes, the waters of which contain sea-salt, there are islands and spots where the natron chrysalizes. Natron is only found where the soil is a carbonate of lime; and Bertholet therefore concludes, that it is this substance which decomposes the muriate of soda. The time requisite for this process appears to be about four years, for if the natron be removed, it is not reproduced until the expiration of that term.

The remainder of this volume is made up of memoirs on the following subjects: Observations on certain Processes for correcting the Defects of particular Kinds of Steel and Cast-Iron. Report on the Oases. Remarks on the Use of Oil in the Plague. Observations made to determine the geographical Position of Alexandria. Analysis of the Slime of the Nile. Remarks on the Management and Produce of the Land in the Province of Damietta. Observations on the Fountain of Moses. Extracts from the Geography of Abd-er-rashid El-Bakouy, on the Description of Egypt. And, A Discourse of Citizen Denon, to be read at the Institute of Cairo, on his Return from Upper Egypt. Of these it is impossible to make a satisfactory extract, without going into a minute detail of matters of science, which would carry us to a disproportionate length, without being very interesting.

ART. VI. *A Familiar Treatise on the Physical Education of Children, during the early Period of their Lives. Being a Compendium addressed to all Mothers who are seriously concerned for the Welfare of their Offspring. Translated from the German of Christian Augustus Struve, M. D. Physician at Görlitz, in Saxony; Honorary Member of the Royal Humane Society of London, and of several Literary Institutions. To which are prefixed, Three Introductory Lectures on the same Subject, by A. F. M. Willich, M. D. Author of the Lectures on Diet and Regimen, &c. &c.* 8vo. 449 pp. 8s. Murray and Highley. 1801.

THE Treatise is ushered by three preliminary discourses, or Lectures, by the translator, which were read, he says, to small but respectable auditories. In the first he gives historical sketches of the manners and customs prevailing among different nations, as the Greenlanders, Laplanders, Tungoosees, &c. In the second, a dissertation on the errors and prejudices prevailing in the treatment of children, with hints towards radical but gradual improvements: and, in the third, strictures on modern systems of education, particularly that of Rousseau, concluding with an abstract of Professor Hufeland's opinions relative to the food, drink, sleep, and cries of children. As these Lectures are rather declamatory than argumentative, the merit of them will be best understood by giving a short extract from each of them.

“ The limits allotted to this (first) Lecture,” he says, “ will only permit us to take a cursory view of those remote nations which exhibit a remarkable difference in their bodily structure, and habits of life. I propose to elucidate the following account with occasional remarks on the respective manners, and physical character, of different nations; for by such comparative reflections, we may perhaps acquire some additional knowledge of the prevailing errors, or negative improvements, in modern education.

“ The *Greenlander* seldom attains the height of five feet; and the *Esquimaux*, his brother, who dwells farther to the north, is still shorter. But, as the vital power operates towards the exterior parts of the body, it has compensated in warm and solid muscular substance, what it could not bestow in aspiring height. His head, in proportion to his body, is large; his face broad and flat: for Nature produces beauty only, when acting with temperance, and in a mean betwixt extremes; she could here not round a soft oval; and still less allow the nose, that ornament of the face, to project. As the cheeks occupy the chief breadth of the visage, the mouth is small and round: the hair is stiff; for the fine penetrating juices necessary to form soft silky hair, are wanting: no mind beams from the eye. In like manner the shoulders grow broad, the limbs large; the body corpulent and sanguine; the hands

hands and feet alone remain small and slender. As is the external form, so are the irritability and the economy of the fluids within. The blood circulates more slowly, the heart beats more languidly: hence the desire of the sexes, which rises to such a height with the increasing warmth of other countries, is here less violent. It awakens not till late; the unmarried live chastely; and the women almost require compulsion, to take upon them the troubles of a married life. They have but few children; whence they compare the amorous and prolific Europeans to dogs. In their connubial state, as in their general way of life, a calm sobriety, and an habitual stillness of the passions, prevail. Insensible of those irritations which a warmer climate, and more volatile animal spirits produce, they live and die peaceable and patient; contented from indifference, and active only from necessity. The father educates his son to that apathy which he esteems the grand virtue and happiness of life; and the mother suckles her infant for a length of time, with all the profound, tenacious affection of animal maternity. What Nature has denied them in irritability and elasticity of fibre, she has given them in permanent indefatigable strength; and has clothed them with that warming obesity, that abundance of blood, which render their very breath suffocating hot (*sic*) in close habitations." P. 29.

The description of the persons and manners of the Greenlanders is taken, we are told, from Herder's outlines of a philosophy of the history of man. The rhetorical ornaments, "the father educating his children to that *apathy which he esteems the grand virtue and happiness of life*; and the mother suckling the infant with the *profound, tenacious affection of animal maternity*," are probably the additions of the lecturer.

Before the child is scarcely two months old, the author says, in the second Lecture,

"I have often had the mortification to observe, that over-wise nurses begin to try experiments on its legs. As the bones, however, have not yet acquired sufficient firmness, it may be easily conceived what injury must be done to the formation and growth of the child, by attempts equally preposterous and detrimental." P. 55.

But this is conjuring up errors, in order to show our skill in combating them. It is certainly by no means customary, in this country, to put children on their feet at this age. They have generally, in fact, long clothes, which effectually prevent the nurses from attempting it. But he goes on to say,

"There are other very injudicious customs, which deserve severe animadversion, I allude to the strange habit of taking very young children to places of public worship or amusement; sending them to schools, with the view of making them sedate, or confining them, especially during cold weather, in hot and suffocating rooms. By such destructive means, the foundation is laid for that plethoric habit, which disposes them either to apoplectic or eruptive disorders, to convulsions, palsy,

palsy, epilepsy, in short, to that very general irritability of the system which is the forerunner of consumption." P. 55.

Here we have a long catalogue of diseases, and of the most dreadful kind, laid to the charge of causes that are certainly inadequate to their production. It is by no means usual for persons in that rank of life, who were probably at the author's Lectures, or who are likely to see his book, to take their children, when very young, either to places of worship, or of public amusement; and we believe it would be difficult to produce instances of epilepsy, palsy, apoplexy, or consumption, having been produced by those causes, or even by sending them too early to school, although that is an error of great magnitude, and productive of much mischief.

In the third Lecture, the author professes to give strictures on several modern systems of education, but his strictures are entirely confined to the system, long since exploded, of Rousseau, of which he seems on the whole to entertain a favourable opinion. To parts, however, he objects. One of these parts, we will select for our readers, with the lecturer's observations.

"In order," he says, "to point out the merits, as well as the particular defects of this system, it will be necessary to advert to those parts of ROUSSEAU'S positive injunctions which require to be explained, modified, or totally relinquished.

"I. On the subject of Nursing and Suckling: I believe this essential duty has never been more forcibly inculcated, and brought home to the feelings of the maternal heart, than by this judicious Genevese. But, it deserves to be remarked, that *healthy* mothers only ought to suckle their children, while those who are sickly, passionate, fretful, or oppressed with grief, subject to fits of anger, epilepsy, scrophula, consumption, and other diseases, should rather employ nurses, than ingraft their misery on the innocent offspring. Nor is it proper, that mothers who either cannot or will not comply with the rules of a suitable diet and regimen, should transfer their irregularities to infants." P. 85.

That women, who are subject to epilepsy, scrophula, or consumption, should not ordinarily be allowed to suckle their offspring, partly on their own accounts, and partly on that of their children, will be readily admitted; but that fretful, or even passionate women, should be restricted, would answer little purpose, unless they were also prevented from marrying.

On the Treatise itself, to which the Lectures are introductory, we shall also content ourselves with making some general observations. On a subject so interesting, and which has exercised the thoughts and the pens of the most ingenious men from the earliest periods, it cannot be supposed much of novelty can be advanced. On the diet of children, on exercise, cleanliness, and on the mode of alluring them to receive the

the rudiments of education, the observations are in general just and proper; and though not new, yet, as they are too much neglected in practice, publishing them from time to time, in new forms, may have its use. Many of the observations, however, are such as we by no means accede to. Some of the strictures also are against vices or errors in the management of children, that are totally unknown in this country; and through the whole book, there are abundant opportunities of observing how very far the middling and lower ranks of the people in this country are advanced, in civilization, beyond those of the same ranks in Germany. Books written, therefore, to instruct the people in Germany, either as to their medical, political, or moral management, and which may be perfectly adapted to that country, should be abridged, and not entirely translated, to adapt them for the same purposes here. We the more readily make this observation, as there seems at present almost as great an eagerness to introduce German medicine as German plays into this country.

We doubt also whether the true state of medical knowledge in Germany will be obtained, by naturalizing all their most voluminous writers, who though they decorate each other with the titles of the celebrated, the illustrious, &c. and are so denominated by their translators, yet they may not be the most enlightened, judicious, and rational practitioners in that country; any more than the followers of the Brunonian system, represent the real state of medical knowledge here; and yet, from the zeal with which their works are disseminated, their increasing multitudes, and the pompous eulogiums they bestow on each other, they may probably be so received. We shall close our account of this volume, with laying before our readers a passage or two from the Treatise, which may satisfy them of the propriety of the observations we have made.

“ On some injurious Practices in the Feeding of Children.

“ It is necessary that mothers should be made acquainted with those customs and abuses, which are practised by nurses and servants, that they may be enabled to avoid or prevent them. I think it a duty incumbent on me to request their attention to the following observations, from which they will discover many latent causes of disease, and early death of their children.

“ 1. All vessels in which their food is prepared, or out of which they are fed, must be kept as clean as possible. The consequences arising from uncleanness and inattention, are far more considerable and dangerous to children than to adults; for a very small portion of any pernicious substance which is suffered to remain in the utensils, or mixed with their food, is sufficient to occasion indisposition, or may even endanger their lives.” P. 270.

This is all judicious and proper; but the following account of the practice of the poor peasants in Germany, would disgrace a Hottentot.

“ 3. One of the most disgusting customs is the sucking bag, which is given to a child for the double purpose of nourishing and composing it. Many a poor mother will tear a rag from an old shirt, or a clout, which she has found, perhaps in the street, and which may contain the remains of a venereal contagion: of this she makes a small bag, which is filled with bread, milk and sugar, and then given to the child to suck. If the infant happens to drop this rag on the ground, it is presented again, though covered with dirt: a number of flies settle upon it when the child is alone, which but the moment before may have quitted a faucer of poison. Nor are these the only bad consequences: the bread contained in this bag turns sour, and the child may sometimes swallow the whole rag, and be choaked by it. The gums become sore by the acidity of this mixture, and the points of the newly protruding teeth are blunted, become loose, black, and fall out: the child is at length afflicted with various eruptions in the mouth; and thus the basis is laid for that terrible disorder, the thrush.

“ This abominable custom, alas! still continues in various parts of Germany; where the superstitious nurses are firmly of opinion, that it would be impossible to rear up a child, without the use of this rag; and no persuasions of the Faculty can induce them to relinquish so mischievous a practice.” P. 271.

There are some useful observations on the form of the breeches worn in most parts of Europe, which the author thinks may sometimes occasion ruptures; and, on the other hand, some on the effects of fondling children (see p. 110) which, we think, ought not to have been admitted in a popular publication.

ART. VII. *Richard the First. A Poem, &c. By Sir J. B. Burges.*

(Concluded from p. 229 of this Volume.)

WHEN Blondel has ascertained that his royal master lives, and is imprisoned in Trivallis, the particulars of his return are suppressed by the author; but the news of the discovery he has made is quickly spread throughout the kingdom. We remarked, in a passage cited before, a splendid and apposite simile. These illustrations belong decidedly to the best stores of the higher poetry, and in these we shall find Sir J. B. greatly excel. His comparisons are original and picturesque, drawn from objects suited to poetical representation, and usually well-applied to the purpose of his narrative. At this period of poetry,

poetry, it is neither a small, nor yet a common, merit to produce original similes. We have seen this species of writing abused, by the introduction of long and accumulated comparisons, perfectly unlike the objects compared; and this abuse was ridiculed with singular humour and success in the *Loves of the Triangles*; but we do not recollect to have seen in any modern poetry such a variety of judicious, and yet new similes, as in this Poem of Richard. They meet us again early in the Fourth Book. Thus the assembling of the Vassals at the call of the Barons, is compared to the evening call of the Alpine Shepherds.

“ As when, at eve’s approach, the Alpine swain
 Sounds from his deep-ton’d tube th’ accustom’d lay,
 To call his stragglers from the grassy plain,
 Th’ obedient flock his warning note obey;
 No more midst flow’ry meads his lambkins play,
 His goats no longer o’er the mountains roam,
 Bound o’er the hills and on their summits stray,
 While far beneath them thund’ring torrents foam:
 They own their master’s voice, and seek with him their home.”

Soon after, the spreading of joy among the populace is compared to the catching of fire among dry stubble.

“ Th’ assembled croud the welcome tidings hail’d;
 Thro’ ev’ry rank soon spread th’ exulting cry,
 And transport wild and extacy prevail’d.
 Thus when in wintry night to stubble dry
 Their flaming brands industrious hinds apply,
 O’er the wide champaign far extends the blaze;
 The wanton element illumines the sky,
 And, while around its splendour it displays,
 The distant villagers in silent wonder gaze.

We remark continually, as we proceed in the Poem, a very singular skill and command of versification, in varying the pauses, and distribution of the stanza; producing undoubtedly a variety of cadence by no means usual in English poetry; thus, B. IV, St. 46.

“ In me,” and as he spake his helm he rais’d,
 “ Pembroke, your friend and comrade lov’d behold.”

In the stanza preceding, a speech of Pembroke’s breaks in, without preparation, at the fifth line.

“ Urg’d by a base and most unknighly deed,”
 Cried Pembroke, “ and our captive king to aid.”

The 61st stanza opens with a speech, similarly unprepared.

“ When

“ When on the hoary front time’s with’ring hand,”
Henry replied, “ has strew’d the marks of age,
We might expect to meet with self-command,
With courteous bearing, and reflection sage.”

These, and many other variations, introduced in a stanza apparently limited, produce an effect altogether contrary to expectation, and such as will not easily be attained in com-plet verse. The appearance of Belial to the Emperor Henry, at night, is described with vigour.

“ With horror struck, he would have breath’d a prayer ;
But ere his tongue the impulse new obey’d,
He heard the sound of pinions thro’ the air,
And straitway at his side appear’d a shade,
Of outline undefin’d, as if in clouds array’d.

LXX.

It seem’d, as though resembling human form,
Of size gigantic and imperial mien,
Black and confus’d, as when thro’ wintry storm
A mountain vast in mist obscure is seen,
When brooding tempests robe its summits green,
And o’er its brow contending meteors play.
From what appeared its head flash’d lightnings keen,
Casting around a blue sulphureous ray,
Which fill’d the tyrant’s soul with terror and dismay.”

The diet of the empire assembles, and Richard is there to be charged with crimes of a heinous nature. His first appearance is dignified.

“ LXXXVI.

— Forthwith, the gates wide-opening flew.
All gaz’d, when, with an awe-commanding air,
The martial King advancing met their view.
His pallid cheek denoted past-gone* care,
And unconfin’d his flowing auburn hair
With many a ringlet loose his temples crown’d :
Erect he stood, as if his foes to dare ;
And, as with conscious majesty around
His piercing eyes he cast, indignantly he frown’d.

LXXXVII.

As when pursuing her accustom’d way,
The passing moon obscures the orb of light,
And hides with mantle dark his noon-tide ray
The sad Peruvian on Pinchinca’s height,
Mourns his great parent overwhelm’d in night ;

* This word, *past-gone*, is rather too much in favour with Sir J.

But soon as 'gins retire th' invader dread,
 With wild acclaim he hails the victor bright,
 Exulting marks his beams reviving spread,
 Renew the day, and round ethereal splendor shed.

LXXXVIII.

Such was the feeling of each gallant chief
 When first the Champion of the Cross they view'd
 Still great in woe, still dignified in grief,
 And still by adverse fortune unsubdued."

The charge of the Emperor, urged in strong terms against the captive King, concludes this fourth Book; and with the fifth commences Richard's speech, in defence of himself. He takes up his narration from his own determination to take the Cross, and the death of his father, Henry II. which a little retarded his enterprize.

The narrative of Richard, though, like other Epic recitals, more minute than strict probability will allow, is continued with vigour, and much poetical variety. The skill of the author, in managing his difficult stanza, every where appears conspicuous; and among other artifices, by which he prevents weariness, the introduction of various, and sometimes very uncommon rhymes, is worthy of remark. The following stanza, in a passage replete with other beauties, the funeral of Martel, in Book VI. seem to afford a striking instance.

" CXVI.

We gaz'd in silence on the sable train,
 Which in lugubrious* pomp its progress kept,
 And slowly wound along the sea-girt plain.
 Thro' the still air the trumpet's full note swept;
 Now swell'd the strain, in death-like pause now slept,
 And sadly rose the melancholy dirge:
 The awful chorus o'er our senses crept,
 While from the shore the still responsive surge
 With hollow murm'ring seem'd its sympathy to urge."

In this whole stanza only one rhyme, *train* and *plain*, is of common use or occurrence.—The assault and capture of Acre are described in the seventh Book, and described with much effect. Here we meet with many new and well-imagined comparisons. The sound of hostile preparation before the attack is illustrated by the approach of a thunder-storm, in very descriptive terms.

" XIII.

As when, on some unshelter'd mountain's side,
 A shepherd sees the sky with clouds embrown'd,

* An affected word. By no means a common fault with this writer.

And mantling darkness veil th' horizon wide,
 Wrapt in suspense, in dread attention bound,
 He hears the solemn thunder roll around,
 And trembling gazes on his fleecy care.
 So struck with awe, we heard," &c.

At the end of this Book the narrative is broken with great judgment. Richard having been obliged to recite his own achievements, in the storming of Acre, pauses to lament this necessity. At these expressions, Mortimer, the companion of his toils, and painted before as warm and impetuous, takes fire, and, interrupting the King, strongly asserts his eminent merits. Richard checks his too eager zeal, and prepares to resume his account, but appearing exhausted, it is proposed by one of the princes to adjourn the diet to another day, and to this Henry, though reluctantly, assents. In the Eighth Book the diet is resumed, and the narrative continued. Richard proceeds to the battle of Cæsarea, which in the Ninth Book begins, with an unexpected attack from that Prince; and here the terrific phenomenon of the Alps, the *Avalanche*, is well-employed to picture a rapid onset from a declivity.

“ Before the foe surpris'd their front could change,
 And ere acquainted with our new intent,
 To meet our plans their pow'rs they could arrange,
 To charge them boldly down the steep descent,
 Our gen'rous host their rapid footsteps bent.
 As in the Alps, when wintry tempests *blanch*
 The icy fields, and forcibly is rent
 From some lone crag the menacing *Av'lanche*,
 Thund'ring it seeks the plain destruction wide to *launch*.”

As he proceeds, in the course of his narrative, to relate the circumstance of knighting Blondel on the field, Richard is naturally moved by seeing him present, and briefly interrupts his tale.

“ XCIV.

I said. With modest grace uprose the youth.—
 But ah! forgive, when I behold him there,
 When I recal the generous zeal and truth,
 Which led him to redeem me from despair,
 Again new perils and new toils to dare,
 That thus my grateful feelings I proclaim.
 Oh! may there come a time, when thou may'st share,
 Thrice valu'd friend! my fortunes and my fame,
 And consecrate with mine thy highly honour'd name.” B. x.

In the Eleventh Book the narrative of Richard is concluded, and his innocence is pronounced by a general acclamation of the Princes assembled. Henry, stung with grief and rage,

affects an hypocritical joy, but receives a dignified repulse from Richard. The vision of Dæmons, which follows, is perhaps rather too bold a flight. These agents, if introduced at all, should, in our opinion, be kept distinct from the mortal personages of the Poem, and not made to communicate with them except in dreams. But a new dæmon is now to be introduced, described with such attributes and characters, as modern times have but too strongly appropriated to her. This is FALSE PHILOSOPHY, whose business in the Poem is to excite the subjects of Richard against his government. The foundation of this part of the Poem is the fact, that at that period the levelling doctrines were spread in Europe with very destructive effect; and William *Longbeard*, whose true name is said by Gervase to have been Fitz-Osbert, and some other demagogues, are described in history, as well as in this Poem, with a most striking resemblance to modern Jacobins. They were Jacobins not yet perfect in cruelty and blasphemy, but with the other features of the character very strongly marked. They differed therefore only as young dæmons may be supposed to differ from those that are fully grown and educated. Of this family likeness Sir J. Burges has taken advantage, to introduce many topics, to which modern disputes have particularly drawn attention; and to show, by very strong example, that the evil dispositions which render men averse to legal and salutary government, have been at all times of the same kind. These incidents chiefly occupy the Twelfth Book. Some of the leading precepts of the dæmon who guides these mischiefs, are thus expressed :

“ XXXVI.

’Tis wond’rous how the magic of a word,
 With emphasis pronounc’d, and boldly vouch’d,
 Can fortify an argument absurd.
 By hardy lies in fervent language couch’d,
 The stubborn feelings of a mob are touch’d :
 Let thy experienc’d hand but press the spring,
 And those who yesterday obedient crouch’d,
 Will make the air with madd’ning tumult ring,
 Defy the Laws, and mock Religion and their King.”

These machinations to a certain degree succeed, and civil contention is beginning in London, when, on a sudden, Richard appears in person at the head of some troops, and puts an end to the alarm. This sudden appearance of the principal personage, without any intimation of his intermediate progress from the day of his trial in Germany, is, we fear, not justifiable by the laws of epic writing; the action of which ought to proceed in an unbroken chain. A regular disputation

now ensues between Richard on the one hand, and Belial, under the form of the Demagogue Baldock, on the other; and the scene is closed by a miraculous discovery of the dæmons, in consequence of a solemn prayer from Richard. False Philosophy, before she departs, foretels her future triumphs in France, and the glorious resistance of Britain to corrupt principles, with an allusion to the noble part taken by the late Minister of this country in the contest. It will probably be thought, in general, that in the conduct of all this machinery, Sir J. B. has exceeded the liberty allowed to epic writers, in the indulgence given to his fancy. Nor shall we deny that such is our opinion; at the same time, we can have no hesitation in giving praise without reserve to the intention and tendency of the whole passage.

With the Thirteenth Book, a new action, or at least a new division of the action, commences, by a solemn vow of Richard, to relieve Normandy from the oppression of Philip of France. This vow is made according to the ancient laws of chivalry, described by M. de St. Palaye. At the same time, Excalibur, the famous sword of Arthur, supposed to be then discovered at Glastonbury, is presented to him, and he immediately determines to employ it in this enterprise. It will be objected undoubtedly, that this new undertaking destroys the unity of action required in a Poem of this nature; but the Poet will reply, that the action intended by him to be related, was the struggle of Richard against the powers of darkness, and his final triumph over them. On the allowableness of an action defined with so much latitude, we shall not undertake to dispute, but content ourselves with laying before our readers the plan of the author as it is actually executed; leaving the public to decide, as in so weighty a matter we ought, whether a legitimate Epic has been produced, or only an ingenious Poem of the Heroick kind.

An Episode, early prepared in the Poem, is the loves of Blondel and Berengaria, daughter to the King of Cyprus, This is gradually conducted from the capture of that island by the arms of Richard, and now, in the Fourteenth Book, becomes more conspicuous and important. The war being now transferred to Normandy, Berengaria is violently carried off by Prince John, who takes part with Philip of France against his brother, and Blondel undertakes to achieve her rescue. In the Fifteenth Book a new stratagem is tried, by the dæmons, to overcome that virtue, by temptation, which had triumphed over adversity in every form. Richard is therefore assailed, in the forest of Roumare, by the most powerful seductions that can be contrived. From a fatiguing and præternatural heat,

he falls asleep in the wood ; and, as the malignant dæmon hovers over him, hoping to overpower his resolution by art, the following apposite simile is drawn, from a circumstance confidently related by some naturalists, respecting a kind of bat called the Vampyre.

“ XLIV.

As when a Vampyre, hot for human blood,
Pierces with sharpen'd tongue the turgid vein
Of some deep-sleeping wretch, the vital flood
With suction strong he perseveres to draw,
And o'er him to obtund the sense of pain
Unceasingly his leathern pinions plies ;
Doom'd ne'er to view the light of heav'n again
His victim more and more exhausted lies,
Dreams out his ebbing life, and unresisting dies.

XLV.

So his broad wings the Prince of Darknèss spread
O'er England's King, but with intent more foul :
He fought not only by enchantments dread
And spells accurs'd his body to controul,
But to subdue and brutalize his soul,
And blast his glories with eternal shame,
As wav'd his plumes, his potent influence stole
Like fire electric, through the monarch's frame,
And to his heart propelled a penetrating flame.”

As the account of the Vampyre Bat, from which this simile is drawn, will seem strangely incredible to those who have not seen it asserted by respectable authors, we will subjoin here a passage from our latest and best English naturalist, Dr. Shaw.

“ This is the Bat to which Linnæus applied the title of Vampyre, on the supposition of its being the species of which so many extraordinary accounts have been given, relative to its power of sucking the blood both of men and cattle. This it is supposed to perform by inserting its aculeated tongue into the vein of a sleeping person, in so peculiar a manner as not to excite pain ; fanning, at the same time, the air with its wings, by which means the sleep is rendered still more profound. This is what appears at first so extraordinary as to justify a degree of scepticism as to the fact ; it is, however, so solemnly related, and seemingly so well authenticated, as almost to enforce belief.”

Condamine, Bontius, Nieuhoff, P. Martyr, and other naturalists, are then mentioned as giving this support to the narrative. It may be added, that the term Vampyre is deduced from a German superstition, which attributes a similar power to an imaginary assailant. The piety of Richard, the best protection in all internal dangers, finally enables him to triumph over this most insidious assault ; and the præternatural scene, which had

been called up by enchantment to delude his senses, vanishes on his solemn invocation of the celestial powers.

The three concluding Books, for we must no longer dwell on particulars, relate the rescue of Chariclæa by Blondel, and Richard's approbation of their intended union; the overtures insidiously made by Philip; and the final battle, in which Richard subdues this very inveterate enemy.

Thus have we presented to our readers a slight outline of the Poem of Richard the First, enlivening it with a few passages, which seemed more particularly to deserve attention. On this revision of it, we cannot scruple to pronounce the Poem, collectively considered, a work of great and various merit. That they who take it up, with any of those unfavourable propensities, which we described in the beginning of our account, may not find some passages to censure, and many particular lines to disapprove, we will by no means undertake to say. The ingenuity to imagine, the fertility to produce, and the perseverance to finish, with extraordinary rapidity, a Poem of this magnitude and variety, will ensure to the author, sooner or later, a share of praise by no means common. That he wanted also the resolution to keep it back till all slighter imperfections should be polished away by cool and careful revisions, after all the ardour of invention had subsided, is perhaps only to say, that he did not possess opposite qualities, very seldom reconcilable. The versification in general is harmonious, and the narrative lively; yet there are many lines, undoubtedly, which such a correction would have removed; and passages, which a new effort of the imagination, freshly applied, would have raised by further decorations. The final judgment of the public, it would be rash to suppose we can anticipate; but, to the genuine lovers of Poetry, we can fairly promise much and various entertainment in their progress through these volumes. That we do not promise rashly, even the specimens we have here produced will give sufficient pledge.

ART. VIII. *History of Russia, from the Foundation of the Monarchy by Rurick to the Accession of Catharine the Second.* By William Tooke, F. R. S. Member of the Imperial Academy of Sciences, and of the Free Economical School at St. Petersburg. In Two Volumes. 8vo. 16s. Longman and Rees. 1800.

OF Mr. Tooke's abilities to produce judicious compilations and selections, and of his facility in placing before the public books intended for amusement and information, we have had frequent

quent and satisfactory experience. The *Life of Catharine*, the *View of the Russian Empire*, and *Selections from Foreign Literary Journals*, exhibit adequate portions of good sense, diligence, and taste, and have accordingly been received with very extensive circulation. To write the History of a mighty empire, from its first foundation to its final establishment, embracing a circle so vast and comprehensive, requires such a combination of talents, judgment so profound, sagacity so acute, diligence so unwearied, a mind so free from partialities and prejudices, that the individual possessing all the necessary accomplishments cannot often be expected to appear on the theatre of the literary world. That Mr. Tooke possesses, if not all, a great many of the qualities essential to this important purpose, we should be the very last to deny; yet they who may expect a regular, chronological, and systematic history of the vast empire of Russia, in two octavo volumes, must be prepared for disappointment. But for this disappointment great compensation will be made, in an ample variety of anecdote, which the author seems peculiarly qualified to detail; in a great deal of local information, which his long residence in Russia enabled him to acquire; and in an easy and agreeable narrative, the result of much experience in writing.

The History of Russia is preceded by three Chapters, all of which may be perused with much satisfaction and amusement. The first is a sort of Dissertation, on the nations formerly inhabiting what is now the Russian empire. The second, which seems a faithful translation from M. Levasque, discusses the affinity between the language of the Slavi and that of the ancient inhabitants of Latium. The third, which is remarkably entertaining, treats on the religion of the Slaves. From this last, we present the readers with the following extract:

“The Slaves of Rugen, separated from the rest by their theological opinions, had divinities peculiar to themselves.

“The first of all was SVIATOVID or SVETOVID, god of the sun and of war. His temple stood in the isle of Rugen, in the city of Acron. Hither came annually a great concourse of persons of both sexes to make their offerings to the god. The statue, of an enormous size, and made of hard wood, had four faces, apparently to denote the four seasons of the year, successively brought round by the course of the sun; or perhaps the four cardinal points over which he diffuses light. This idol had no beard; his head was frizzed in the manner of the Slaves of Rugen, and his garment was short. In the left hand he held a bow, and in the right a horn of metal. To his side hung a long sword in a silver scabbard. Beside him lay a bridle and saddle of extraordinary magnitude. This idol was in the middle of a sort of sanctuary, constructed in the centre of the temple, and round the sanctuary were curtains of rich stuff. On the festival of the deity,

the priest who delivered to the people the responses of the god, entered this tabernacle alone, carefully holding his breath, and every time he was forced to respire, running to the door of the holy place, and putting his head without to disburden his lungs of the air with which he was almost suffocated; being afraid lest the breath of a mortal should be derogatory to the respect that was due to the deity.

“Once a year this priest, with great ceremony, filled with wine the horn held by the idol. The wine remained in the horn till the return of the anniversary. A white horse was consecrated to the god, and it was not permitted to any, except the priest, to cut his mane or to mount him. The inhabitants of Acron believed that Svetovid occasionally rode him to fight against their enemies. In proof of this they alleged, that, after having left this horse in the evening well rubbed down, and tied to his rack, they often found him in the morning covered with sweat and dirt. By this they were persuaded that the god had rode him hard, and never suspected that the priest himself had been galloping the sacred animal during the night.

When the harvest was got in, the whole people assembled about the temple to celebrate the solemn feast. On the eve of this solemnity, the priest himself was obliged to sweep and cleanse the temple.

“The next day he took the horn out of the hand of the god; and considering the wine he had poured into it the preceding year, he predicted the fertility of the current year. When but little of the wine had evaporated, the year was to be blessed with plenty; but if the waste had been considerable, they were to expect a scanty harvest.

“The priest then spilt a portion of the wine at the feet of the idol, and filled the horn afresh. This done, he drank to the health of the god, imploring his blessing on the people for plenty, wealth, and victory; and, having replenished the horn again, he replaced it in the hand of the deity.

“These ceremonies being ended, Svetovid was consulted on the military successes they might hope to obtain, and his horse was the minister by whom the response was given. The presages were drawn in the following manner: lances were disposed in a certain order, and to a particular height; when by the manner in which the horse leaped over these several rows of lances, the divination was made concerning the future events of the war, and it was undertaken or delayed, according as the prognostications had been favourable or adverse.

“Hitherto we have beheld in the worship of Svetovid only the absurdity of superstition; we shall now proceed to his cruel rites. When the presages were determined, the sacrifices commenced. Sometimes the immolation of animals sufficed. But when the priest declared, that there were other victims more agreeable to the god, a more worthy offering to his power, human victims; they were chosen from among the prisoners. Each of them that were to be sacrificed was accoutred with all his arms, and mounted on a horse as in the day of battle. The legs of the horse on which the rider was bound, were then tied to four posts; and raising a pile of dry wood on each side, the fire was applied to it, and thus these miserable victims were slowly consumed by the flames.

“ At the close of this barbarous ceremony a round piece of pastry was brought, made of flour and honey, the brims of which were sufficiently raised for concealing a man in the midst. Into this the priest entered; and asking with a loud voice whether any one could see him? on their answering no, he turned towards the idol, and addressed his supplications to the deity to manifest himself to his people the following year. Then, giving his benediction to the spectators, he admonished them to resign themselves to the pleasures of the table. On this, the repast began, which of itself composed an essential part of the festival. The rest of the day was passed in eating and drinking, and it would have been a disgrace, or even a sort of impiety, for any one not to be intoxicated.

“ A third of all the booty captured from the enemies was laid up in the temple of Svetovid, and every year three hundred horsemen taken in war were devoted to him; their spoils were put into the hands of the priest, by whom they were deposited in the treasury. The contents of this treasury were carried off by the Danes when they sacked the city of Acron; at which time the temple was destroyed, and the idol cast into the fire.

“ The Bohemians had an equal veneration with the Rugians for Svetovid; and therefore, at their conversion to Christianity, Vytschlas, their prince, in a manner put a trick on their superstition, by giving them the relics of St. Vitus, whom they adopted for their patron. It is to be remarked, that in the Slavonian language there is no difference between the name of the ancient idol and that of the saint; both being alike pronounced Sviatory Vit.

“ After Svetovid, the deity most revered by the same people was PRONO. He was placed on a lofty oak, surrounded by numberless idols, having two or three faces, and sometimes more.

“ The altars of the goddess SEVA were stained with human gore, as well as those of Svetovid and Prono. She presided over the productions of the earth, and a deity so beneficent was deserving of a milder worship. Her statue represented the figure of a naked young woman; her flowing hair reached below her knees; holding in the right hand an apple, and in the left a bunch of grapes.

“ Some of the Slavi also paid their adorations to the white god, BELY BOGUE. His statue, smeared with blood, was covered with flies. His rites consisted in diversions, games, and feasts. He was a beneficent deity; answering to the good principle, the Oromazes of the Persians. The black god, TCHERNY BOGUE, corresponded on the contrary to the evil principle, the maleficent being, to Arimanes. He was worshipped by bloody sacrifices, and the prayers of his votaries were addressed to him in a mournful and plaintive voice.

“ Such was the superstition of the Slavonians; such it has been among all people; every where absurd and sanguinary, every where adding to the miseries of human nature, and insulting the deity, under pretence of revering him.” P. 114.

Mr. Tooke commences his History by describing the several divisions of ancient Russia, which were five: Great Russia,

Little

Little Russia, White Russia, Red Russia, and Black Russia. The reader is next entertained with a brief account of Rurik, Oleg, Igor, Sviatoslaf, and the first and ancient sovereigns of the country. A large and interesting portion of the first volume is occupied by the narrative of the wars between the Russians and the Tartars; the subjugation of the first to the latter; and, finally, their recovery of liberty; with the reign and character of the victorious, but barbarous IVAN. The conclusion of this volume exhibits Observations on the State of Civilization in the Russian Nation, to the Time of Tzar Mikhaila Federovitch Romanof.

In this part, the exposition of the *Sudebnik*, or ancient code of the Russian laws, merits considerable attention. At p. 389 is inserted an Historical Enquiry into the Situation of the ancient Russian Principality of Timutarakan. This merits what is said of it. It affords a specimen of the matter and style of the ancient Russian chronicles, and would make a curious Appendix to the History; but it seems misplaced in the body of the work. The remainder of the publication is chiefly confined to the reign of Peter the Great, an account of Petersburg, Narva, Dorpat, Riga, Archangel, Reval, &c. &c. As this last place has excited, from circumstances, much of the public curiosity, we insert Mr. T.'s description of it.

“ REVAL,

“ A very fine old maritime town. It has a harbour and a fort; and is situate on the gulf of Finland, in lat. $59^{\circ} 26' 22''$ and of longit. $42^{\circ} 27' 30''$ distant from Riga 310, from Narva 196, from Dorpat 186, from Pernau 138 versts, 340 from St. Petersburg, and 1070 from Mosco. By the Russians it is called Kolivan, and by the Esthonians Tallin. To account for the origin of this Russian name is extremely difficult. I will just mention a couple of conjectures on the subject, though neither of them may be very satisfactory. We learn from history, that, previous to the building of the city, two monasteries stood in this place. They were, perhaps, employed as public schools, and the boors might have only known them by that name. Kool, Koli, in the Esthonian, signifies the school. Vanna, old; vannem, an elder, or president; in the plural number vannemad, the elders, companies, &c. kolivannem, a school-elder, therefore too a president of the monastery, may have given rise to the appellation. Or it may be derived from vang, a prisoner; kolivang, one shut up in a convent; or from vanne, an oath. If we were desirous of multiplying conjectures, we might have recourse to the Esthonian word kolima, to die, and to the war-cry, Koli vanna; especially as these people when they are enraged frequently use the word vanna as a term of abuse.

“ The country around it is a deep sand, in which scarcely a blade of grass is to be seen, especially to the west, and only here and there a famished tree. Yet the inhabitants pretend that here formerly grew a large and beautiful forest of pines, which was unhappily destroyed by
fire,

fire, and the sand has been continually increasing ever since; perhaps by storms of wind let in by the annihilation of the forest. At least this is affirmed by some. A few places, however, hereabouts are of a good soil, and produce rich crops of grass. It is likewise pretended, that on the spot where Reval stands was antiently a town called Lindanis: it is more certain that it includes the space of two monasteries still remaining, built in times very remote, concerning the building and endowment whereof, opinions are greatly divided. Some supposing them to be the work of the two kings Erich II. and Erich V. of Denmark. According to the charter of foundation, and other writings still preserved, the monastery of St. Michael, in the city of Reval, was founded by king Erich IV. in the year 1093. This testimony is certainly decisive as to that point. All accounts agree that the city owes its origin to Valdemar the second, king of Denmark; but, in regard to the year in which it was built, there is a great diversity. Some state it to have been in the year 1218*, while others affirm it to have been built in 1220. One author says, that Valdemar built the city 130 years after the foundation of the monastery of St. Michael, consequently about the year 1223. The name Reval, written by some Revel, is found long before the building of the city; its origin is sought for in two small islands lying near the harbour, which formerly were reffet, and in several traditions equally uncertain. The Russian appellation Kolivan has been already mentioned; and the Esthonian Tallin is said to be a contraction of Danilin, i. e. the Danish town, as the Esthonians have no word beginning with D, but always make use of T in its stead; and which is the more probable, as the Lettonians call this city Dannupils. In regard to its sovereign, it has at all times followed the fortune of the dukedom. The most prominent particulars of its history are; that it was enlarged in 1310, and the monastery of St. Michael inclosed within its walls; that by a dreadful fire in 1443, it was reduced to ashes, together with its suburbs; that about the year 1524 the reformation was adopted with great approbation; that, by a contagious distemper which broke out in 1532, a considerable part of the inhabitants were carried off; and that by another fire which happened in 1553, much damage was done both to the cathedral and to the town. Among its privileges are to be reckoned its former extensive staple, and the right of coinage granted in 1265. A nobleman had killed one of his boors, whose relations traced him to the town, where they seized him, and kept him in confinement, and in 1535 brought him out and beheaded him between the city gates. This, together with additional provocations on both sides, caused such animosity between the nobility and the peasantry, as brought on a train of serious consequences. The breach was however healed at length by a commission, who settled their differences in a treaty composed of eighteen articles. However, new troubles arising, which threatened the country with ruin, in 1651 the city made a formal surrender of itself to the king

* In Dr. Busching's geography, by a manifest error of the press, it is placed in 1228.

† Sand banks."

of Sweden. The Russians laid siege to it in 1577, and were repulsed with great loss; but the Emperor Peter the Great took it by capitulation in 1710, who confirmed it in all its rights and immunities; when the plague, which had committed dreadful havoc during the siege, immediately abated: and ever since that time the inhabitants have enjoyed an uninterrupted security and peace.

“Reval is of a moderate extent; and, though far inferior to Riga in point of trade, population, wealth, and consequence, yet comes very near it in regard to circuit and dimensions. Within its walls are 663 brick edifices disposed of in regular streets; in the pretty extensive suburbs are 1100 wooden houses. The city contains thirteen churches; namely, seven Lutheran and six Russian; two respectable schools, the town-gymnasium, and the equestrian school, with a few of smaller note; some patrimonial estates amounting to sixty haaks; but far around them a barren soil of deep sand or rocky bottom; but a tolerably safe and commodious harbour, visited annually by 100 foreign vessels, and sometimes more. They, however, frequently miss of a back-freight, therefore the yearly exports of Livonian and Russian products together do not exceed in value 100,000 rubles; though sometimes, but very rarely, they have been known to double that sum; whereas the imports of foreign merchandize amounted formerly to 400,000 rubles, but in the year 1787 to upwards of twice as much; and, in 1790, to about four millions; however, among them were many articles from Mosco and St. Petersburg. What Mr. Busching mentions of low duties at Reval is a mistake; formerly it might be so, but in the year 1782 all the Russian ports (some few in the Black sea excepted) had the same tariff, with only this one difference, that in Reval all manner of coin, and even bank-assignments, are taken in paying the duties; whereas in Riga nothing is received at the custom-house but Albert's dollars, which are reckoned very low at 125 kopecks. Yet in Reval, probably on account of the great number of merchants resident there, all foreign goods are much dearer than in Riga.—Before the death of the late Empress the harbour here was shortly to be enlarged so as to contain ships of war.” P. 474.

The publication finishes with a sketch of Mosco, which is very entertaining. Subjoined are the sources from which the History is principally drawn. These are generally, the Chronicles of Nestor, Niken, &c. &c.

The reader will in a moment perceive, that he will here meet with an agreeable and interesting miscellany; and this is the most we can say in the way of commendation. We think that Mr. Tooke might have been more judicious in his selections, particularly from the French. We also lament that, probably from haste or inadvertency, some very exceptionable sentiments, and some of the nonsense of the modern French school, have found their way into this otherwise respectable publication.

ART. IX. *The Elements of Euclid; viz. the first Six Books, with the Eleventh and Twelfth: in which the Corrections of Dr. Simson are generally adopted; but the Errors overlooked by him are corrected, and the Obscurities of his and other Editions explained, &c. By Alexander Ingram, Philomath. 8vo. 5s. Scatcherd. 1800.*

THE objects of Dr. Simson, in publishing an edition of Euclid; were the removal of all blemishes, interpolations, and false reasonings of the Greek editors; also the restoration of the principal Books of the Elements to their original accuracy. But however laudable may have been the Doctor's labours, "there are some things," says Mr. Ingram, "of great importance, which need correction, overlooked by him; and others, though corrected, are not restored to their original accuracy, because his corrections are less extensive than the blemishes, or are not adopted to Euclid's design." After noticing the definitions and propositions which necessarily required some corrections, this author observes, that "to attempt such alterations does not seem to need an apology, and that in making them he walks in a beaten path. But there is another class of alterations introduced, that is, the explanation of obscurities, which, though not less useful, are not thought to be so necessary as the former."

We cannot refuse our tribute of praise to Mr. Ingram for the many alterations, corrections, and improvements, he has made in this edition of Euclid, which we shall proceed to notice, as well as a few of the improvements and additions he might have made; for we conceive that more yet remains to be done.

We disapprove of placing two or three diagrams under a single definition, in the First Book; as each diagram should have been placed either under, or opposite, to its respective definition. As Euclid has not given a method for describing an equilateral triangle within a circle, this author ought to have added a proposition to that effect, before the 16th of the Fourth Book; for the 2nd of the Fourth, to which we are referred for doing it, shows only to describe, in a given circle, a triangle equiangular to a given triangle: so that the construction of the 16th of the Fourth Book, as Dr. Simson and his present improver have it, is nugatory. We approve of the author's subsidiary definitions in the Fifth Book, as well as of the axioms which have been altered; except that we think the 5th definition not altered for the better. We embrace this opportunity of recommending

ing to Mr. Ingram's notice a small pamphlet, entitled, a "Demonstration of the Fifth Definition of the Fifth Book of Euclid," by the present learned Professor of Geometry at Oxford, which may be of use to him in another edition. In this Fifth Book, as the author observes, the change of expression made in the definitions causes a similar change in their application; on which account, in the Demonstrations, there is sometimes a method necessary for connecting them with the definitions, and sometimes a difference in the construction, but it is generally rendered more simple. The form of the construction also is altered, the multiples being now exhibited by increasing the magnitudes, instead of being made different magnitudes, as they were before; and those of them that are equimultiples are marked with the same letters; by which means their dependance upon their magnitudes will be more evident; and the student will find no difficulty either in discovering the multiples of magnitudes, or in knowing which of them are equimultiples; things which created considerable trouble before.

On entering the Sixth Book, we perceive, in the first place, that Mr. I. in his note on this Book, says, "that the second definition is made more general and accurate than in the former editions of Euclid;" but he should have represented it as *that* given by Dr. Simson, in his note on this definition. Mr. I. being sensible that many complaints have been made of the 27th, 28th, and 29th propositions of this Book, has therefore altered the enunciations of those propositions, and the constructions of the two latter, because it was always taken for granted, that the reader could make a parallelogram similar to one given, and equal to the sum or difference of two rectilinear figures, though the method of finding their sum or difference has not been particularly pointed out. These defects are removed, whilst yet the substance of the propositions remains, and having the demonstrations somewhat shortened. In this Book a new proposition, marked E, is added, nearly alike to the lemma, in p. 336, of Simpson's Algebra, which is of great use in the construction of geometrical problems.

In the Eleventh Book, Mr. I. has restored the order of a few definitions, differing from Dr. Simson, and for which he satisfactorily assigns his reasons in the notes. The Doctor's subsidiary propositions, B, C, and D, are also much improved by the alteration; as are several other propositions in this Book, by the abridgments of the enunciations and demonstrations. The Twelfth Book is greatly contracted, by the omission of several propositions. Those for demonstrating the relations of the parallelepiped and prism being reserved for the solids,
whence

whence to deduce the principal propositions flowing from them, and forming a plain and short abridgment of the whole Book.

In the elements of plane and spherical Trigonometry, which this volume contains, the lemmas ought to have been placed after the definitions. The several propositions are demonstrated in a clear and neat manner; and we particularly notice the demonstration of the fourth proposition, as the clearest of any we have seen in a great number of treatises on the subject. We conceive that the notes on the several books of Euclid, which are placed at the end of the Trigonometry, would with more propriety have been placed at the end of those Books.

The little tract on the nature of Logarithms, does not appear interesting, since they are explained by other authors, who have written expressly on the subject.

A small compilation, on Practical Geometry, concludes the work, in which we meet with the usual problems for the mensuration of superficies and solids, longimetry and altimetry, surveying of land, gauging, and the use of the sliding rule. The common theorems for finding the areas and solidities, are demonstrated geometrically. That for finding the area of a triangle, from having the three sides given, is demonstrated ingeniously enough, though rather prolixly: so are also those for finding the superficies of a cone and sphere. We think the subjects of land-surveying, gauging, and of the sliding rule, would have been better omitted, as we have already ample treatises on those topics. This tract is elucidated with three copper plates, well executed.

Upon the whole, we scruple not to recommend this work of Mr. Ingram to young students, for whose benefit it is chiefly designed.

ART. X. *Principles of Conveyancing: designed for the Use of Students. With an Introduction on the Study of that Branch of the Law. By Charles Watkins, Esq. of the Middle Temple. 171 pp. 4s. 6d. Butterworth. 1800.*

THE profession and the public are indebted to this author for several useful treatises. The object of the present work is to give a succinct account of the principal heads of the law more immediately connected with conveyancing. It was originally written for the use of a student under the author's care, and is now, as he himself observes, presented to the world, in hopes that it may be serviceable to others.

The

The introduction commences with some severe, but very just remarks, on the system of education usually adopted for young men intended for the bar.

“ Among the many discouragements,” says Mr. W. “ which attend the study of the law, there is none more obvious, or more generally complained of, than the want of method and direction. To take a young person from an university or a school, where his mind has been occupied with other pursuits, and to toss him head-long in the practice of the law, wholly unprepared, or with little preparation, for so arduous a study, is in itself so absurd, that we can only wonder at its occurrence.” *Intro. p. 1.*

The fact, we fear, is even worse than Mr. W. has represented it: for, notwithstanding the energetic remonstrance of the learned commentator on the laws of England*, how common a practice is it, even at this day, to place a young student at the desk in an attorney's office, where, among the chaos of unintelligible forms, and the rubbish of dusty parchments, and without any assistance, or any systematic plan, he is expected to instruct himself in a most abstruse and difficult knowledge—the theory and practice of the law!

In speaking of the reports of adjudged cases, Mr. W. takes occasion to reprobate the too frequent custom of citing MS. cases, and relying upon them as evidence of the law. This is a subject interesting not to lawyers only, but to every individual: we shall therefore extract the paragraph.

“ But supposing that a person should be so fortunate as to be able to extract something comprehensible out of *printed* contradiction, yet other contradictions may make their appearance in *manuscript*; and, overthrowing all his hard-earned knowledge, remind him once again of *the glorious uncertainty of the law*. Is the law of England to depend upon the private note of an individual, and to which only an individual can have access? Is a Judge to say—“ Lo! I have the law of England on this point in my pocket. Here is a note of the case, which contains an exact statement of the whole facts, and the decision of my Lord A. or my Lord B. upon them. He was a great, a very great man. I am bound by his decision. All you have been reading was erroneous. The printed books are inaccurate. I cannot go into principle. The point is settled by this case!” Under such circumstances, who is to know when he is right; or when he is wrong? If conclusions from unquestionable principles are to be overthrown in the last stage of a suit by private *memoranda*, who can hope to be acquainted with the laws of England? And who, that retains any portion of rationality, would waste his time and his talents in so fruitless

* Blackst. Com. vol. i. Intro. § 1. p. 31, 32.

an attempt? Is a paper evidencing the law of England to be buttoned up in the side pocket of a judge, or to serve for a mouse to sit upon in the dusty corner of a private library? If the law of England is to be deduced from adjudged cases, let the reports of those adjudged cases be certain, known, and authenticated. What an idea must a foreigner form of our laws when he conceives them either founded upon, or subject to be contradicted by, nobody knows what?" Intro. p. xiii.

The work itself is divided into Three Books. In the First Book the author treats "Of Estates and Interests as they relate to Conveyances;" in the Second, "Of Conveyances as they relate to Estates;" and, in the Third, "Of Conveyances with respect to Parties." These Three Books are subdivided into Chapters. The author's view seems to have been to compress his information into as few words as possible. In doing this, we think he has sometimes been more concise, than is compatible with the design of his publication. The work, however, contains many useful observations, and many ingenious practical remarks; and will, we have no doubt, prove very acceptable to both practitioners and students.

We are sorry to be under the necessity of remarking, that Mr. W.'s printer has been very prodigal of paper, and a purchaser has the mortification of finding, that he has almost as many blank pages as printed ones for his money. We are surprised that Mr. W. whom we understand to be a most respectable man, should have permitted this cause of censure; but we have no doubt that it will be removed in a future edition.

ART. XI. *Observations on the Objections made to the Export of Wool from Great Britain to Ireland.* By John, Lord Sheffield. 8vo. 83 pp. 2s. Debrett. 1800.

THE noble author of this tract professes to have considered, at different periods, the state of the manufactures of Great Britain, with great attention; to have been a hearty well-wisher to the woollen manufactures, especially those of Yorkshire; to have observed the growth and qualities of wool in different parts of the world; and to have visited some of the principal manufactories abroad; to have had more than thirty years' experience in the growth of wool; and to have united, with a knowledge of Irish manufactures and trade, an acquaintance with the relative and comparative situation of that country and Great Britain, p. 3. These, undoubtedly, are valid preten-

pretensions for "presuming to offer an opinion on a very interesting subject arising out of the Union."

The substance of these Observations would have been submitted to Parliament, if the length of some speeches on this subject, the impatience for the question, and the able and comprehensive speech of the Chancellor of the Exchequer, in answer to Mr. Wilberforce, had not interposed, p. 4.

Having mentioned, in respectful terms, the manufacturers, their patron Mr. Wilberforce, and their counsel, Lord S. adverts to the petitions presented to the House of Commons, and to evidence given before the Committee; much of which appears to him questionable, both in point of facts, and of reasonings upon them, p. 5.

"The petitioners and their advocates assert, if the exportation of British wool should be allowed, Ireland will rival England in the manufacture of her own wool, whilst Ireland on her part claims the continuance of protecting duties for her own woollen manufactures against the British. They also assert, that the growth of wool in Great Britain is not sufficient to supply the manufactures; and that, in case British wool should be permitted to be exported, great quantities would be conveyed to foreign countries, under pretence of carrying it to Ireland. Although the ablest of our writers have argued in favour of a free trade in wool, I am glad that it is not necessary to enter upon that delicate subject, relative to which we do not always allow ourselves to reason freely. To me, I confess, the question seems to amount to no more than this—Whether or no, until a complete arrangement of Excise and Customs can take place between Great Britain and Ireland, the wool of this country shall for a time be exportable to Ireland, the utmost possible inconvenience of which would be to raise a little during such limited time, the price of the coarser wools? But in truth, I conceive the material question is, whether wool shall go from England to Ireland, when the two countries are incorporated? For, I have heard our liberal manufacturers acknowledge, that in case of an Union there ought to be a free intercourse, but that there should be no protecting duties against the woollen manufacture of England, while the linen manufacture of Ireland enters duty free. I shall not attempt to defend these protecting duties, that are to take place, until the arrangement can be completed;—far less shall I attempt to justify the commercial policy of Ireland in requiring them. In the first place, they will act as a tax on the people of Ireland; and the experience of a century has proved, that, under the operation of such duties, the import of English woollens into Ireland has not been checked, the average of nine years, ending 1798 inclusive, being 425,676*l.* in value: but, above all, it appears to me, that the introduction of this system, which establishes the same protecting duties in woollens imported from Ireland, will counteract one of her main objects, namely, the introduction of English manufacturers and capitals; for, were I a manufacturer, I certainly should not settle in Ireland during the existence of a system that would exclude me from the

market of Great Britain, which, in every other instance, Ireland has found the best, and through which almost the whole of her commerce is carried on. I should wish, even if it were only for the sake of appearance, that there should not seem to be any want of reciprocity between the two countries. Perhaps it was not worth while to furnish fuel that would inflame apprehensions in Ireland; but, if fairly considered, it is only a temporary expedient, a temporary gratification to the Irish, which is to exist for a period much too short to produce any material disadvantage to the woollen manufacture of England, so firmly and so well established that all countries apprehend the ruin of their own manufacture, if English woollens, charged as they are with duties, be admitted into them." Pp. 6, &c.

The author next examines, "What are the expectations of benefit entertained in Ireland, if wool should be exportable from hence to that country:" and he gives the evidence of Mr. Pim on this subject, printed by order of the Irish House of Commons, "with extracts from two speeches of Mr. Foster, Speaker of the Irish House of Commons, and of Mr. Beresford." P. 10.

"Mr. Foster, and also Mr. Pim, appear to under-rate the advantage of importing wool from England. I agree with Mr. Beresford, that Ireland may derive considerable advantage from the circumstance, and without prejudice to Great Britain, as she may extend those manufactures for which she has a demand, and in which she excels; but it can only be when the price of wool is low in England: and I assert, that whenever the demand shall raise the price in this country to any thing like its true value, Ireland cannot afford to pay it; that rise would immediately check the demand from Ireland, and she will never be able to import British wool at near so low a price as the British manufacturer may always have that article. The permission to import wool from hence may prevent its becoming a drug in this country, and may also prevent its deterioration. It tends to encourage a good quality of wool, because it will promote a steady, reasonable price: but no more of it can go to Ireland than what our manufacturers do not want. The export will be regulated by the price; and surely our manufacturers, protected by machinery, which goes far in equalizing the price of labour, and many other advantages, cannot dread a manufacture in Ireland, made of British wool, charged with the expence of carriage, freight, insurance, commission, &c. Few countries become industrious until the expence of living has rendered constant labour necessary. The increase of manufactures will increase that expence and the price of labour in Ireland; where skill is required, wages are higher in Ireland than in England." P. 17.

Lord S. then makes a statement, taken from observations which he published in 1785, showing, "what the Irish woollen manufacture has been and is likely to be." P. 20. The result is, that the Irish manufacture very little interfered with

the British, "even when it flourished most, and occasioned alarm in this country." P. 37.

"In short, it seems evidently the interest of Ireland not to divert her attention from her staple manufacture, by ruinous endeavours contrary almost to nature, and to imperious circumstances, to aim at raising her woollen manufactures to a rivalry with those of England." P. 40.

These are the leading topics of this judicious tract; which speaks of the Union in dispassionate terms.

"The good sense of the country sees that the measure of Union is necessary, in which light I have always considered it; and I shall be happy indeed when the arrangements shall be completed, by removing all distinctions between the two countries, and every idea of separate and jarring interests. This will not be the case until all customs, duties, drawbacks, and bounties shall cease, and the two islands shall be on the same footing as two counties in England. The great object to be obtained is a free intercourse; that liberal principle is the basis of the Union between the two countries; yet it requires time, though of no great length, for a measure of such importance, and is impracticable perhaps during a war." P. 64.

"I have on a former occasion given my opinion on the principle and the necessity of this great measure of Union: the longer I reflect, the more I am convinced of the commercial and other advantages which will be derived from it. As an Irishman, I am highly gratified by the liberality of giving the turn of the scale, in almost every instance, to the weaker country, which was more necessary than perhaps appears to those who have not attentively considered the state of the manufactures in that kingdom: as an Englishman, I am satisfied with that part of the arrangement relative to which I confess I was most anxious, and which appeared to me the most difficult; namely, the mode of settling the representation in Ireland. My difficulties on that head are removed, by the strict attention that has been paid to every circumstance that could preserve the independence of Parliament. Sixty-four of the hundred members are to be sent from counties, and the remainder from the University, the cities, and principal towns; and the Peers are to be elected for life.

"Some clouds, which in the early stages of this measure threatened its success, have disappeared. It now draws towards a conclusion with so happy a prospect, that I feel relieved from great anxiety. When the arrangements shall be completed, I shall enjoy more satisfaction from it than I have ever done on any other public occasion; and while some triumph in our splendid victories, and in those of our allies, I shall consider this great event with abundantly more satisfaction than I could any conquest, however brilliant, achieved even against our most inveterate foe." P. 69.

We trust that both nations, now one kingdom, will have ample and lasting cause for contemplating this event with the same patriotic satisfaction.

ART. XII. *Domesday; or an actual Survey of South-Britain, by the Commissioners of William the Conqueror, completed in the Year 1086, on the Evidence of the Jurors of Hundreds, sanctioned by the Authority of the County Jurors; faithfully translated, with an Introduction, Notes, and Illustrations. By Samuel Henshall, Clerk, M. A. Fellow of Brazen-Nose College, Oxford, and John Wilkinson, M. D. F. R. S. and S. A. This Number comprehends the Counties of Kent, Sussex, and Surrey. Number One, and Ten similar Numbers will contain both Volumes of the Original. 4to. 268 pp. 12s. Nicol, Payne, &c. 1799.*

THOUGH we cannot entirely agree with the learned editors of this specimen in their estimate of the necessity of the work, thinking the original much more intelligible than they allow, with such aids as are already published*; yet we regret that it should stand still for want of adequate encouragement. In an Address, subjoined to the Introduction, it is indeed recommended to the patronage of Parliament; but it is well known that nothing can be obtained from such a body, without regular steps of recommendation, and a plan proposed by some person of weight and influence sufficient to engage the attention of the House. A great step was gained when the Parliament ordered an exact copy of the original to be printed, which has now been for some years in the hands of the public. The further process of rendering it perfectly easy to modern readers, is in some respects desirable, but by no means of equal importance. The Maps would form a very valuable part of the publication proposed by these editors.

But surely the following statement, in their Introduction, is somewhat too strong. "It is universally allowed, that no nation in Europe possesses documents of equal authenticity, antiquity, and accuracy." So much perhaps will be granted.

"But, strange as it may appear, we assert, without fear of contradiction, that there never existed Books or Manuscripts so little understood, that there never was found a Record so inaccurately illustrated, or a system to regulate judicial decisions, on which the common law of a great and polished kingdom depends, that has been so little investigated."

An assertion so strong demands some particular confirmation. Besides the general illustration above-mentioned, by

* Particularly Mr. Kelham's "Domesday Book illustrated," 8vo. 1788,

Mr. Kelham, a very competent and able examiner, almost every compiler of a county history, of late years, has inserted so much of Domesday as related to his subject. We cannot readily believe, that all these attempts can be so very futile as the sentence above-cited evidently implies. To illustrate the mode in which this collective work is proposed to be performed, we will insert a part of the beginning of Domesday, with the corresponding portion of this translation; removing the contractions of the MS.

“DOVERE tempore regis Edwardi reddebat 18 libras, de quibus denariis habebat Rex Edwardus duas partes, et comes Godwinus terciam. Contra hoc habebant Canonici de sancto Martino medietatem aliam. Burgenses dederunt viginti naves regi una vice in anno ad xv dies, et in unâquaque navi erant homines viginti et unus. Hoc faciebant pro eo quod eis perdonaverat faccam et focam. Quando missatici regis veniebant ibi, dabant pro caballo transducendo tres denarios in hieme et duos in estate. Burgenses verò inveniebant stremannum, et unum alium adjutorem, et si plus opus esset, de pecunia ejus conducebant. A festivitate Sancti Michaelis, usque ad festum Sancti Andree, treuva regis erat in villa. Si quis eam infregisset, inde propositus regis accipiebat communem emendationem. Quicumque manens in villa assidue reddebat regi consuetudinem, quietus erat de theloneo per totam Angliam. Omnes hæc consuetudines erant ibi, quando Wilhelmus rex in Angliam venit. In ipso primo Adventu ejus in Angliam fuit ipsa villa combusta, et idcirco pretium ejus non potuit computari, quantum valebat quando Episcopus Baiocensis eam recepit. Modo appreciantur 40 libræ et tamen propositus inde reddit 54 libras. Regi quidem 24, libras de denariis qui sunt viginti in orâ, comiti uno 30 libras ad numerum.”

“Dover, in the time of King Edward, rendered eighteen pounds, of which sum, Edward had two portions, and Earl Godwin a third. Besides this, the Canons of St. Martin had another moiety. The Burgesses provided twenty ships for the Monarch once each year for fifteen days, and in each ship were twenty-one men. They rendered this service because the King had liberated them from Sac and Soc. When the Messengers of the Monarch came to this port, they paid three-pence in winter, and two-pence in summer, for the transportation of a horse; but the Burgesses found a pilot, and another assistant; and if more were required, they were furnished at the Royal expence.

“From the Festival of St. Michael to St. Andrew, the Royal Peace was established in the village. Whoever violated this, the Superintendent of the Monarch received the common forfeiture.

“Every resident inhabitant, that rendered the Royal Customs, was quit of Toll throughout the Realm of England. All these customs existed, when King William came to this country. At his first arrival this village was destroyed by fire; and therefore its value could not be estimated, or its worth ascertained, when the Bishop of Baieux received it. At the present period it is valued at forty pounds, yet the Mayor pays fifty-four pounds. To the monarch twenty-four pounds, of twenty-pence, in the Ore; to the Earl thirty pounds in tale.” P. 1.

From

From this specimen some idea may be formed of the manner of translation*.

“To give a literal, verbatim rendering,” say the translators, “was never designed (for then no one would have read it) but to give a faithful, accurate, though occasionally literal translation, where customs and manners are delineated.”

We are among those who would be glad to see this plan completed; and give it our recommendation, in the hope of contributing something at least to its success.

ART. XIII. *A Report of the Case of Horner against Liddiard, upon the Question of what Consent is necessary to the Marriage of Illegitimate Minors, determined on the 24th of May, 1799, in the Consistorial Court of London, by the Right Honourable Sir William Scott, Chancellor of the Diocese. With an Introductory Essay upon the Theory and the History of Laws relating to Illegitimate Children, and to the Encouragement of Marriage in General. By Alexander Croke, Esq. LL. D. Advocate in Doctor's Commons. 8vo. 199 pp. 5s. Butterworth. 1800.*

THE Introductory Essay occupies much the largest portion of this work. Dr. Croke enters upon his subject with a theoretical account of the origin and utility of the marriage state. It was not easy to add any thing to the common stock of knowledge upon this head; and where nothing important is to be observed, it seems most prudent to forbear discussion. We shall extract from this part of the Essay a passage, in which the author speaks of the means of promoting marriage by the civil institutions of government.

“The rewards of marriage may be either *positive* or *negative*. Actual bounties may be given to those who are in that state, or *exemptions* from the general burdens of the community. That married men should be favoured in the imposition of taxes, there is an additional reason, because the expences of a family render them less capable of paying them. The great value of their lives to that family, makes it more expedient that they should not be exposed to services of danger.

“Some other *conflicting* principles interfere to restrain the severity of laws against celibacy. Since not only *the choice of the object*, but the question whether a man should marry or not, is so much a matter of private œconomy, and involves in it so deeply the happiness of the

* The notes, however, which at first are rather numerous, shrink almost to nothing after a small progress in the work.

individual, any thing like compulsion seems to interfere too much with the freedom of acting according to the suggestions of prudence, which is so dear to every man in his domestic concerns.

“ Though marriage be generally a duty, the measure of obligation upon each individual, must depend upon his peculiar circumstances and situation; upon his wealth or poverty; upon the health and vigour of his constitution; and, after all, upon the opportunity of meeting with a suitable object. To enforce therefore by very harsh penalties, an obligation imperfect at best, so various in its strength, and of which the degrees are not to be determined, so as to suit every case, seems to be an unwarrantable extension of penal legislation. The punishment therefore should be almost wholly negative. They might be excluded from some of the privileges of married men, or, at most, the weight of public duties might fall something heavier upon their shoulders; but to render them absolutely incapable of serving their country, or honourable offices, or of enjoying property, which the industry of their ancestors has acquired, or the benevolence of their friends is desirous of bestowing upon them, is certainly going a great deal too far.

“ If men can gratify their passions without inconvenience, by irregular connexions, they will be the less disposed to incur the troubles of matrimonial life; and, on the other hand, if they are prohibited from unlawful amours, imperious love will necessarily impel them to the marriage bed.” P. 12.

From this specimen of Dr. C.'s manner of writing, the reader will perceive that his style is flowing and spirited; but by no means accurate. A “negative reward” is little short of a solecism. The phrase of “giving an exemption,” is harsh, if not absolutely incorrect. The application of the term “conflicting” to “principles,” which are there brought forward as uniting at least to effect one common purpose in legislation, namely, “to restrain the severity of laws against celibacy,” is inelegant. The last of these “principles,” if they can be so called, as enumerated by Dr. C. upon which marriage is made to depend, is, “after all, upon the opportunity of meeting with a suitable object,” a circumstance little, if at all, distinct from that which is put in the front of the battle, namely, “the choice of the object” herself. The rewards for marriage, and the punishments for celibacy, seem unnecessarily divided, in an ostentatious parade of distinct enumeration. The one must always follow, as a direct and necessary consequence, when the other is enacted. If married men are exempted from the payment of certain taxes, or the performance of particular duties, these burdens, if imposed at all, must be paid or performed by those who are single. Neither is the phrase of “a negative punishment,” properly applied by Dr. C. to that sanction of law which enacts, that the weight of public duties shall fall heavier upon the shoulders of one class of individuals

viduals than upon the rest of the community. When a man is directed to pay, or do any thing more than is prescribed to his equals in society, if it be a punishment at all, it is as much one of a *positive* nature, as if he is enjoined the payment of a fine, or is condemned to perpetual imprisonment.

Dr. C. next pursues the history of those laws, which affect marriage, concubinage, and the rights of illegitimate children; 1. In the earliest ages of which any accounts have been handed down to us. 2. In the Jewish institutions. 3. In the Grecian institutions. 4. In the Roman code. 5. In the laws of the middle ages and the canon law. The laws affecting illegitimate children, though least connected with the subject matter of the case that he reports, occupy the more considerable portion of his work. In such a rudimental Essay, it was not to be expected that much time would be consumed upon the history of these subjects during the first ages of the world. The discussion is therefore not improperly confined by Dr. C. to a small compass. But we are compelled to remark, that the information contained in this petty space, of little more than a single page, is extremely inaccurate. Dr. C. observes, that

“in the *simplicity*” not the best selected term when speaking of their vices, “of the early ages of the world, not only concubinage, but the most casual and temporary connexions were openly permitted without censure, as appears by the curious picture of primitive life, which is displayed in the Book of Genesis, and particularly by the stories of Tamar, and the daughters of Lot, and it seems that little or no distinction was made between bastards and legitimate children.”

Never were instances chosen more unfortunately than those cited by Dr. C. to prove his position. The story of Tamar, instead of showing that the most casual and temporary connections were openly permitted without censure, establishes, to demonstration, that they were esteemed at that period to be highly disgraceful to the man, and criminal in the woman. While Judah supposes that Tamar is an harlot, he neither ventures to her himself with the promised present of a kid, nor entrusts it to the diligence of a servant. The secret commission is confided to his intimate friend. So much does he fear the disgrace incident to the discovery of his licentious intercourse, that when he hears that she has departed with his signet, his bracelets, and his staff, he assigns this as the reason why she shall be permitted to return them, and that no further search be made for her. “Let her take it, lest we be ashamed,” or, as it is literally interpreted in the marginal note, “become a contempt.”

As to Tamar, so far was her conduct from being considered as a slight irregularity, scarcely requiring reprehension, that it is expressly declared to be punishable with death. When Judah is told that his daughter-in-law "hath played the harlot, and also that she is with child by whoredom," he says, "bring her forth and let her be burnt;" and it is not until she is actually brought forth to have the sentence put in execution, that the discovery is made. Her subsequent exemption from punishment depended upon the particular situation of the family, and the obligation of the father to provide an husband for her in his family, his eldest son, who had wedded her, having died without issue. It appears further, that the children born of that intercourse were considered as legitimate, and one of them is enumerated among the progenitors of David, and in the pedigree of our blessed Saviour himself. St. Matthew, c. i, v. 3, St. Luke, c. iii, v. 33.

The daughters of Lot neither thought nor acted as if their project was innocent and void of reproach. They do not justify it as a customary practice of the time in which they lived, although they had recently inhabited a most wicked and depraved city. They excuse it upon the plea of necessity, as living secluded from the rest of mankind. So far are they from conceiving that their father would accede to their incestuous wishes, that they resolve to intoxicate him, in order to accomplish their purpose; and it is expressly stated, in the old man's exculpation, that he neither perceived "when they lay down, nor when they arose."

Not less unhappy is the example which is cited to prove, that there was then little or no distinction made between bastards and legitimate children.

"In a more *illustrious* instance," says Dr. Croke, "the posterity of Jacob's concubines partook of the patriarch's blessing, and were admitted equally with the descendants of his wives to share in the division of the promised land."

If Dr. C. had consulted the 30th chap. of Genesis, he must have seen, that the offspring of Bilhah and Zilpah, whom he calls concubines, were legitimate children. The very ceremony of adoption is described, by which their offspring were to be deemed, not the children of the actual mother, but of the barren wife; by whose desire and advice the intercourse was brought about. Thus Rachel observes to Jacob, v. 3, "Behold my maid Bilhah, go in unto her, and she shall bear upon my knees, that I may also have children by her." And so far is Bilhah from deserving the appellation of concubine, with which Dr. C. dishonours her, that it is expressly said, in
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the ensuing verse, "that she," i. e. Rachel, "gave him Bilhah her handmaid to wife." Neither is the author more successful in some of the instances which he takes from the heroic times of ancient Greece. That of Hercules does not much assist him. It is not a just inference, that illegitimate children were held in equal respect with those born in wedlock, because the birth of an hero is referred to the licentious interference of a deity. The artificial lustre of a divine genealogy conferred upon those who have achieved mighty actions, is in general to be ascribed to man's attachment to the wonderful, and his inclination to attribute uncommon excellence to an extraordinary cause. The most that could be inferred from the fact is, that the people of those dark and superstitious ages considered it as more honourable to be the illegitimate offspring of a god, than the lawful progeny of a mortal. When the fiction did not then originate in the gratitude and admiration of mankind, but from an actual wish to conceal illegitimacy, the conclusion is strong, that a distinction was usually made in favour of legitimate birth. A tale was necessary to purify the hero's lineage from imputed disgrace, and to rescue his mother from the reproach of incontinence. But, independent of these general objections, the example of Hercules is peculiarly unfavourable. Upon the death of his putative father, Eurystheus proceeded to the throne of Argos, and the expulsion of his descendants, the Heraclidæ, from the Peloponnesus, constitutes one of the most memorable epochs in the history and chronology of Greece. Dr. C. might have found a more appropriate instance in Homer, which must have awakened him to a belief, that great preference was given to legitimate children, at least in the time of the poet, and, according to his opinion, in that of the Trojan war. In the 8th Book of the Iliad, v. 281, Agamemnon, when he is inciting Teucer to distinguish himself in the battle, esteems it as a peculiar favour shown to the skillful archer, by his father Telamon, that he brought him up in his house; *ὄδον πρὸς ἑοῖα*; notwithstanding his being a bastard.

The manners attributed by Dr. C. to the heroic times of Greece, must, if this war did exist, have belonged to a period much more remote; to ages, of whose habits tradition has preserved no traces, and in describing which conjecture may riot to extravagance, without fear of refutation; to the period existing only in the imagination of poets, when men were destitute of laws and language, or a sense of the advantages of social life. The very institution of wedlock seems to infer a preference to be given to the issue born under it. It is not probable, that where priority is secured to the wife, it should not
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be equally extended to her children. But there lurks even yet behind a more extraordinary mistake.

Where, in the name of every classical rudiment, did Mr. C. learn, that Achilles was reputed a bastard by his countrymen? There is no marriage more famous, in the legends of antiquity, than that of Peleus and Thetis. Homer introduces the mother of the hero, making it the subject of most bitter complaint against Jupiter, that he gave her in marriage to a mortal husband, much against her inclination.

Τὸν δ' ἠμίβητ' ἔπειτα Θέτις καταδακρυχέουσα
 "Ἡφαιστῖ", ἣ ἄρα δὴ τις, ὅσαι θεαί εἰσ' ἐν Ὀλύμπῳ,
 Τοσσαῶδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρὰ
 "Ὅσο' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλλε' ἔδωκεν ;
 "Ἐκ μὲν μ' ἀλλῶν ἀλιάων ἀνδρὶ δάμασσεν,
 Αἰακίδῃ Πηληΐϊ, καὶ ἔτλην ἀνέρι εὐνήν,
 Πολλὰ μάλ' ἐκ ἐθέλεσσα· ὁ μὲν δὲ γήραϊ λυγρῷ
 Κεῖται ἐνὶ μεγάρῳι ἀρημένος. Iliad, lib. Σ, 428.

Achilles himself is further represented by the poet, relating that the arms, which Hector had taken from the body of Patroclus, were the gift of the gods to his father on his wedding day.

τεύχεα δ' Ἐκλῶε
 Δηώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
 Καλὰ, τὰ μὲν Πηληΐϊ θεοὶ δόσαν, ἀγλάα δῶρα,
 "Ἡμαίϊ τῷ, ὅτε Σε βροτῷ ἀνέρι εἰμβαλον εὐνή.
 "Ὡς ὄφελος Σὺ μὲν αἴθι μετ' ἀθανάτης ἀλιησι
 Ναιέη, Πηλέος δὲ Σπητήν ἀγαγέσθαι ἀκοίτην. Iliad Σ, 82.

One of the most familiar anecdotes in the Heathen mythology is represented as having happened at the celebration of these nuptials. The marriage which gave birth to the hero, occasioned also a quarrel that covered him with glory, and proved the cause of his immature death. The celebrated contest between the rival goddesses, for pre-eminence in beauty, originated from the golden apple flung among the deities assembled at this festival, with an inscription, that it should be given to the fairest. This, as every school-boy knows, produced the fatal judgment of Paris at Mount Ida, which was revenged by the utter destruction of his country.

Ilium, Ilion
 Fatalis incestusque iudex
 Et mulier peregrina vertit
 In pulverem.

In considering his subject, so far as it comprehends the laws of Greece, Dr. C. is by no means satisfactory. He has no reference to that very useful work, the *Archæologia Græca* of Arch-

Archbishop Potter. Upon a comparison between the information contained in the two Books on this subject, there seems a similarity, not only of ideas, but also in the manner of connecting them together, which might justify a suspicion, that Dr. C. owes greater obligations to that work than he has chosen to acknowledge. What may chiefly serve to rescue him from the imputation is, that some of its most valuable materials are omitted in the Essay. There is an opinion stated in the *Archæologia*, lib. 4. chap. ii. to which he ought to have attended: the Bishop states, that the mother's consent, as well as the father's, was necessary to a marriage. The notion seems by no means correct; and we wonder that Dr. C. should pass it by unnoticed, when he has remarked upon the rule of the civil law in this particular, p. 89 of his Essay. But he has neither informed us whether a marriage was valid by the Athenian law, though the consent of the parent was withheld, or, if consent was necessary during a certain age, at what period it used to be so. Yet these points were more immediately connected with the subject-matter of the case which he professes to have given rise to his Essay, than many which he has discussed more at large. If any one feels inclined to commend such diligence, it must be in the spirit of Demipho in the play, who, after a grave consultation with his three lawyers, on a similar question, exclaims,

Fecistis probe:

Incertior sum multò quàm dudum.

The limits to which we must of necessity restrict our account of all works of this size and importance, must prevent us from examining the observations of Dr. C. and tracing him to his authorities with equal minuteness through the remainder of his Essay. His outline of the Roman law seems executed with sufficient accuracy, and is calculated to give the general reader all that knowledge which he usually covets to acquire. It is indeed to be wished, that he had treated in a more particular manner of the laws of England, which regulate the institution of marriage, and the rights of children. The reader will naturally and reasonably expect more upon that head than a dry communication: "that the comparison (i. e. of England) with other laws will be best made by consulting the corresponding heads in the abridgments and digests," accompanied with a partial enumeration of a few distinctions. This would have enabled Dr. C. to justify the preference which he has properly given to the constitutions of our own law, above those with which he has compared them, upon grounds more satisfactory than he has now taken.

(To be concluded in our next.)

ART. XIV. *Poems by William Boscawen, Esq. Author of a Translation of the Works of Horace into English Verse.* 8vo. 147 pp. Stockdale. 1801.

WHOEVER has examined the Translation of Horace published by Mr. Boscawen*, will expect from him, as an original writer, classical elegance of taste, and a masterly knowledge of versification. If to these requisites he shall be found to add a mind alive to the best feelings of man, and an understanding well-matured, no doubt can be entertained of his producing such a volume as will deserve the public patronage. Such appears to be the general character of the present publication; in which the pleasing excursions, rather than the bold flights of a mind attached to poetry, will, in general, be found to claim attention.

Among the Poems here collected, several were produced for a purpose truly benevolent. They were designed to give celebrity and popularity to an institution for the relief of literary persons involved in decay or distress. This intention, aided by the very laudable personal exertions of the author and his friends, they have fully answered; and the LITERARY FUND, the institution for which they were written, recited, and in the first instance published, is now a flourishing society, with a nobleman for its President†, whose attachment to literature is at least as honourable to himself, as his name to the body which he has thus adopted. Thus raised, and thus supported, the Literary Fund gives a sufficient pledge to the public, that its charities will not be misapplied, to the encouragement of pernicious scribblers, the pest of letters, but confined to the relief of real merit in distress. The Poems produced for this society, being already known to the public, will not be the subject of our present remarks. We shall content ourselves with producing one or two specimens from those parts which are now first published, and leave the reader to estimate from them the entertainment he has to expect from the collection.

“ TO CONTENTMENT. WRITTEN SEPT. 1791.

O'er the wild heath, at early dawn,
I trace thy footsteps, gentle pow'r!
At noon, retiring from the lawn,
I seek thee in the shadowy bower.

* Brit. Crit. vol. i, p. 239, 433; xi, 404.

† The Duke of Somerset. This arrangement was on the point of being completed, when the present article was written,

When chilling blasts and nightly dews
 Warn me to quit the drooping grove,
 I woo thee to inspire my Muse,
 Or bless the hours of social love.
 And, while our offspring, void of guile,
 Around in sportive frolics join,
 I watch the fond maternal smile
 Of *her* whose every joy is mine.
 Ah! sweet Contentment! heavenly maid,
 Wilt thou not hear thy vot'ry's prayer?
 Nor the gay sports, nor silent shade,
 Nor soft domestic pleasures share?
 Vain were the hope: true Love disdains
 The joys that reach itself alone:
 It saddens at another's pains,
 It glows with rapture not it's own.
 As the pale orb of Cynthia throws
 It's borrow'd lustre o'er the night,
 My soul no native transport knows,
 It shines but with reflected light.
 Come, then, dear Goddess! fix thy reign
 In my lov'd Celia's gentle breast;
 Chase anxious care, quell murmuring pain,
 And, blessing her, preserve me blest." P. 27.

There is a simplicity in the design of this Ode, which shows evidently that the writer has more taste than ambition; a very uncommon case with authors of the present day. A merit of the same kind is very conspicuous also in the following Song.

“ THE PROGRESS OF AFFECTION. A SONG.

I.

When the first dawn of Celia's charms
 Rose to my unexpected sight,
 Enraptur'd wonder, soft alarms,
 Fill'd every sense with new delight.
 Yet, by the world's examples taught,
 Which scorns the gen'rous flame to own,
 I little heeded, little thought,
 That “ Love is Virtue's gift alone!”

II.

When native sense and modest grace,
 With manners artless, tho' refin'd,
 Ensur'd the triumph of the face,
 And gently chain'd the willing mind,
 By just reflection undeceiv'd,
 Stern Reason bow'd at Beauty's throne;
 Then first I *thought*, then first *believ'd*,
 That “ Love is Virtue's gift alone.”

III.

But when Affection's soft controul,
 Beyond or sense or beauty's power,
 Had purified, had fix'd the soul,
 Once varying with the changeful hour :
 By truth and tenderness I strove
 To merit blifs till then unknown :
 Ah! then I *felt* the power of Love!
 For "Love is Virtue's gift alone." P. 94.

We should add, that though we have selected only one species of composition, the book offers various kinds. The Elegy with which it opens is written with a most laudable intention, to correct the general want of religious application in the famous Elegy of Gray. The final reference to the divine judgment, respecting the merits and frailties of the author, with which that Elegy concludes, should, we think, a little have softened the censure here implied. The love of Horace appears in this volume, in a few playful imitations addressed to various friends; and it is closed by a Poem of the controversial kind, now first avowed, called the Progress of Satire, in which the author contends with courage, and not without skill, against a very able antagonist.

ART. XV. *A General Treatise on Music, particularly on Harmony or Thorough Bass, and its Application in Composition; containing also many essential and original Subjects, tending to explain and illustrate the Whole.* By M. P. King. Dedicated to Lord Viscount Dudley and Ward. Jan. 1, 1800. Large Folio. Engraved Plates. xxii pp. Introduction, &c. 81 pp. Work. 1l. 1s. Printed for the Author, No. 123, Great Portland-Street, by Goulding and Co. No. 45, Pall Mall. *Second Edition, April 17, 1801.*

TO understand the science of Music has ever been considered as a matter of some difficulty. Many authors, in this and other countries, have attempted to smoothe the path to its attainment; and if *all* have not succeeded, yet *most* have left some useful remarks for the advantage of their successors. Mr. King now adds another Treatise to the former stock; and although he is frequently erroneous, yet, in the general execution of a well-arranged plan, he has left far behind him all former writers on the subject.

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In the Preface is given a sketch of the work. This is followed by the Introduction; and we have seldom seen so much useful knowledge compressed into ten pages.

Part I. Chap. I. *Nature and Origin of the Scale.*

“(§. 1.) The SCIENCE of MUSIC is established on a gradual succession of sounds, called the scale.

“(§. 2.) Of this scale the musicians of antiquity are said to be the *inventors*; but they should rather be looked up to as its *discoverers*, for since the properties of sound have been physically considered and investigated, the scale has been found to exist in nature.”

Who are meant by the musicians of antiquity, we are at a loss to imagine. Neither Pythagoras nor Aristoxenus investigated the properties of sound *physically*, for the purpose of forming a scale. The Hypodorian mode of Euclid (given by Dr. Burney, vol. i, p. 24) in A minor, bears no trace of what is known by the appellation of the Scale of Nature. Merfennus in 1636, and Dr. Wallis in 1677, were the first who analyzed the acute harmonics of sonorous bodies.

Mr. King then gives the arithmetical series of vibrations from a single string, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, &c. but without allowing, like Mr. Kollmann, that the 7th, 11th, and 13th harmonics are out of tune, and not in our modern scale.

From these, Mr. K. deduces a fundamental concord 4, 5, 6; and a fundamental discord 4, 5, 6, 7; repeating the doctrine of Rameau, Marpurg, Kirnberger, and Kollmann, that there are only two chords in music; the *common chord*, and *chord of the seventh*.

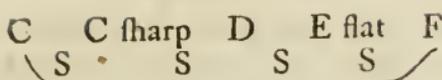
Chap. II. *Examination of the Scale.*—Mr. King here is again mistaken in respect to ancient music; for the Greeks never formed their tetrachords as he has given them. The diazeuxis, or tone of disjunction between the tetrachords Meson, and Diezeugmenon, was from A to B, and each fourth consisted of a semitone followed by two tones:

E	F	G	A	T	B	C	D	E
(S T T)					(S T T)			

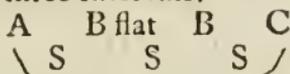
This is very unlike our major scale.

C	D	E	F	T	G	A	B	C
T T S					T T S			

Excepting these errors, this Chapter is well worthy of notice; and the arrangement of the notes in the octave shows considerable ingenuity and reflection. In describing, at p. 6, the mediant, or third of the scale, Mr. K. confounds the *interval* of a semitone with the limits of that *interval*. If a semitone is half a tone, then a *ditone*, or greater third, must consist of four, and not five semitones;



Which make five sounds and four intervals, and the *trihemitone* of four sounds and three intervals,



Mr. Shield has been led into a similar mistake, in his Introduction to Harmony, p. 4, and p. 39.

Chap. III. *Of the Minor Scale*.—All our modern theorists are greatly embarrassed by this unfortunate branch of the science, for which no satisfactory origin can be found in their systems. The easiest method of avoiding the difficulty is to call it *artificial*, and to consider it as a modification of the scale of nature. But if it be the most ancient, as Dr. Burney, vol. i, p. 50, has clearly proved, how could it be a modification of a major scale which had no existence? And, although it may be useful now to study the major mode before the minor, yet we cannot easily subscribe to the doctrine, “that it has no real separate existence of its own in nature.” P. 7. In the examination of this scale it is asserted,

“by the ancient division of the minor scale, its irregularity may be perceived; as not one of its tetrachords, either ascending, or descending, bear the least affinity to the other, in the proportionate distances of their parts.”

But that is not the case, for the ancient tetrachords were not disjunct, but conjunct, with an added sound below them, and then they were both similar.



Chap. IV. *Of the Diatonic, Chromatic, and Enharmonic Scale*.—Mr. Kollmann, in describing these, has very wisely referred the reader to Dr. Burney and Sir John Hawkins, for an explanation of the terms.

Mr. King has thought proper to explain them himself, as follows:

“The word diatonic is derived from the Greek *δια*, *by*, and *τονος*, *a tone*. The word chromatic is also derived from the Greek *χρωμα*, or *colour*, and so named, from the custom of the Greeks, to express the chromatic scale by different coloured characters; and probably from their considering its effects in music the same as colouring in painting.

“The word enharmonic, likewise comes from the Greek *εν*, *against*, and *αρμονια*, *harmony*.”

To the last of these etymologies, which has been hazarded by some former writers*, there are two material objections, suggested properly by Dr. Burney, in his History, vol. iii, p. 531.

* See Frike's Thorough Bass, p. 3.

First, that the Greek preposition *εν*, cannot possibly signify *against*; and, secondly, that *ἀρμονία* itself had not, with the ancients, the same meaning as the modern term HARMONY. Without a correct knowledge of language, etymology is very dangerous ground.

Chap. V. *Of Keys*.—P. 12. Mr. K. informs the student, that a double sharp, or flat, alters the part of the scale against which they it is two semitones, or “one whole tone.” This we deny. The reasons may be seen in our 16th volume, August, 1800, p. 171. Mr. K. has also omitted to explain the difference between the minor and major semitone, a distinction, which those who profess to treat of the science ought never to neglect. Even Mr. Shield, who particularly avoids all analysis of the scale, has acknowledged the necessity of this classification (see Introduction to Harmony, p. 38) and clearly shown the practical difference between D sharp and E flat.

Chap. VI. *Of Intervals*.—Mr. K.’s table is by no means complete. Every interval ought to have its corresponding one, which may fill up the extent of the octave. If there be three species of fifths, there must be as many fourths, &c. &c. The interval from C sharp to E flat is omitted in the thirds, and that of C to E sharp inserted. The latter interval has not yet been used in harmony (except as a passing note); while of the former we have an example in Weldon’s Anthem, “Hear my crying,” see Dr. Boyce’s Cathedral Music, vol ii, p. 218. The interval from C sharp to F is omitted, while its inversion is given. The diminished seventh (see p. 32, of *Discords*) C sharp to B flat is not in the table; and if there are two unisons, there should be also found two octaves.

Chap. VII. *Of Inversions*.—In this place, the extreme flat third, omitted in the former table, is given.

Chap. VIII. *Of the Three Motions*.—The right, contrary, and oblique motions, are here characterized (p. 16) in a singular manner.

Chap. IX. *Of Cadences*.—Mr. K. makes four classes:

Perfect, from the fifth or fourth to the key note.

Imperfect, from the inversion of the dominant to the key note, or from the key note to its fifth.

Interrupted, from the 5th to the 6th, &c. &c.

Suspended, the organ point of the French school.

Chap. X. *General Rules*.—Of consecutive fifths and eighths, a very short but useful chapter.

Part II. *On Harmony*.

Treated under three distinct heads; namely, *Concords*, *Discords*, and *Chords*, by supposition.

Chap. XI. *General Definitions of Harmony.*—Mr. K. here repeats, that the whole system of harmony is founded on two chords, the triad and the discord of the seventh.

Chap. XII. *Of the Fundamental Concord.*—This consists of three combined sounds, a bass, third, and fifth, and as given by nature is major; but it may also be minor or imperfect.

C E G.—A C E.—B D F.

This classification is similar to that adopted by Mr. Kollmann, from Kirnberger.

Chap. XIII. *Of the common Chord.*—This chapter relates to the use of the preceding chords in thorough bass, and a new term for the extreme sharp fifth, namely, *transient chord*, is introduced. Considering how often this harmony occurs in modern Italian music, it is very properly characterized by this name. Dr. Burney's remarks upon the French system; and La Borde's prejudices (vol. iv. p. 629) are here very applicable, and may be studied with advantage.

Chap. XIV. *Of the Chord of the 6.*

Chap. XV. *Of the Chord of the $\frac{5}{4}$.*—These chapters consist of very useful examples on the inversions of the common chord.

Chap. XVI. *Of the Fundamental Discord (p. 31) of its required Preparation and Resolution.* The fundamental discord consists of four; namely, a bass, third, fifth, and seventh; the natural situation of its bass being on the fifth of the scale, which may be elsewhere fixed.

FUNDAMENTAL.	G	B	D	F.
MINOR.	A	C	E	G.
IMPERFECT.	B	D	F	A.
MAJOR.	C	E	G	B.

These are exactly the same as those of Kirnberger, given by Mr. Kollmann, I. 24.

Fundamental bass of the diminished seventh. Mr. K.'s doctrine here is very similar to Mr. Kollmann's, Essay, I. 43. The subsequent chapters explain the inversions of this discord in a satisfactory manner, with many examples.

Chap. XXI. *Of Chords by Supposition.*—As Mr. King in this place introduces a new theory, we shall give his system at length.

“ The chords yet remaining for consideration, by name the 9th, 11th, and 13th, which, extending beyond the octave, are called chords by supposition. These chords are usually constructed by placing one, two, and three third, *underneath* the chord of the seventh, thus :

7th	9.	11.	13.
B flat	B flat	B flat	B flat
G	G	G	G
E	E	E	E
C	C	C	C
	A	A	A
		F	F
			D

§ 3. "As forcing sounds *under* one chord to produce another is inconsistent with the natural principles of sound, which can never gravitate, and also against the direct principles of harmony, which after establishing a given bass, admits of no one lower; a particular inquiry will now be made, first into the present theory, and afterwards into the more probable and natural construction of the chords in question.

"These objections would not however have been considered sufficient to justify any deviation from the theory usually followed, had not the greatest authorities themselves (while they agree in principle) divided as to the particular construction of the chords in question, so that were either of their systems to be adopted, it would first be a point to decide which were preferable, for these reasons:

"1. Rameau, in his "Principles of Music," places two thirds successively under the chord of the seventh, on the *sixth* part of the scale, thus:

7th.	9th.	11th.
G	G	G
E	E	E
C	C	C
A	A	A
	F	F
		D

but he goes no further: perhaps because he found the chord of the thirteenth would have taken place on the seventh of the scale. If this was his reason, it was quite sufficient.

"2. Marpurg, and most other harmonists, place three thirds successively under the chord of the seventh, on the *fifth* part of the scale, thus:

7th	9th	11th	13th
F	F	F	F
D	D	D	D
B	B	B	B
G	G	G	G
	E	E	E
		G	C
			A

"3. Now, the first of these two general systems appears to be the best, as far as it goes; as there the ninth is major; but in the second system it is minor, which is not its real character: for, as the second part of the scale stands a whole tone from the first; so the ninth; the true representative of the second, should be also one tone from the octave of the first part of the scale.

"4. To

“ 4. To this may be added, that Rameau makes use of the wrong fundamental seventh, but produces a true ninth; while Marpurg, who uses the real fundamental seventh, produces an imperfect ninth.

“ 5. The consequence of the disagreement of these two celebrated authorities is, that as most harmonists follow the opinion of one or the other, two different and indeterminate characters are given to chords, which it were to be wished had an unalterable and established theory.”

Considering with some attention this account of the difference between Rameau and Marpurg, we entirely agree with Mr. K. that the placing of a sound *under* a fundamental bass is quite inconsistent, and destroys the very theory it is brought forward to support. But we are surprised to find him asserting, that Rameau placed two thirds under the *sixth* of the scale. It happens, indeed, that the A stands in that relation to the major key note, but the great principle which led Rameau into these errors (which are so ably refuted by Kirnberger) was the false *supposition*, that every chord must be composed of *thirds*; and that when a chord was not so constructed, it became a species of omission for particular reasons.

Marpurg likewise never fixed expressly on the *fifth* of the scale for his system, but merely took that note as a general exemplification of his theory. Mr. K. we also observe, classes *most harmonists* with Marpurg. But the writers who have published in England, Pepusch, Lampe, Antoniotto, Holden, Pasquali, Jones, Keeble, and Miller, certainly have not adopted this arrangement. The only authors we know, who have wholly followed it, are Frike and Heck.

“ Another system is now presumed to be advanced intirely different from either of the former, and wholly founded on the principles of *vibration*; or the natural succession of sounds.”

Here Mr. K. forms a scale of C, E, G, B flat, D, F, A, and makes the three last the original chords of supposition. ⁴ ⁵ ⁶ ⁷ ⁹ ¹¹ ¹³

“ Thus by adding the vibrations of a given sound, regularly as they arise, it directly appears, that the chords of the 9th, 11th, and 13th, are naturally self-constructed, and that by 1, 2, and 3 thirds being successively added *over*, and not *under*, the fundamental chord of the seventh.

“ § 5. If the seventh of each chord, being flat, should be considered as an objection to this theory, it must be recollected, that the *flat seventh exists in nature*; and since the above order of constructing these chords is wholly founded on the analogy of nature, that very objection becomes an argument in favour of the present system.”
P. 40.

That a string may be divided into seven parts, we readily allow; that the trumpet and horn will produce the harmonic prime

prime 7, is equally true ; but that such sound is, or ought to be, considered as the *fundamental discord*, we totally deny, and will state our reasons as plainly as the nature of the subject will admit.

1. All harmonists have hitherto agreed, that the fifth *below* the key note ought to be the same distance as the fifth *above* ; and this truth is confirmed by the frequent use made of modulation into the fourth of the key, in which the original key note becomes a dominant, and bears its flat seventh in the ratio $\frac{9}{16}$. We are also certain, that $\frac{3}{4}$ parts of the string give the octave to the subdominant, and $\frac{2}{3}$ the dominant a major tone higher. ($\frac{9}{8}$) Now, as it has always been understood, that the joining together these two sounds in harmony * has produced the discord of the seventh, a *new theory* certainly should point out some reason why this hypothesis is unworthy to be retained.

2. If this harmonic prime 7 be admitted, we must with it immediately concur in Mr. Holden's System (Essay, Part I. Art. 23 ; II. Art. 44) who expressly asserts, that there are *two different fourths* to the scale, but gives no satisfactory reasons to support his opinion. These inconsistencies are quite sufficient to overturn the pretended *simplicity* of the scale of nature ; yet these are but a small part of the errors to which the supposition immediately leads. For, if we proceed to the prime number 11, we find a new fourth, a new subdominant, a new origin of the fundamental discord.

Multiply the G, or $\frac{4}{3}$ vibration by 3, to produce its dominant harmony, according to Mr. King's system in the order 4, 5, 6, 7, and the result will be 12, 15, 18, 21, but the double of 8 : 11, or the interval of the fourth from the prime 11, will be 16 : 22 ; consequently, we have now three different fourths, one perfect, another from the prime 7, a third from the prime 11, and if the *scale of nature* be further extended, still the ratios become more numerous, and the number of *fourths* infinite. Can we then hesitate a moment in rejecting all this superfluous theory, when the very system itself gives us a true and perfect fourth in the ratio $\frac{3}{4}$, which may be applied to the key note above or below, and will fully answer every purpose that melody or harmony can require.

3. Finally, we appeal from the eye to the ear ; doubtless the *ultima ratio musicorum* ; and candidly ask Mr. King, whether he ever heard the trumpet 7th, 4th, and 6th, or, to use his own terms, 11th and 13th, with any pleasure ? Whether they are not all most horribly out of tune ? And, whether the best performers on these *imperfect instruments*, the trumpet and

* See D'Alembert, Elements de Musique ; Rousseau, Dictionnaire.

horn, have not ever tried to blow them as near the true ratios (derived from the primes 2, 3, and 5) as their practice and habits would admit? We cannot quit this subject without observing that, however great mathematicians*, attached to a series of arithmetical progression, may speculate upon the improvement of music, of which they can be but incomplete judges, we have never yet met with any *practical musician* (Mr. King excepted) who has openly supported, in the most unqualified manner, a system, which *implicitly* asserts, that all our received ideas upon *tune* are false; that our *eyes*, and not our *ears*, are to be the judges of melody and harmony; and, lastly, that the hitherto supposed imperfect notes of the trumpet are to be *received*, and are actually *in tune*, merely because they are found in what is called the scale of nature!

In the following Chapters, Mr. K. explains the chord of Marpurg, without the least attention to the very different explanation of Kirnberger; and with these the Second Part terminates, at p. 45.

Part III. *On the Application of Harmony.*

Chap. XXVII. *Progression of the Fundamental Bass.*—Mr. King now begins to be clear and correct; but we object to the doctrine of omissions in this system, as we did in that of Kollmann: for, supposing it to be true, it is, in our opinion, unnecessary.

Chap. XXVIII. P: 48. *Natural Harmony of the Scale.*—Here we, with much pleasure, wholly agree to Mr. King's theory, and only lament that he has not sooner given us occasion to use unqualified praise. "Three Parts of the Scale are naturally fundamental, viz. the key, the subdominant, and the dominant C, F, G, in Major, A, D, E, in minor.

Chap. XXIX. *Of Suspension, Anticipation, and Transition.*—We were here agreeably surpris'd to find the chords of supposition explained according to the plain theory of Kirnberger and Kollmann, after the apprehension that the *suppositions* of Marpurg were to be sufficient. For, as Mr. King admits of the chords of the 11th and the 13th, and as we have proved his own hypothesis to be erroneous, it was natural to conclude that Marpurg was the next to be received. The whole of this Chapter is very similar to that of Kollmann, Essay I. Chapter VII. p. 46.

* Merfenne, Sauveur, Euler, Balliere, Serre, Jamard, &c. have endeavoured to introduce the primes beyond 5 into notice; but it is worthy observation, that these were all theorists, and none of them practical, or at least professional musicians,

Chap. XXX. *Of Modulation.*—Mr. K.'s arrangement of this branch of the science deserves great praise, and we are concerned that our limits will not permit us to enlarge on its general utility.

Part IV. *Analysis of Compositions.*

The melody of "God save the King," the slow movement of Corelli's Sonata II op. 2. the minuet in Ariadne, and the Introduction of Haydn's instrumental *Passione*, are very judiciously analyzed, according to the principles which have been previously laid down.

Thus terminates a work which, for regular arrangement, and general information, is highly valuable. Compared with Mr. Kollmann's *Essays*, it is deficient in many respects; and in none more than the total neglect of Kirnberger's doctrine of suspension; which we have reason to believe is greatly approved by harmonists of every country. But Mr. King's mode of publication is far superior to that of Mr. Kollmann's *Essays*. The insertion of the examples with the rules, the marginal notes, the excellence of the engraving, and the great attention which has been paid even to the paper and printing, justify our strong recommendation of the work itself; not indeed to the exclusion of Mr. Kollmann's *Essays*, but as a proper companion to those useful works.

Mr. King, we must add, has just published a second edition, to which is prefixed an Advertisement, strongly censuring Mr. Kollmann for some expressions used in his last work, on thorough bass. This we shall, at present, pass unnoticed: for as Mr. Kollmann's third book will soon come under our inspection, and, as we hear, he purposes to answer Mr. King, that will be the proper time to consider the true merits of the cause in question. There are also several explanatory pages annexed at the end, as notes to different parts of the *Treatise*. Some of these are very ingenious and important.

Mr. Shield's Introduction to Harmony next claims our particular attention; and we apprehend, that one number of this Review will be insufficient to contain all our remarks on that interesting and truly meritorious performance.

ART. XVI. *The Works of Hannah More. In Eight Volumes. Including several Pieces never before published. 12mo. 2l. 12s. 6d. Cadell and Davies. 1801.*

UPON Mrs. More's character, as a writer and as a moralist, it cannot be necessary to expatiate, the obvious tendency of her works, and the comprehensive circulation with which those

those works have been received, decide the establishment of her character, in both respects.

Many, indeed most, of the pieces contained in these volumes, have passed through various editions. Some new productions, however, are added; and most of the old considerably altered and enlarged. In a Preface, written with great point and neatness, the author explains her motives, both for writing at all, and for collecting her different compositions in this form. Of her earlier performances, she tells us, her object was to amuse; in the latter, to instruct. This is so well put, that we shall give the writer's own words.

“ If I should presume to suggest as an apology for having still persisted to publish, that of the latter productions, usefulness has been more invariably the object; whereas in many of the earlier, amusement was more obviously proposed; if I were inclined to palliate my presumption by pleading

That not in Fancy's maze I wander'd long;

it might be retorted that the implied plea, in favour of the latter publications, exhibits no surer proof of humility in this instance than in the other. That, if in the first it was no evidence of the modesty of the writer to fancy she could amuse, in the last it furnishes little proof of the modesty of the woman to fancy that she can instruct. Now to amuse, or to instruct, or both, is so undeniably the intention of all who obtrude their works on the public that no preliminary apology, no prefatory humiliation can quite do away the charge of a certain consciousness of talents which is implied in the very undertaking. The author professes his inability, but he produces his book; and by the publication itself controverts his own avowal of alledged incapacity. It is to little purpose that the words are disparaging while the deed is assuming. Nor will that profession of self abasement be much regarded which is contracted by an act that supposes self-confidence.

“ If however there is too seldom found in the writer of the book, all the humility which the Preface announces, he may be allowed to plead on humility, which is at least comparative. On this ground may I be permitted to declare, that at no period of my life did I ever feel such unfeigned diffidence at the individual appearance of even the slightest pamphlet (the slenderness of whose dimensions might carry some excuse for the small proportion of profit or pleasure it conveyed), as I now feel at sending this, perhaps too voluminous, collection into the world. This self-distrust may naturally be accounted for, by reflecting that this publication is deliberately made, not only at a time of life when I ought best to know my own faults, and the faults of my writings; but is made also at such a distance from the moment in which the several pieces were first struck out, that the mind has had time to cool from the hurry and heat of composition: the judgment has had leisure to operate, and it is the effect of that operation to rectify false notions and to correct rash conclusions. The critic, even of his own works, grows honest, if not acute, at the end of twenty years.

The

The image, which he had fancied glowed so brightly when it came fresh from the furnace, time has quenched; the spirit, which he thought fixed and essential, has evaporated; many of the ideas which he imposed not only on his reader, but on himself, for originals, more reading and observation compel him to restore to their owners. And having detected; from the perusal of abler works, either plagiarisms in his own, of which he was not aware, or coincidences which will pass for plagiarisms; and blending with the new judgment of the critic, the old indignation of the poet, who of us in this case is not angry with those who have *said our good things before us?* We not only discover that what we thought we had invented we have only remembered; but we find also that what we had believed to be perfect is full of defects; in that which we had conceived to be pure gold we discover much tinsel. For the revision, as was observed above, is made at a period when the eye is brought by a due remoteness into that just position which gives a clear and distinct view of things; a remoteness which disperses "the illusions of vision," scatters the mists of vanity, reduces objects to their natural size, restores them to their exact shape, makes them appear to the sight such as they are in themselves, and such as perhaps they have long appeared to all except the Author." P. xi.

The first volume contains Mrs. More's earlier poetical works, with a prose tract, at the conclusion, which is called *Village Politics*. This was written in the beginning of the French Revolution, and is addressed to the mechanics, journeymen, and labourers of Great Britain. This is very excellent in its kind, and demonstrates the author's strong and unalterable attachment to the civil and ecclesiastical constitution of her country.

The second volume contains the Sacred Dramas, the subjects of which are taken from the Scriptures. The third volume is occupied by a Preface to the Tragedies, and the Tragedies themselves. These are *Percy*, the *Fatal Falsehood*, and the *Inflexible Captive*. The object of the Preface is to vindicate the writer from the seeming inconsistency of having, at one period, exclaimed against the dangerous tendency of dramatic entertainments, and at another of having herself composed dramatic pieces. The truth is, that the mind of the author has undergone a revolution of sentiment since she wrote the dramatic pieces. This is confirmed by the dates, and this effectually solves the paradox. Mrs. More's sentiments on the present state of the theatre, and the pernicious tendency of its principles and examples, are detailed at much length, and with considerable force and energy. Much doubtless of what is said on this subject is incontrovertibly true; we think, however, that the argument is pressed somewhat too far. It cannot certainly be denied, that some of our dramatic pieces exhibit the noblest examples, and inculcate the finest sentiments of honour, decency, and virtue. The fourth volume exhibits the *Stories*, which were first published in the *Cheap Repository*, but are in

this edition much enlarged and improved. The Stories are separated into two classes; one adapted to the superior, the other to the lower classes of life. The story of Mr. Fantom, in this volume, is remarkably interesting, and appears to afford an additional proof, if such were wanting, of the writer's soundness of principles, in every thing which regards our establishments in church and state. The fifth volume also contains Stories. These are adapted to the lower orders of society. In all these stories, one obvious tendency, and one obvious object of the writer, appears to be, to impress upon her readers a respect for the character of the clergy, by making them examples of the most amiable virtues.

The sixth volume contains two tracts. One on the Manners of the Great; the other, the Estimate of the Religion of the Fashionable World. At the conclusion, is found the admirable Remarks on the Speech of M. Dupont. This tract was, as it well deserved to be, extensively circulated, and is here merely republished. The seventh and eighth volumes are occupied by the Strictures on the modern System of Female Education. These having passed through seven or eight large editions, require no commentary from us.

In characterizing these works collectively, all that the author claims may be fully granted; and we may employ her own words, protesting only against the too great modesty of some passages, particularly the first.

“ That I have added to the mass of general knowledge by one original idea, or to the stock of virtue by one original sentiment, I do not presume to hope. But that I have laboured assiduously to make that kind of knowledge which is most indispensable to common life, familiar to the unlearned, and acceptable to the young; that I have laboured to inculcate into both, the love and practice of that virtue of which they had before derived the principles from higher sources, I will not deny to have attempted.

“ To what is called learning I have never had any pretension. Life and Manners have been the objects of my unwearied observation; and every kind of study and habit has more or less recommended itself to my mind, as it has had more or less reference to these objects. Considering this world as a scene of much action, and of little comparative knowledge; not as a stage for exhibition, or a retreat for speculation, but as a field on which the business which is to determine the concerns of eternity is to be transacted; as a place of low regard as an end, but of unspeakable importance as a means; a scene of short experiment, but lasting responsibility: I have been contented to pursue myself, and to present to others (to my own sex chiefly) those truths, which, if obvious and familiar, are yet practical, and of general application: things, which if of little show, are yet of some use; and which, if their separate value be not great, yet their aggregate importance

ance is not inconsiderable. I have pursued, not that which demands skill, and insures renown, but

That which before us lies in daily life.

“ If I have been favoured with a measure of success, which has as much exceeded my expectation as my desert, I ascribe it partly to a disposition in the public mind to encourage, in these days of alarm, attack, and agitation, any productions of which the tendency is favourable to good order and Christian morals, even though the merit of the execution by no means keeps pace with that of the principle. In some instances I trust I have written seasonably when I have not been able to write well. Several pieces perhaps of small value in themselves have helped to supply in some inferior degree the exigence of the moment; and have had the advantage, not of superseding the necessity, or the appearance, of abler writings, but of exciting abler writers; who, seeing how little I had been able to say on topics upon which much might be said, have more than supplied my deficiencies by filling up what I had only superficially sketched out. On that which had only a temporary use, I do not aspire to build a lasting reputation.”
P. xv.

This publication cannot possibly fail of being highly acceptable to the world, for all must be glad to possess the uniform collection of what, in their detached and separate form, they have admired and approved. Such a mind, and such a pen, ought not to continue long unemployed; and we hope still to have repeated opportunity of announcing to the friends of virtue and religion the result of Mrs. More's valuable labours.

ART. XVII. *Researches, Chemical and Philosophical; chiefly concerning Nitrous Oxide, or dephlogisticated Nitrous Air, and its Respiration. By Humphry Davy, Superintendent of the Medical Pneumatic Institution. 8vo. 580 pp. 10s. 6d. Johnson. 1800.*

THIS work is divided into four primary parts, called *Researches*, each of which comprehends several *Divisions*, under the following titles:

Research I. Into the Analysis of Nitric Acid, and Nitrous Gas, and the Production of Nitrous Oxide.

Division I. Experiments and Observations on the Composition of Nitric Acid, and on its Combinations with Water, and Nitrous Gas.

Div. II. Experiments and Observations on the Composition of Ammoniac, and on its Combinations with Water and Nitrous Acid.

Div.

Div. III. Decomposition of Nitrate of Ammoniac ; Preparation of respirable Nitrous Oxide.

Div. IV. Experiments and Observations on the Compositions of Nitrous Gas, and on its Absorption by different Bodies.

Div. V. Experiments and Observations on the Composition of Nitrous Oxide from Nitrous Gas, and Nitric Acid in different Modes.

Research II. Into the Combinations of Nitrous Oxide, and its Decomposition.

Div. I. Experiments and Observations on the Combinations of Nitrous Oxide.

Div. II. Decomposition of Nitrous Oxide by combustible Bodies.

Research III. Relating to the Respiration of Nitrous Oxide and other Gasses.

Div. I. Experiments and Observations on the Effects produced upon Animals by the Respiration of Nitrous Oxide.

Div. II. Of the Changes effected on Nitrous Oxide and other Gasses, by the Respiration of Animals.

Research IV. Relating to the Effects produced by the Respiration of Nitrous Oxide, upon different Individuals.

Div. I. History of the Discovery. Effects produced by the Respiration of different Gasses.

Div. II. Details of the Effects produced by the Respiration of Nitrous Oxide upon different Individuals, furnished by themselves.

Div. III. Abstracts from additional Details. Observations on the Effects of Nitrous Oxide, by Dr. Beddoes. Conclusion.

Appendix.—No. I. Of the Effects of Nitrous Oxide on Vegetables.

No. II. Table of the Weight and Composition of the Combinations of Nitrogen.

No. III. Additional Observations.

No. IV. Description of a Mercurial Airholder, and Breathing Machine, by Mr. W. Clayfield.

No. V. Proposals for the Preservation of accidental Observations in Medicine, by Dr. Beddoes.

The nature and properties of aeriform fluids, which have been successfully and particularly cultivated within these last thirty years, have received a considerable addition by the recent discovery of the singular properties of an aerial fluid, to which Dr. Priestley gave the name of *dephlogisticated nitrous air* ; but which is now generally called the *nitrous oxide*. The great use

use which may be made of those properties in medical cases, renders the subject important, and an accurate investigation of the nature of this nitrous oxide necessary. Such an investigation forms the subject of the work which is at present under examination; and it must be acknowledged, that its author appears to have bestowed much labour and attention upon it.

The Table of Contents is followed by a short Preface, which contains a concise sketch of the work; and wherein Mr. Davy acknowledges his obligations to Dr. Beddoes, for his assistance in contriving several experiments, &c.

The various opinions which were entertained by philosophers relatively to the quantities of the component principles of the nitrous acid, as also with respect to the quantity of nitrous gas which is necessary to saturate a given quantity of oxygene, induced Mr. D. to investigate means of determining with accuracy the composition of nitrous acid, in its different degrees of oxygenation. With this view he contrived and executed various experiments, the account of which is contained in the first Division, wherein the reader will meet with several judicious remarks.

The principal results of the above-mentioned experiments are expressed in three Tables, of which we shall transcribe the first and second, as being the most useful.

“ TABLE I. *Containing Approximations to the Quantities of Nitric Acid, Nitrous Gas, and Water in Nitrous Acids, of different Colours and specific Gravities.*

100 Parts.	Specific grav.	Nit. acid.	Water.	Nit. gas.
Sol. Nitric Acid	1,504	91,55	8,45	—
Yellow Nitrous*	1,502	90,5	8,3	1,2
Bright Yellow	1,500	88,94	8,10	2,96
Dark Orange	1,480	86,84	7,6	2,56
Light Olive*	1,479	86,00	7,55	6,45
Dark Olive*	1,478	85,4	7,5	7,1
Bright Green*	1,476	84,8	7,44	7,76
Blue Green†	1,475	84,6	7,4	8,00

“ * The blue green acid is not homogeneal in its composition, it is composed of the blue green spherules and the bright green acid. The blue green spherules are of greater specific gravity than the dark green acid, probably because they contain little or no water.

“ † The composition of the acids thus marked, is given from calculation.

“ TABLE II. *Binary Proportions of Oxygene and Nitrogene in Nitric and Nitrous Acids**.”

100 Parts.		Oxyg.	Nitrog.	Proportions, Nitrogene, Unity.	Nitrog.	Oxyg.
Nitric Acid	contain	70,50	29,50	1	2,389	
Bright yellow Nitrous		70,10	29,90	1	2,344	
Orange coloured		69,63	30,37	1	2,292	
Dark green		69,08	30,92	1	2,230	

The second section commences with the following paragraphs :

“ The formation and decomposition of volatile alkali in many processes, was observed by Priestley, Scheele, Bergman, Kirwan, and Higgins; but to Berthollet we owe the discovery of its constituent parts, and their proportions to each other. These proportions this excellent philosopher deduced from an experiment on the decomposition of æriform ammoniac by the electric spark: a process in which no apparent source of error exists.

“ Since, however, his estimations have been made, the proportions of oxygene and hydrogene in water have been more accurately determined. This circumstance, as well as the conviction of the impossibility of too minutely scrutinizing facts, fundamental to a great mass of reasoning, induced me to make the following experiments.” P. 56.

This is followed by the narration of the experiments, the result of which is, that the nitrogene in ammoniac is to the hydrogene, as 35 to 105 in volume; and 13,3 grains of ammoniac are composed of 10,6 nitrogene (supposing that 100 cubic inches weigh 30,45 grains) and 2,7 hydrogene.

In the same section, we also find an examination of the specific gravity of ammoniac; an investigation of the quantity of ammoniac in different aqueous solutions; and various other particulars concerning ammoniac.

It is somewhat singular, that in certain places this author still seems to entertain the idea of phlogiston, and accordingly says, that certain substances are dephlogisticated or phlogisticated, when almost all other philosophical chemists would say, that those substances are oxygenated or deoxygenated. But there is a singularity of style observable throughout the work. Speaking of the non existence of ammoniacal nitrates, “ I attempted,” this author says, “ in different modes to combine nitrous acids with ammoniac, so as to form the salts which

“ * Nitrous gas contains 44,05 nitrogene, and 55,95 oxygene, as has been said before.”

have been supposed to exist, and called *nitrites* of ammoniac; but without success." He then relates some experiments, and concludes that no substance properly so called exists.

The third Division contains the principal facts which have been ascertained concerning the production, the specific gravity, and other properties of the nitrous oxide. The very curious nature of those properties, induces us to transcribe such passages of this Division, as may give our readers a competent idea of the subject.

" 1st. Compact, or dry nitrate of ammoniac, undergoes little or no change at temperatures below 260° .

" 2dly. At temperatures between 275° and 300° , it slowly sublimes, without decomposition, or without becoming fluid.

" 3dly. At 320° it becomes fluid, decomposes, and still slowly sublimes; it neither assumes, or continuing in, the fluid state, without decomposition.

" 4thly. At temperatures between 340° and 480° , it decomposes rapidly.

" 5thly. The prismatic and fibrous nitrates of ammoniac become fluid at temperatures below 300° , and undergo ebullitions at temperatures between 360° and 400° , without decomposition.

" 6thly. They are capable of being heated to 430° without decomposition, or sublimation, till a certain quantity of their water is evaporated.

" 7thly. At temperatures above 450° they undergo decomposition, without previously losing their water of crystallisation." P. 85.

" Two hundred grains of compact nitrate of ammoniac were introduced into a glass retort, and decomposed slowly by the heat of a spirit lamp. The first portions of the gas that came over were rejected, and the last received in jars containing mercury. No luminous appearance was perceived in the retort during the process, and almost the whole of the salt was resolved into fluid and gas. The fluid had a faint acid taste, and contained some undecomposed nitrate. The gas collected exhibited the following properties:

" *a.* A candle burnt in it with a brilliant flame, and crackling noise. Before its extinction, the white inner flame became surrounded with an exterior blue one.

" *b.* Phosphorus introduced into it in a state of inflammation, burnt with infinitely greater vividness than before.

" *c.* Sulphur introduced into it when burning with a feeble blue flame, was instantly extinguished; but when in a state of active inflammation (that is, forming sulphuric acid) it burnt with a beautiful and vivid rose-coloured flame.

" *d.* Inflamed charcoal, deprived of hydrogen, introduced into it, burnt with much greater vividness than in the atmosphere.

" *e.* To some fine twisted iron wire a small piece of cork was affixed: this was inflamed, and the whole introduced into a jar of the air. The iron burned with great vividness, and threw out bright sparks as in oxygen.

“ *f.* Thirty measures of it exposed to water previously boiled, was rapidly absorbed; when the diminution was complete, rather more than a measure remained.

“ *g.* Pure water saturated with it, gave it out again on ebullition, and the gas thus produced retained all its former properties.

“ *b.* It was absorbed by red cabbage juice; but no alteration of colour took place.

“ *i.* Its taste was distinctly sweet, and its odour slight, but agreeable.

“ *j.* It underwent no diminution when mingled with oxygen, or nitrous gas.” P. 86.

“ We may conclude, that 100 cubic inches of pure nitrous oxide weigh 50,1 grains at temperature 50° , and atmospheric pressure 37.

“ I was a little surprised at this great specific gravity, particularly as I had expected, from Dr. Priestley’s observations, to find it less heavy than atmospheric air. This philosopher supposed, from some appearances produced by the mixture of it with æriform ammoniac, that it was even of less specific gravity than that gas.”

“ Thus in nitrate of ammoniac, four affinities may be supposed to exist.

“ 1. That of hydrogen for nitrogen, producing ammoniac.

“ 2. That of oxygen for nitrous gas, producing nitric acid.

“ 3. That of the hydrogen of ammoniac for the oxygen of nitric acid.

“ 4. That of the nitrogen of ammoniac for the nitrous gas of nitric acid.

“ At temperatures below 300° , the salt, from the equilibrium between these affinities, preserves its existence.

“ Now, when its temperature is raised to 400° , the attractions of hydrogen for nitrogen, and of nitrous gas for oxygen, are diminished; whilst the attraction of hydrogen for oxygen is increased; and perhaps that of nitrogen for nitrous gas.

“ Hence the former equilibrium of affinity is destroyed, and a new one produced.

“ The hydrogen of the ammoniac combines with the oxygen of the nitric acid to generate water; and the nitrogen of the ammoniac enters into combination with the nitrous gas to form nitrous oxide; and the water and nitrous oxide produced, most probably exist in binary combination in the æriform state, at the temperature of the decomposition.

“ But when a heat above 800° is applied to nitrate of ammoniac, the attractions of nitrogen and hydrogen for each other, and of oxygen for nitrous gas, are still more diminished; whilst that of nitrogen for nitrous gas is destroyed, and that of hydrogen for oxygen increased to a great extent: likewise a new attraction takes place; that of nitrous gas for nitric acid, to form nitrous vapour. Hence a new arrangement of principles is rapidly produced; the nitrogen of ammoniac having no affinity for any of the single principles at this temperature, enters into no binary compound: the oxygen of the nitric acid forms water with the hydrogen, and the nitrous gas combines with the nitric acid to form nitrous vapour. All these substances most

probably exist in combination at the temperature of their production; and at a lower temperature, assume the forms of nitrous acid, nitrous gas, nitrogene, and water." P. 114.

Having transcribed so much of this interesting Division, we shall endeavour to be more concise in our account of the remaining part of this work.

The fourth Division contains a variety of experiments, tending to manifest the components of nitrous gas. This gas was decomposed, both by means of charcoal, and by means of phosphorus; whence it appeared, that 100 parts of nitrous gas contain 53,4 of oxygene, and 46,6 nitrogene. In the same Division we find the narration of several experiments concerning the absorption of nitrous gas by water, as also by certain saline solutions.

The opinions of Priestley and Kirwan on the conversion of nitrous gas into nitrous oxide, are examined in the fifth Division; to which this author subjoins some of his own experiments and observations on the same subject.

The first Division of the second Research, contains experiments and observations on the combinations of the nitrous oxide with various fluids, both elastic and non-elastic; as also with the three alkalies. The particulars are numerous, but not very interesting.

The contents of the second Division are more deserving of attention; but, with respect to them, we must refer our readers to the work itself.

The third and fourth Researches contain the most useful part of the subject; namely, the application of nitrous oxide to the animal body. They show how far it may be respired, and what changes it produces in the body, as well as what changes the gas itself undergoes.

The experiments which are described in the sequel, were made by confining warm-blooded animals in jars full of the nitrous oxide. This gas was produced from nitrate of ammoniac, and was received into jars filled with water previously saturated with that gas. The following conclusions were derived from those experiments.

" 1. Warm-blooded animals die in nitrous oxide infinitely sooner than in common air or oxygene; but not nearly in so short a time as in gases incapable of effecting positive changes in the venous blood, or in non-respirable gases.

" 2. The larger animals live longer in nitrous oxide than the smaller ones, and young animals die in it sooner than old ones of the same species.

" 3. When animals, after breathing nitrous oxide, are removed from it before compleat exhaustion has taken place, they are capable of being restored to health under the action of atmospheric air.

“ 4. Peculiar changes are effected in the organs of animals by the respiration of nitrous oxide. In animals destroyed by it, the arterial blood is purple red, the lungs are covered with purple spots, both the hollow and compact muscles are *apparently* very irritable, and the brain is dark colored.

“ 5. Animals are destroyed by the respiration of mixtures of nitrous oxide and hydrogen nearly in the same time as by pure nitrous oxide; they are capable of living for a great length of time in nitrous oxide mingled with very minute quantities of oxygen or common air.” P. 361.

The fourth Research contains the account of various cases of persons, who, having respired the nitrous oxide, were affected with very singular symptoms. In the perusal of those cases, the reader may be either amused or astonished, according as he gives partial or entire credit to the narrations.

This work contains a single plate, with a delineation of a well-contrived mercurial air-holder.

BRITISH CATALOGUE.

POETRY.

ART. 18. *St. Anne's Hill, a Poem. Dedicated to the Hon. Charles James Fox.* 4to. 34 pp. 5s. Debrett. 1800.

This Poem, which, though by the help of an Introduction and Notes, it is eked out to a 5s. book, consists of less than 200 lines, is written in the form of a dialogue between the Poet and his Muse. The former, as is usual on such occasions, expresses an amiable diffidence and reluctance to sing, it being winter, and his fancy chilled by the weather, although the 24th of January is Mr. Fox's birth-day. But the Muse (more suo) is peremptory; and, without further contest, the Poet proceeds to celebrate his patron for many personal accomplishments and good qualities which he does possess, and some political merits which, in our opinion, are much more questionable. The poetry, in general, rises not above mediocrity, and sometimes falls below it: but the following elegant lines, by General Fitzpatrick, are introduced.

“ The star whose radiant beams adorn
 With vivid light the rising morn,
 The season chang'd, with milder ray
 Cheers the calm hour of parting day.
 So Friendship, of the generous breast
 The earliest and the latest guest,

In youthful prime with ardour glows,
 And sweetens Life's serener close.—
 Benignant pow'r! in this retreat,
 O deign to fix thy tranquil seat;
 Where rais'd above the dusky vale,
 Thy favourites brighter suns shall hail;
 And, from life's busy scenes remote,
 To thee their cheerful hours devote,
 Nor waste a transient thought to know
 What cares disturb the crowd below."

These lines are, it seems, inscribed in a Temple on St. Anne's Hill, dedicated to Friendship, and they deserve this public notice.

ART. 19. *Sir Hubert, an Heroic Ballad.* By John Westbrooke Chandler. 12mo. 7s. 6d. Vernor and Hood. 1800.

A romantic story, versified to the extent of eight sections, and 228 pages. The tale is tedious enough, but the versification is often animated and harmonious; and the writer's mind seems well stored with poetical images, which may perhaps hereafter be exhibited in a form more likely to attract the public observation.

ART. 20. *Poems: to which is added, Lord-Mayor's Day, a mock heroic Poem.* By David Rivers, Author of *Letters on the political Conduct of the Dissenters*, Editor of the *Abridgment of Park's Travels*, *Beauties of Saurin*, &c. &c. 8vo. 1s. Rivingtons. 1800.

The first thing which caught our eye in this collection, was a consolatory address to Mr. Pybus, occasioned by some critiques on his Poem, in which these lines occur.

"The wise ne'er heed the snarling critic's rules,
 Or ever wish to gain the paradise of fools.
 Tho' Paul has treach'rous prov'd to his allies,
 Couldst thou foresee th' apostate in disguise?"

It is plain that Mr. Rivers does not heed the "snarling critic's rules;" but we hope he will, before he obtrudes another poetical publication on the notice of the world. We are afraid the Poem on Lord-Mayor's Day will not procure the writer an invitation to sit with the honourable names he has introduced in his Poem, on the 9th of November.

ART. 21. *Fugitive Pieces, in Prose and Verse, consisting of Fables, &c. moral and sentimental.* By William Hart. 8vo. 135 pp. Richardson, &c. 1801.

Mercy on us! a poetical Preface of 54 pages, closely printed! We have entered upon, and must go fairly through it; and we shall tempt our readers to do the same, by extracting the very best lines we can find in it. Thus it opens:

"As is a cart preceded by a horse,
 So a preface precedes a work of course;

Pardon the simile, I own its low,
 But to my purpose is just apropos ;
 For, howe'er richly laden the machine,
 Howe'er sweet and fair the goods plac'd therein,
 It could not of itself move from the ground,
 'To which it sticks by depth of mire fast bound,
 But requires the strength of beast, th'art of man,
 Ere, to dispense its blessings, move it can.
 Thus my poor lines howe'er with beauty fraught,
 Of which, alas ! I fear they possess nought,
 Unless by some apology prefac'd,
 Would stick i'the slough in which by dulness plac'd." P. iii.

“ Oh, that I could clap Pegasus to the shafts ;
 He the-heavy-laden muse so swiftly wafts
 To fam'd Parnassus' blest abode on high ;
 Ah ! had I him, I should not be drawn, but fly ;
 Fly, nor then to breathe forth numbers sweet despair,
 Since then I should en hale th'empyrean air.
 Alas ! that generous steed you may invoke in vain,
 The tempting food you offer him he doth disdain ;
 The herbage you yield is not flowers, but grass,
 And that so musty, 'tis not good e'en for an ass." P. xii.

So much for what Mr. Hart calls his poetry ; now for his prose.

“ When Aurora, gently soaring on the dappled wings of the morn,
 opes, to the bright solar regent, the burnished portals of heaven, swift
 and meteorous its rays electric shoot across the grand azure concave.
 At his gladfome approach, adown the vast ethereal expanse, opaque,
 night's roriferous shadows glide ; all nature, doft of his dark mantling
 gloom, once more puts on the chequered trim of vernal beauty, which
 light and heat, grand source of life and joy, affords : then the droop-
 ing floweret once more raises its roscid head, and smilingly extoliate
 its long-hidden beauties to the amorous glance of nature's most lovely
 paramour." P. 2.

Will any of our readers condemn us, for withholding a further account of this book ? If they should, we must endeavour to pacify them by an acceptable piece of information.

It appears from the “ Subscribers' Names”, (p. 59) that most of the author's patrons are of Lynn-Regis in Norfolk. This circumstance is peculiarly satisfactory. For it happened that, together with the list of subscribers to this book, another list was seen by us, of subscribers for the relief of the families of our brave seamen, killed or wounded in the late gallant action off Copenhagen. This latter subscription, which does so much honour to our countrymen, cannot fail of meeting with universal encouragement in a very opulent town, deeply interested in the event of that action ; and we shall look with high expectation, and doubtless with equal gratification, at the amount of subscriptions from that quarter. If the “ Fugitive Pieces” of Mr. William Hart have experienced so liberal a bounty in Norfolk, what may

may not be expected on behalf of the brave fellows commanded by Lord Nelson (himself a man of Norfolk) who never were, and, as many of them as survive, never will be, *fugitives?*

ART. 22. *Favole Scelte degli autori piu celebri. Raccolte da Leonardo Nardini, ad uso degli studiosi della Lingua Italiana.* 12mo. 251 pp. 3s. 6d. Dulau, &c. 1800.

The students in Italian literature have already received from the hands of Signior Nardini, several useful, and some elegant publications, calculated to assist and encourage their progress. To these works, the present judicious collection of Italian Fables makes a very suitable and pleasing addition. They who have collected the productions of fabulists, who have written in Latin and French, will be pleased also to possess a selection from the best Italian writers of that class. The authors whose fables are here printed, are arranged in the following order: Dante, Zucco, Ariosto, Pignotti, De Rossi, Bertola, Grillo, Passeroni, Roberti, Rilli-Orfini, Ricci, Crudeli, Tulli, Clasio. Several of these writers this editor thus characterizes in his Preface. “Chi potrà ricusare al Pignotti l’amenità, al De Rossi la gentilezza, al Bertola la grazia, spesso al Grillo la naturalezza, la ingenuità al Passeroni, la lindura al Roberti, e al Rilli-Orfini la semplicità, come distintivo loro, benchi tutte sovente in queste qualità si riconoscano?” An original Fable, composed by himself, is inserted by S. Nardini by way of Dedication, to the Ladies Alicia Gordon, Elizabeth Drummond, and Isabella Strange.

DRAMATIC.

ART. 23. *Life: a Comedy, in Five Acts; as performed at the Theatre Royal, Covent Garden. By Frederick Reynolds.* 8vo. 80 pp. 2s. Longman and Rees. 1800.

We have so often given our sentiments on dramatic productions (for we cannot call them comedies) of the class to which this belongs, that further observations on the subject may appear invidious, and are manifestly useless. When experience has shown, that consistency in the plot, probability in the several incidents, truth and nature in the characters, and even wit and humour in the dialogue, may be set at naught by a dramatic writer, provided he can keep the stage in a bustle throughout the earlier scenes of his piece, and produce (whether naturally or not) a striking situation at the close, why should we blame an author (who, if he “lives to please, must please to live”) for adopting the easiest means of securing applause and profit?—Of the play now before us, though we have read it with attention, we feel unable to give a clear and intelligible account. There are indeed incidents in abundance; but scarcely one of them such as could, in our opinion, have occurred in real *life*. In the dialogue, we look in vain for wit and humour, or even (in any great degree) that slippancy which used to supply their place. We must, however, do justice to the concluding scene; which contains an interesting and well-managed discovery.

NOVELS.

- ART. 24. *Ernestina. A Novel. Dedicated, by Permission, to her Royal Highness the Duchess of York. By Esther Holsten. In Two Volumes.* 490 pp. 7s. Crosby and Letterman. 1801.

Very insipid, yet highly absurd. There does not seem to be any ill intention in the writer; but to propose her heroine as an example, after having related such extravagances in her conduct as amount nearly to madness, is, to say the least of it, injudicious. It is, however, useless to criticize what probably few but reviewers will read. Prefixed to this Novel is a respectable list of subscribers; who, we presume, must have been influenced by esteem for the author rather than the work.

- ART. 25. *The Mysterious Penitent; or, the Norman Chateau. A Romance. Two Volumes,* 12mo. 392 pp. 6s. Crosby and Letterman. 1800.

The story of this Romance is interesting, and not ill-told; but some of the most important discoveries are made too soon; and, in the catastrophe, the worst character, and, so far as intention goes, the most criminal, is rather rewarded than punished. Upon the whole, however, few modern Romances, those of Mrs. Radcliffe excepted, display more talents, or may be read with more satisfaction.

MEDICINE.

- ART. 26. *Three Lectures upon Animal Life, delivered in the University of Pennsylvania. By Benjamin Rush, M. D. Professor of the Institutes of Medicine, &c.* 8vo. 84 pp. 2s. 6d. Philadelphia printed; sold by Mawman, London. 1799.

These Lectures contain an exemplification of the doctrine of life, as explained by Brown and Darwin, whom the author calls, "two of the most distinguished master builders in medicine of the 18th century; for whom, he has done little more," he says, "than carry the hod, to assist in completing part of the fabric; the great and original conception, and foundation, being entirely theirs." Pref. p. 1. But as this foundation is laid in air, the labour of carrying materials, to complete the fabric, cannot have been great; neither will its duration, we trust, be of very long continuance. We will, however, quit this metaphor, which the author unluckily introduced, and lay before our readers some of the principles of the doctrine he is endeavouring to inculcate.

"Every part of the human body, the nails and hair excepted," he says, Lecture I. "is endowed with sensibility, or excitability, or with both of them. By sensibility is meant the power of having sensation excited by the action of impressions. Excitability denotes," he says, "that property in the human body by which motion is excited by means of impressions." But as sensation implies motion, or can be only manifested

nifested by motion, we see no distinction here made between those two powers. Sensation, before the introduction of the new philosophy, was supposed to be a power inherent in mind, and was thence easily distinguishable from irritability, a property in the living fibre; but our new philosophers, arguing upon a supposition that we have no minds, or at least attempting to explain every thing without the admission of one, have fallen into the error of confounding sensibility and irritability. "It is of no consequence," the author goes on to say, "to our present inquiry, whether this *excitability*, be a quality of animal matter, or a substance," that is, a being. "The latter opinion," that it is a being, "has been maintained by Dr. Girtanner, and has some probability in its favour." Into such absurdities do men fall, when attempting to explain what is beyond their capacity to comprehend!

The author defines life, see p. 27, "to be the effect of certain stimuli, acting upon the sensibility and excitability, which are *extended*, in different degrees, over every external and internal part of the body. These stimuli," he says, "are as necessary to its existence, as air is to flame;" and in another place, p. 73, "life is as much an effect of impressions upon a peculiar species of matter, as sound is of the stroke of a hammer upon a bell, or music, of the motion of a bow upon the strings of a violin." The stimuli that are found efficacious in kindling life, are, it seems, see p. 8, "light, sound, odors, air, heat, exercise, the pleasures of the senses, food, drinks, chyle, the blood, a certain tension of the glands, which contain secreted liquors, and the exercise of the faculties of the mind," that is, we suppose, thought. But it is evident, the greater part of these stimuli, as sounds, odours, the pleasures of the senses, &c. can only be perceived by a living being, consequently life cannot be the effect of those stimuli; and that life may be supported without the aid of many of them, we know; as the *fœtus* in utero neither sees, hears, tastes, smells, or breathes, and yet continues to live. On the whole, we see nothing in this new doctrine tending to render our knowledge of the nature of life more precise and accurate, or that will teach us to support it with more vigour, or for a longer period, than in that with which we were before acquainted.

ART. 27. *A Compendious Medical Dictionary, containing an Explanation of the Terms in Anatomy, Physiology, Surgery, Practice of Physic, Materia Medica, Chemistry, &c. By Robert Hooper, M. D. Second Edition. 12mo. 7s. Murray and Highley. 1800.*

The first edition of this work was published in the year 1798, and was mentioned by us, in our Review for January in the following year, with commendation. Though the author takes no notice, either in the title or Preface to this edition, of any improvement or alteration that might be expected by the readers, yet the additions are so considerable as to amount to one fifth or sixth part of the volume. These consist not only in the insertion of numerous terms that had been before omitted, but in amplifications of the descriptions of the various parts of the body, of the substances used in the *materia medica*, and of the chemical and other processes by which they are rendered fit for use,

use. Thus the description of the lacteals, which in the first edition was comprised within the space of two or three lines, in the present occupies more than half a page. The liver, which had by a strange oversight been before omitted, is here described with the minuteness which so important a viscus deserves. The author has also been more careful in giving the definitions and derivations of the terms, in marking the quantities of the words, and in short appears to have laboured, and successfully we think, to make the work worthy of the continued notice and patronage of the public.

DIVINITY.

ART. 28. *The Charge of Samuel, Lord Bishop of Rochester, to the Clergy of his Diocese, delivered at his Second General Visitation, in the Year 1800. Published at the Request of the Clergy.* 4to. 36 pp. 1s. 6d. Robson. 1800.

When a composition of such distinguished excellence as the present Charge demands our report, we feel it almost a duty to place it among the leading articles of our work, that the conspicuousness of the situation may attract an attention, without which our suffrage would be given in vain. It has happened, however, in the present instance, that some months (to reviewers always very short) have stolen by, without the allotment of such a place to this production; and in closing the present Review, we feel more inclined to express our sentiments immediately, though briefly, than to hazard another procrastination. The chief use of a more detailed account, would be to excite the desire of seeing the original, and this, even a short sketch may possibly effect.

The Bishop opens his Charge by speaking of the present crisis, as demanding, in a very peculiar degree, the attention of the clergy. He states the centre of mischief to have been placed in France, and describes with a strong, though rapid touch, that conspiracy against religion, which is detailed by Barruel and Robison. The light of deep and sound learning throws a lustre over this narrative, and the Bishop speaks of perverted knowledge as a man to whom the most correct is intimately familiar. What he then says on the rise of Antichrist, depends upon ideas respecting those famous prophecies, which we shall not now discuss, though highly worthy of consideration. The learned prelate then denies and refutes the insidious assertion, circulated for the worst purposes, that the atheistical sect in France were enemies only to the corruptions of Christianity. True it is, that the glaring corruptions of Popery gave them a vast advantage in carrying on their insidious designs; but to Christ and his Apostles, and to goodness in every shape, they certainly were enemies. The proofs of this important truth are given at some length.

The Bishop then describes the mode of attack which seems to be going on in this country, changed and modified so as to suit a people far from being ripe for undisguised Atheism. He traces the conspirators against religion in a new species of pretended Methodists, but disguised Jacobins, whose business is to alienate the people from the clergy, by the aid of an enthusiasm, which serves only as a cloke for the

the most dangerous designs. These people he represents as forming schools for teaching, with extreme assiduity, their perverted doctrines; and recommends to his clergy, that they should form and carefully superintend schools of a right tendency, as the best method of counteracting such schemes. This is the true purport of what had been publicly misrepresented concerning a speech of the same prelate in the House of Lords. He concludes with many very momentous suggestions, on the mode of teaching and preaching the whole, and not the mutilated doctrine of the Apostles; subjoining at the end a few words, but of great significance, on the subject of residence.

We have thus analyzed a discourse, as pregnant with valuable matter as any that has been produced for a considerable time. As we cannot here add specimens of such a length as to edify the reader, we shall only add, that the style of the Bishop gives full effect to his thoughts, and that ideas of the utmost consequence are always conveyed in terms of suitable energy.

ART. 29. *A Sermon, preached before the Honourable the House of Commons, at the Church of St. John the Evangelist, Westminster, on Friday, February 13, 1801, being the Day appointed for a General Fast. By Richard Proffer, D. D. Rector of Gateshead, Durham.* 4to. 23 pp. 1s. Payne, &c. 1801.

There is something in the style of Dr. Proffer solemn and energetic, not without a degree of stiffness, but redeemed by precision and force. His text is, "As many as I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock." (Rev. iii, 19.) The preacher, in conformity with this text, considers our public difficulties of all kinds as warnings from the Lord, which ought to be improved by practical repentance, and a forsaking of those offences which have brought us into perplexity and danger. The following picture of our late difficulties, and the mode in which they have been met, is of eminent merit.

"It was a situation of danger and difficulty, from which our rescue seemed almost impossible, without many signal successes. It presented abroad and at home much to be planned by talent; much to be gained or prevented by vigilance; much to be supported by patience; much to be surmounted by persevering and deliberate fortitude, or executed by prompt and timely valour: in a word, it demanded, through the wide range of public service, qualifications the most accomplished. Yet these requisites have been displayed by so many persons, in the various departments of public service, and in so many critical instances, that, on taking these occurrences together, crowned as they all are by the personal character of the Sovereign, it may justly seem that a particular provision was made, for that trying situation, through which the country was to pass; and that a gracious Providence raised up an agency to conduct and sustain us under this unprecedented struggle; and, as it should seem, specially adjusted great instruments to the dangers and difficulty of the occasion."

ART. 30. *A Sermon, preached in the Parish Church of Dudley, on Friday, February 13, 1801, the Day appointed for a General Fast; containing an Address to British Soldiers (a respectable Body of them being then present). By the Rev. L. Booker, LL. D. Published by Request, for the Benefit of the Soup Charity in the said Parish; and dedicated, with Permission, to his Royal Highness, the Duke of York. The Second Edition. 8vo. 32 pp. 1s. West and Hughes, Paternoster-Row.*

This is by no means a common discourse, but such as is highly deserving of distinction, for the most prudent use of eloquence, and the most energetic application of sentiments truly and profoundly religious. It has, in fact, already been distinguished, as the title-page informs us; for a second edition of a temporary discourse is an appearance by no means usual. It will not, however, pause there, if our sincere and hearty recommendation can assist it.

The matter of this Sermon is, of necessity, the same as that of other similar productions, the judgments of God, the sins that occasion, and the repentance that may suspend them. The more the praise, if a superior effect be produced, which, to our feeling and apprehension, is the case. Dr. Booker begins with the example of the Jews, which, from the prophecy of Amos, he explains with force, and applies with propriety; superadding to the suggestions of the prophet the doctrines of the Gospel. Having occasion to advise "the redeeming of the time, *because the days are evil,*" he adds, with singular force, "a truth, I believe, which will not be controverted by any one. All ranks among us *feel* them to be so; and the cause I fear is owing to ourselves. *We are evil.* Is it then a wonder that we should be visited with *evil days*, the just punishment of *evil doers*? Let us only cease to do evil, and learn to do well, and, in proportion as we amend, God will amend the times."

Dr. B. then recommends the strictest prudence to all ranks; to be wasteful and luxurious, at such a time, is, he observes, "as inconsistent as to revel and riot in the midst of a conflagration." He advises even those who have but little, by no means to *misuse* that little; an advice very far from superfluous. He proceeds in recommending Christian duties, and lamenting the omission of them; and carefully points out what heavier judgments may fall on us if we continue impenitent. The picture of a country made the actual seat of war is no less just than terrible (p. 18).

Having pointed out our causes for thankfulness in being exempted from such evils, the preacher turns his particular address to the soldiery. Here his energy and his judgment are equally conspicuous. "You, my valiant countrymen," he says, among other things, "are exposed to twofold danger, to the arms of a daring foreign foe, and to the specious lures of domestic traitors. I need not tell you that the *latter* danger is of the greater magnitude, both to yourselves and to your country. The former in your minds awakens no terror. Should you go forth to encounter it in the field of battle, you will acquit you like men;" a truth most gloriously exemplified in our recent accounts
from

from Egypt. But with respect to the other danger, "the bare attempt will only excite your virtuous abhorrence and indignant scorn. This manly conduct as it has distinguished, will continue, I trust, to distinguish you as soldiers and subjects of your Sovereign." He then reminds them of the heavenly Sovereign, to whom also they owe allegiance, and expatiating forcibly on that subject, concludes with a wish for plenty and peace. An excellent and pious Prayer is subjoined.

We have praised Dr. Booker on former occasions, and sometimes as a poet, but the commendation of a discourse so judicious as this, is still of higher import.

ART. 31. *An Introduction to the Study of the Bible: being the Fourth Edition of the First Volume of the Elements of Christian Theology; containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; A Summary of the History of the Jews; an Account of the Jewish Sects; and, a brief Statement of the Contents of the several Books of the Old and New Testaments.* By George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. 12mo. 5s. Cadell and Davies. 1801.

We have already borne testimony to the merits and excellence of this publication, and that the public have done the same, satisfactorily appears from this extract of the very learned and exemplary prelate's two larger volumes having gone through four editions, before a copy came into our hands. For an account of the Elements of Christian Theology at large, the reader is desired to consult our 14th volume, pp. 465, 610. The work altogether was intended for the use of the younger students in divinity; this republication of the first volume of Elements is calculated for universal use; and it will hardly be denied, that a more judicious, convenient, and acceptable account of the contents of the Books of the Old and New Testament never before appeared.

ART. 32. *Sermons on various Subjects and Occasions.* By Alexander Grant, D. D. Minister of the English Chapel at Dundee. In Two Volumes. 8vo. 12s. Hatchard. 1800.

These are plain, sensible, and manly discourses, written with an energy which shows the author to have a becoming zeal in his profession, untinctured by enthusiasm. There are in all thirty-six Sermons; but we do not see why they might not have been comprized in one volume. They are published by subscription, and dedicated to the Countess of Aboyne. We have read the chief part of these Sermons with great satisfaction, and very conscientiously recommend them to general perusal.

ART. 33. *Sermons.* By the late Rev. William Eliza Faulkner, Minister of Ely Chapel, Lecturer of St. Giles's in the Fields, and One of the Evening Lecturers of St. Antholin's, Watling-Street. 8vo. 10s. 6d. Rivingtons. 1799.

This volume, which has accidentally been mislaid, appears to have been published with the view of lessening the affliction of the widow.

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The very idea difarms criticism. The Sermons are twelve in number, and the doctrines they inculcate are such, as an honest Christian minister feels it his indispensable duty to impress again and again upon his hearers, unawed by the contagion of vicious examples, and of a corrupted world. The discourses are plain, simple, scriptural, and prove the author to have been well and intimately acquainted with the writings which it was his duty to explain and enforce.

ART. 34. *The Folly, Guilt, and Punishment of resisting lawful Government. A Sermon, on the 25th of October, being the Fortieth Anniversary of his Majesty's Accession to the Throne. By Alexander Cleeve, A. B. Vicar of Wooler, Northumberland, Chaplain to his Grace the Duke of Portland, and Author of Devotional Exercises and Contemplations, extracted from the Psalms in the Liturgy.* 4to. 11 pp. 1s. Rivingtons, &c. 1800.

Discourfing on Romans xiii, 1, 2, the preacher firft fets before his hearers, "some of the delufive, injurious, and highly criminal pretences, for refiftance to lawful authority; in order to juftify the extreme feverity of the punifhment here denounced againft it; and, fecondly, demonftrates, that our countrymen, having reafons of the moft powerful nature to honour and obey the King, and all who are put in authority under him, may rather be induced to unite their efforts for the general fafety; and by joining in one indivifible, permanent, and national intereft, afford a great and inftmctive example to other governments, lefs favoured than our own." P. 2. This difcourfe is diftinguifhed rather by its plain good fenfe, than by elegance and refinement.

LAW.

ART. 35. *Remarks on the Poor-Laws, and the Maintenance of the Poor. By William Bleamire, Esq. Barrifter at Law, and One of the Police Magiftrates.* 8vo. 1s. 6d. Butterworth.

This pamphlet, by an upright and excellent magiftrate, contains fome judicious obfervations. Mr. B. is of opinion, that the prefent laws relating to fettlements fhould be abolifhed, and that all perfons fhould be confidered as fettled in the parifh or place where they may happen to want relief. We think there is great occafion for amendment in the poor-laws; but the merits of the plan here recommended can only be afcertained by long experience.

SCARCITY.

ART. 36. *A Letter to the Right Hon. Lord Somerville, one of the Lords of his Majesty's Bedchamber, and late President of the Board of Agriculture; with a View to show the Inutility of the Plans and Researches of that Institution, and how it might be employed in others more beneficial. With Remarks on the recent Communications of the Board; and a Review of the Pamphlets of Arthur Young and William Brooke, Esqrs. upon the present high Price of Provisions. By a Society of Practical Farmers.* 8vo. 141 pp. 3s. Cawthorne. 1800.

This is a sharp remonstrance against the proceedings of the Board of Agriculture, and particularly against the productions of its Secretary, as having been generally useless and nugatory. At pp. 6, 7, are stated, and afterwards enlarged upon, some of the public services expected from the Board, but not performed by it. Though by no means pleased with some of its proceedings, we think these charges unreasonable. The Board could not be expected to do every thing in a few years; and its misfortune seems rather to be, that it has attempted too much, and has therefore done so little well. Its grand introductory scheme, for obtaining an accurate knowledge of the state of husbandry, and of a thousand other particulars in each county, has ended in the production of a vast number of agricultural romances, called *General Views*; to correct which (the works, as we suspect, of some among these very "practical farmers") the Secretary was sent in person into a few districts; and he entertained the public, at his return, with accounts little less romantic than those which his mission had been intended to correct.

A note, at p. 42, states as a fact an incident which may divert our readers: "This gentleman, at a certain time, conceived that the best mode of feeding hogs would be upon boiled potatoes; he accordingly provided a large copper for the purpose, and determined personally to attend the first part of the experiment. The swine were summoned to the cauldron; and as Mr. ——— conceived they would thrive best from taking their food in the hottest state, it was so delivered to them; but mistaking the wringing of their tails, then a symptom of extreme pain, for that of pleasure, supplied them plentifully with fresh and hot potatoes, till he killed them all."

The belief of these farmers, "that the high price of corn (in 1800) did not proceed principally from a failure in the last year's crop, but from a too far extended paper-currency," (p. 47) is contrary to the plainest and most incontestable facts. In 1795 and 1796, wheat was as high as 160s. per quarter. Place this enormous advance to the account of paper-currency. But, in 1797 and 1798, it was as low as 40s. What was then become of all that paper? There was just as much abroad as before. In 1800 and 1801, the price has exceeded 120s. yet it would be hard to prove, that there is much more paper abroad than in 1798; and the fact, if proved, would be little to the purpose.

The hostility of these farmers against a plan, now generally approved, for enabling sober and industrious cottagers to keep a cow, has our hearty reprobation. They urge every argument against it, and not one in its favour, with a spirit too common (we are sorry to say) among farmers; that of keeping their labourers abjectly dependent upon themselves, while they are aspiring to be independent of their landlords.

The remarks of these authors, “on the recent communications of the Board, and on the pamphlets of Mr. Young and Mr. Brooke, concerning the high price of provisions,” are generally acute and useful; and, at pp. 72, 73, concerning the distance of the banks from the channels of great drains, are very important.

Upon the whole, there are doubtless many things in this tract which demonstrate a practical and intimate acquaintance with agriculture, and the subjects connected with it; but there are also such evident tokens of ill-will and spleen, against the Secretary of the Board in particular, that the book must be read with weariness and distrust.

POLITICS.

ART. 37. *The Case of Conscience solved, or Catholic Emancipation proved to be compatible with the Coronation Oath. In a Letter from a Casuist in the Country to his Friend in Town. Dedicated to the Right Hon. W. Windham, M. P. &c. With a Supplement, in Answer to Considerations on the said Oath, by John Reeves, Esq.* 8vo. 89 pp. 3s. Faulder. 1801.

Although our own opinion upon the important subject here discussed, has been formed on mature consideration, and essentially differs from that which is maintained in this tract, we deem it but fair to place the sentiments of a well-informed, ingenious, and candid writer, like the present, in the fullest and fairest light.

After a few prefatory remarks, in which the author commends that strictness of principle from which the scruples in question are said to have arisen, but laments the consequences it has produced, he proceeds to give the history of the coronation oath, from the earliest periods to which it can be traced. The object is to show that, although an oath in substance similar to the present has been taken, during many ages, by the sovereigns of this kingdom, that circumstance has not prevented their making, or acceding to, several important changes in the established religion. As it is not our intention to go into a full discussion of the question, we shall only observe on this mode of reasoning, that, in cases of *mere toleration* (and such are most of the instances produced) it proves too little; in the other instances, too much. Who would desire that the conscience of any other sovereign should be guided by that of a capricious and profligate tyrant, like Henry the Eighth? Who will assert that, because in former times a great reformation took place in our ecclesiastical concerns, the love of change is never to be at rest?

Q q

But

But the author chiefly relies on the opinion of Jurists respecting the nature and interpretation of oaths; and, stating (rightly) that the oath in question is promissory, he points out the cases in which such oaths are considered as having lost their force. These are, “when a material change of circumstances has rendered the object to be attained no longer desirable;”—“when the oath itself is remitted, or commuted by the person in whose favour it was made;” or, “when it is abrogated by persons who have proper authority for that purpose.” These rules are ingeniously applied to the case in dispute. We shall not, on the present occasion at least, examine the validity of the doctrines relied on (though it has always appeared to us, that, carried to their utmost extent, some of them would afford a pretext for violating almost any oath or promise) but we must observe, that the application of them to the present case must ultimately depend on the question, “whether all the privileges claimed for the Catholics (most improperly and insidiously called *emancipation*) can be granted, consistently with the future quiet and complete safety of the Protestant Establishment?” On this point but little is said by the author of the tract before us; and yet, till the affirmative shall be proved, every argument against the objection presented by the coronation oath, is a begging of this important question. We could say much on this interesting (we had almost said this awful) subject; but as it seems at present likely to sleep, at least for a time, we shall not attempt to anticipate discussions which may perhaps be remote. It cannot, however, be improper to express our firm and confident trust, that no delusive hopes of reconciling to our church establishment those who have been invariably and inveterately its enemies, no specious professions of candour towards all religions (which are too often a mask for indifference towards all) will induce our legislators to throw down the fences which have hitherto constituted our security, without substituting others equally effectual; that present safety will not alone be regarded, but that their views will be extended to the probable events of future periods; that those whose principles admit a foreign jurisdiction in ecclesiastical affairs, yet complain they are deprived of political power, will fix the limits where ecclesiastical jurisdiction ends, and civil authority begins. But until we are convinced, that a blind devotion to their own church, the love of spiritual power, and the zeal for making profelytes, which have hitherto distinguished, no longer animate the Catholics, we shall be much alarmed to see them rendered eligible to offices of extensive influence in the concerns of the church as well as the state.

A very long Supplement is added, in which the writer goes into an elaborate, and certainly an ingenious Reply, to the arguments of Mr. Reeves. That gentleman is fully competent to the defence of his own opinions: and, after all, the whole question on the coronation oath depends, in our conception, on the more general considerations which we have stated.

ART. 38. *The Case of the Catholics considered, and an Expedient proposed for the final Settlement of it. With an Appendix, containing Remarks upon Mr. Reeves's Pamphlet.* 8vo. 24 pp. 1s. Symonds. 1801.

The principle with which this writer sets out may, we think, be granted. It is, that "a difference of doctrine, whether in point of forms or essentials, from the articles held out as the standard of faith by the national religion, is no crime; and unless, in overt act, it tends to produce offences against good morals, should not be discouraged more than the real, not imaginary, danger the establishment may be in from its prevalence, requires." In applying this principle, he asserts, that "the Dissenter is stripped of almost every civil right." If he means the Dissenters (whether Popish or Protestant) in Ireland, we deny the fact. Instead of being *stripped*, the Dissenters have been *invested* with almost every civil right; and the Catholic in particular is excluded only from sitting in Parliament, and filling a few of the principal offices of state. In England, it is true, the situation of the Catholics is somewhat less favourable; but Protestant Dissenters are, in some respects, more privileged than members of the Established Church. He admits, however, that the Establishment "ought, in some manner, to feel the advantage of being the approved system of the majority of the community." Conformably to this principle, he proposes (as "a healing expedient") that "in the representation of the people only a limited part should consist of Dissenters, and that in the House of Lords also their number should bear a proportion to their general amount." As to civil employments, he requires that the Chancellor, as keeper of the King's conscience, should be a Protestant; but he would have one seat in each court of justice "open to Catholic talents and industry." One objection to this scheme, "that it will not make the Catholics more contented," he endeavours to obviate; but he seems not aware, that the chief complaint with the advocates of the Irish Catholics is not any actual disadvantage, much less oppression, which they feel, but the invidious distinction made between their fellow subjects and them. This is not wholly removed by the plan this author suggests; which (or, at least, that part of it which relates to members of the House of Commons) would, we think, be attended with insuperable difficulties in the execution. If indeed the principle, that the representatives of each religious persuasion should bear a relative proportion to the number of people professing it, were once admitted, the Irish Catholics (whose number so far exceeds that of the Protestants) would still be furnished with a strong pretext for complaint. This tract, however (whatever we may think of the author's opinions, or of the scheme proposed by him) is temperately, and, upon the whole, not ill-written. He too bestows an Appendix on Mr. Reeves's tract, but does not go far into the topic discussed by that writer.

ART. 39. *A Short View of the Political Situation of the Northern Powers; founded on Observations made during a Tour through Russia, Sweden, and Denmark, in the last Seven Months of the Year 1800. With Conjectures on the probable Issue of the approaching Contest. By William Hunter, Esq. of the Inner Temple. 8vo. 115 pp. 2s. 6d. Stockdale. 1801.*

The object of this writer is to show not only the injustice of the northern powers in the hostile measures lately adopted by them towards this country, but that those measures were likely, from the first, to be attended with far greater detriment to themselves than to us.

After briefly recapitulating the chief events of the two last campaigns on the continent of Europe, the author adverts to the sudden change in the disposition of the Emperor Paul towards England, and accounts for it, in some degree, by the capricious violence of his character, stating some instances of his absurd and tyrannical conduct, which, as his life has since paid the forfeit, we will not repeat. He then takes a view of the resources of the northern powers, in order, as he states, "to ascertain, in some measure, to what extent they can injure us, and the total hopelessness on their part of ultimate success." These statements, which seem to be the result of judicious and attentive observation, explain how much the Russian empire (the chief strength of the league) depends for its commerce and revenue on its intercourse with Great Britain, and how little their naval force is likely to injure us. A very curious account of the launching of the *Blagodat* (the largest ship in the Russian navy) is given in a note; which shows their lamentable deficiency in naval architecture. From Russia the traveller and writer proceeds to Sweden, the wretched state of whose financial resources he paints in strong, but, we believe, not exaggerated terms. He next examines the situation of Denmark, which, though more opulent than Sweden, he shows to be unable to support the expences and risk of a war. "Even their capital," says the author, "is not so secure from attack as is generally imagined; and the enterprising spirit and superior skill of our sailors will, possibly, be able to accomplish what, at this moment, is little dreamt of."

Whoever considers that this sentence was published long before the celebrated battle of Copenhagen, and, as we believe, before our fleet had sailed for the Baltic, must admit that it proceeds from a writer of judgment and information. The conduct and means of the King of Prussia are also adverted to, and some general and spirited observations on the state of the war, and the conduct to be observed by Great Britain, conclude this sensible and well-designed tract; which, though the professed subject of it is become rather less interesting, by a fortunate change of affairs, may still be read with pleasure and advantage.

ART. 40. *The dark Cloud in the political Hemisphere broken, and a bright Beam of Consolation issuing therefrom, in Favor of his Majesty's Ministers and depressed Stockholders, with a few Words of Advice to Growlers and the dissatisfied of every Description; also a Method prescribed, founded on Reason and Experience, for removing their Discontent, and rendering their Minds easy under the present State of Public Affairs. Respectfully addressed to the Right Honourable William Pitt, First Lord Commissioner of his Majesty's Treasury, Chancellor of the Exchequer, &c. &c. &c. By an Old Naval Officer. 8vo, 25 pp. Scott. 1801.*

Having filled with the title of this little pamphlet as much space as is usually allotted to the whole account of such publications, the Old Naval Officer must excuse us if we say little more of his work than that it appears to be "written with the best intentions;" but if, as we have no reason to doubt, the writer is skilful in his military profession, *tam Marte quam Mercurio*, &c. will hardly apply to him. We can, however, sincerely applaud his piety, as well as his patriotism; although the long Prayer, with which his tract concludes, is not, in our opinion, calculated for general use.

ART. 41. *The Dismissal of his Majesty's Ministers considered as absolutely necessary to avert the Ruin of the Nation. By T. Jones, Esq. in his celebrated Speech on a Motion for that Purpose in the House of Commons, on Thursday, December 4, 1800; wherein he attributes the present deplorable State of the People to the Incapacity of Ministers, &c. &c. &c. 8vo. 26 pp. 1s. Jordan.*

Our opinion respecting * a former Speech published in the name of this gentleman, will apply with equal or greater strength to the performance now before us. We deem the publishers of both fortunate, in not being called to account for such daring libels on the understanding of a Member of Parliament. In this *celebrated* Speech may be seen the same deficiency of argument as in the former publication, with perhaps a still greater incoherence of declamation and coarseness, not to say vulgarity, of expression.

After a few general statements and remarks (most of which appear to us neither very candid or very rational) the Hon. Gentleman is represented as enumerating the treaties made by Great Britain with the several powers who were her allies, and, as a contrast to these treaties, those which the same powers afterwards entered into with the enemy. The inference, we presume, is, that Ministers ought to have foreseen, not only all the chances of war which occasioned these tergiversations, but also, to their utmost extent, the wretched policy, the unprincipled profligacy (and, in one instance, the capricious resentment) by which they were dictated; nay, more, they ought to have rejected the assistance of the greatest part of Europe, while it promoted the common cause, merely because such assistance *might* be withdrawn hereafter.

* See Brit. Crit. vol. xvi, p. 330.

The next topic of this Speech is, "the success of the war." On our naval successes (which it was impossible to deny) scarcely three lines are bestowed; and a series of victories unparalleled, even in the history of this country, and which have almost annihilated the naval force of our enemies, seems not to be considered as forming the least counterpoise to those failures by land, which this Speech exaggerates with triumph and ridicule. But the Union with Ireland excites in the highest degree the grief and indignation of this speech-maker. Against this measure he whines out his bitterest complaints; against this he points all the thunder of his eloquence. On this subject, we have no doubt, the hero of this harangue, the First Consul, and all his myrmidons, perfectly sympathize with the feelings here expressed.

The *language* of this Speech is of the same character as that of the former which appeared under the same name, and belongs to the figure of speech called *κακoφωνια*, Anglicè *balderdash*. Where the writer, who often quotes (though he misapplies) passages from classical authors, acquired such a style of his own, we will not stay to inquire. On a comparison of his two Speeches, we are enabled to decide on their relative merits, by a rule which Dr. Johnson is said to have adopted in judging of two rival poems. The Speech now under examination is the shorter of the two, and *therefore* we pronounce it the better.

ART. 42. *The Substance of a Speech, made by Sir James Pulteney, Bart. in the House of Commons, Thursday, Feb. 19, 1801, on a Motion for an Enquiry into the Cause of the Failure of the Expedition to Ferrol.* 8vo. 39 pp. 1s. Stockdale. 1801.

The complete examination of this Speech is not, we conceive, within the province of criticism. Its merits, in the most material point, can be appreciated only by those who are able to ascertain the truth of all the facts alledged, and the justness of all the representations contained in it. Admitting the former to be accurately stated, and the latter just, this Speech appears to us to contain a clear and satisfactory justification of the Hon. General whose conduct was brought into question. His defence is supported by an ample detail of circumstances, which seem to confirm and establish it. It should be observed to his credit, that the Hon. General very candidly and fully justifies the Ministers under whose orders he acted. It now is sufficiently known, that the expedition against Ferrol, though undertaken on strong grounds, formed only a small part of the plan for the campaign, and that it was inexpedient to hazard such a loss as might interfere with its more important and ultimate object.

ART. 43. *Letters on the real Causes and probable Consequences of the present War with Russia.* 8vo. 99 pp. 2s. Cadell and Davies. 1801.

The death of the late Emperor of Russia, and consequent suspension of hostilities with that empire, have diminished the interest which a publication of this kind was calculated to excite. We recollect having perused some of these Letters in the daily paper in which they
first

first appeared, under the signature of ALFRED, and they seemed to be the production of a writer of ability and information. Collected in a pamphlet they appear to less advantage, and (as the author admits in his Advertisement) want arrangement. Neither is the subject treated in them so thoroughly investigated and fully discussed, as its importance required. The object, however, of this author (which was to expose the frivolous pretences of the Emperor Paul's hostility to this country, to show his ultimate designs, and to put us on our guard against them) was highly laudable, and many of his observations are still worthy of attention.

TRAVELS.

ART. 44. *A Tour through the Batavian Republic, during the latter Part of the Year 1800; containing an Account of the Revolution, and recent Events in that Country.* By R. Fell. 8vo. 8s. 6d. Philips. 1801.

A faithful account of the present condition of what is now called the Batavian Republic must, of course, be interesting; and there seems no occasion to question the integrity of this writer. He represents an almost total stagnation of commerce; that the Hague, once the resort of the gay and great, is almost a desert; that the celebrated House in the Wood is in part a brothel; that there is still a strong party in favour of the Stadtholder. We are told, what may easily be believed, that the French have so entire an ascendancy, that the republic is, in fact, no better than a subjugated province, &c. &c. Among other anecdotes, it is related that, in our attack upon Holland, the French conceived a particular esteem for the military talents of Prince William of Gloucester. The publication may be read with satisfaction and amusement, and is written with a considerable degree of vivacity and intelligence.

ART. 45. *Letters from Italy, between the Years 1792 and 1798, containing a View of the Revolutions in that Country, from the Capture of Nice by the French Republic to the Expulsion of Pius VI. from the ecclesiastical State; likewise pointing out the matchless Works of Art which still embellish Pisa, Florence, Siena, Rome, Naples, Bologna, Venice, &c. &c. With Instructions for the Use of Families, who may not choose to incur the Expence attendant upon travelling with a Courier.* By Mariana Starke, Author of the *Widow of Malabar, the Tournament, &c.* In Two Volumes. 8vo. 14s. Philips. 1800.

It will be difficult to find in these volumes any thing more exceptionable than the title-page, which is unreasonably prolix. The work itself is very lively, agreeable, and useful. We have seldom seen a publication which promises more to facilitate the progress of the traveller through the countries which are described. Many of the descriptions exhibit much acuteness and sagacity of observation. One lamentable addition indeed is here exhibited, to the various evidences which

which the world has already received, that the rapid success of the French in Italy is to be ascribed as much to the arts of corruption and treachery, as either to their gallantry or numbers. The Appendix will be found to contain much useful matter, with respect to the directions concerning inns, and the table of posts; and there can be no doubt but, at the return of peace, these volumes will be received into extensive circulation.

ART. 46. *Of the Shoemaker Schrödter, the Printer Taurinius, and the Cabinet-maker Damberger, Three Travellers, who never travelled at all, but fabricated their Account in One Manufactory.* 8vo. 19 pp. 1st Geisweiler, 1801.

In giving an account of Damberger's Travels, not long ago, we stated internal proofs of their being fabricated, sufficient to satisfy any reasonable person. From this little tract it appears, that his book was only one out of three fabrications, contrived in the busy manufactory of Wittenberg: which, like Africa itself, is always producing something new. The first of these, the pretended travels of one *Joseph Schrödter*, received its detection from Prof. Paulus, in the Literary Gazette of Jena. The second was by a pretended Egyptian, who took the name of *Zacharias Taurinius*; and both these, though easily detected by discerning men, had a partial and temporary success, which encouraged the third attempt of Damberger. News of this last arriving in London, translations were undertaken, with great avidity of competition, by various publishers; and many hasty, or incompetent readers, implicitly swallowed the deceit. In the mean time, the task of detection was going on in Germany, and Professor Paulus, with the learned Meiners at Jena, gave a strong contradiction to the pretended traveller, drawn, like that which we offered, from interval evidences. But Martini, the publisher at Leipzig, suspecting that he had been imposed upon, went still further, and summoned Damberger before a magistrate; where, on examination, he confessed that he was also the pretended Taurinius. With respect to Schrödter, though he denied that forgery, it is probable (as the three MSS. were found to be written in one hand) that they have all proceeded from some single fabricator, of whom the insignificant Damberger, having been a traveller, was no more than the instrument. The publication of the present short account ought to preclude all further success to these infamous impositions.

MISCELLANIES.

ART. 47. *An Essay on the Means hitherto employed for lighting Streets; and the interior of Houses; and on those which may be substituted with Advantage in their stead; intended as an Attempt towards the Improvement of this Branch of Domestic Economy. By increasing the Effects of Light, and diminishing its Expence. With explanatory Figures. By J. G. J. B. Coant Thirville.* 8vo. 42 pp. 1s. 6d. Richardson, &c. 1800.

This author commences by remarking, though not with much truth, that the laws of dioptrics and catoptrics have been applied principally

especially to the higher sciences, and particularly to the perfection of astronomy; but that their application to the arts, and to the common purposes of life, has not been sufficiently examined, nor has the examination been conducted with sufficient spirit. From these considerations, the present tract is said to originate.

In the first section, on the means hitherto employed, &c. the author explains (what every body knows) that if light be increased by using Argand's lamps, or lamps with many wicks, instead of the usual simple lamps, the consumption of fuel, and of course the expence, will be much increased; and that therefore, for the sake of economy, the only means which can be recommended with propriety, are the use of reflectors, and of refractors. "I shall," he says, "establish as a fact founded on experience," which fact, by the bye, had been established long before, "that in order to double or treble the effects of light, it is only necessary to double or treble its appearance, without increasing, in any degree, the actual body of the flame, or the consumption of those combustibles, which maintain it. Though this method has been hitherto employed, in a more or less perfect degree, it appears to me that very few of the advantages, of which it is susceptible, have yet been derived from it. These advantages may be produced by two different principles, one belonging to catoptrics, the other to dioptrics."

The same section likewise contains several objections to the use of such reflectors, or of such spherical lenses, as are more commonly adapted to the lamps in the streets. Some of those objections are exemplified and illustrated by diagrams, which are delineated, together with a variety of lamps, of refractors, &c. on a single large plate, which is prefixed to the title-page.

But, notwithstanding his high pretensions, and the liberal use of scientific words, this author does not seem to be a great proficient in optics. His explanations, and his arguments, are superficial and often inconclusive.

Throughout the pamphlet he expresses himself, as if he thought that the action of reflectors or refractors is to increase the light of a lamp or radiant point; whereas their real office is to take away the light from certain places, and to throw it upon others; by which change of direction, part of the light is actually intercepted by the unavoidable imperfections of the refracting or reflecting surfaces. So that if by means of a reflector, or of a refractor, the light of a lamp, which would otherwise fall upon 100 feet of surface, be thrown upon a single foot of surface; then 99 feet of surface will be deprived of light, but the single foot of surface will not be rendered 100 times brighter, because a portion (and that not very small) of the light is necessarily lost. Hence is derived the disadvantage of applying any reflectors or refractors at all to the lamps; for if by that means more light be thrown upon one part of the street, a greater part of it must be left in the dark; and this partial illumination is always disadvantageous.

In the second section, the author explains the modes proposed to be substituted, which consists chiefly in the use of cylinders, and segments of cylinders,

He then says that those cylinders or segments, may be made of the different forms, which are delineated in the plate; where it appears, that under the name of cylinders, he comprehends cones, pyramids, and polygons.

In the third section, he exemplifies, by means of diagrams, the application of those refracting mediums.

In the fourth, he endeavours to establish the superiority of his proposed refractors, for which he has obtained a patent, over those of the common sort. He likewise proposes to use reflectors together with refractors, and describes, what he thinks to be, their best forms and constructions; but we shall not attempt to follow him step by step in all those descriptions, it being impractical to render them intelligible without the plate.

ART. 48. *The Sceptic.* 8vo. 70 pp. West and Hughes. 1800.

The unknown author of this short publication attempts to criticize, and to ridicule, a few of the subjects of science, or of politics, which have of late occupied the public attention. Not profoundly skilled in science, nor very prolific of jokes and witty expressions, he intermixes a larger proportion, either of the serious criticism, or of the trivial witticism, according as he happens to be better supplied by either his knowledge, or his genius. Yet he does not deserve to be placed in the lowest order of satirical writers.

The contents are, *The Birth of Wonders!* a Remark or Two on Mr. Fourcroy's Memoir on the Application of Pneumatic Chemistry to the Art of Healing; Fire defended against Motion, or Criticisms upon Mr. Davy's Theory that Fire is nothing but Motion; a colloquial Dissertation on the new Set of Empirics, the *Æolists* or Quacks-Pneumatic, with Criticisms on a popular Work on their Principles; on Religion and Politics.

In the *Birth of Wonders*, the author represents the present as an *æra big with wonders*, some of which are already brought to light. *Time*, the old accoucheur, is in constant attendance.

“The most redoubtable of this birth, was baptis'd *Revolution*; a kicking dog. Old Time could scarcely hold him till he cut the String that hitherto had nourish'd him in secret, and gave him to the world.

“His actions have already been Stupendous! He works by open force and sly intrigue.—He hath converted millions of Slaves into lawless libertines, and changed pusillanimity into heroism!—He hath insidiously,—but no matter, I don't deal in politics. He hath however destroy'd the balance of the World; and thousands of throats are daily cut, first on one side and then on the other, as either Scale preponderates; till an equilibrium can be restored!” P. 2.

He then proceeds to describe the various actions of this offspring, the effects produced on the beholders, &c. wherein he gives an allegorical sketch of the scenes of blood and confusion, which have of late years taken place in France and elsewhere.

The remarks on Mr. Fourcroy's Memoir are of a more serious cast; but the arguments are mostly far-fetched.

The criticism on Mr. Davy's Theory, that fire is nothing but motion, is, upon the whole, well founded. The production of heat by the friction of solids against solids, where there is neither a visible change of capacity, nor any chemical decomposition, is the principal, if not the only, phenomenon, which has induced Mr. Davy, Count Rumford, and a few other persons, to call in doubt the commonly received opinion of heat, which has been ably contrived and explained by Black, Irwin, Crawford, Lavoisier, and others.

In lieu of this theory, Mr. Davy has substituted another theory, which is far less comprehensible, and less applicable to the solution of the various phenomena of heat. This insufficiency is what our Sceptic attempts to criticize; but instead of strict reasoning, his argumentation frequently degenerates into a sort of farcical declamation, which rises not above mediocrity. The rest of the pamphlet is too uninteresting to deserve any particular notice.

ART. 49. *The French and English Idioms compared, wherein the idiomatical Difficulties of the French are introduced in a Sentence, and elucidated in a Manner entirely new.* By W. A. Bellenger. 12mo. 2s. 6d. Dulau. 1801.

We conceive that this book will be exceedingly useful to students in the French. The author gives in one column a number of French idioms, with the literal English translation opposite, and *vice versa*. The reader will thus be enabled to avoid what is vicious, either in conversation or writing, in both languages. An Appendix is added, containing a number of the most remarkable English idioms, with the French adapted to them.

ART. 50. *The New Speaker, or English Class-Book, consisting of moral and instructive Essays, narrative and pathetic Pieces, Dialogues, Oration and Harangues, Epistles, Miscellaneous Pieces, select poetical Versions: to which are added, a short System of Rhetoric, and an Essay on Enunciation or Delivery, chiefly abstracted from Blair's Lectures.* For the Use of Schools. By William Mavor, LL. D. 8vo. 4s. Wallis. 1801.

Dr. Mavor is so indefatigable a writer, that few of our publications appear without some mention of the productions of his pen. They are generally entitled to favourable mention; and many of them, from the convenience of their form and utility of their contents, must have proved highly acceptable. The present performance is not inferior; the selections and arrangement demonstrate both judgment and taste. If the paper and print shall be thought inferior, it must be imputed to the extravagant increase of price of the former article; which, we fear, will prove, in many instances, prejudicial to the cause of learning.

ART. 51. *Appendix to the Family Budget, or Game of Knowledge.* 12mo. 61 pp. Ridgway, &c. 1800.

This little book is an Appendix, not to another book, but to a Box with a set of Cards and Counters, forming one of the contrivances with

with which this age has abounded, to instruct children in the way of sport. The whole apparatus amounts to the price of 1l. 11s. 6d. The contrivance receives the sanction of Mr. Windham's name, to whom the book is dedicated, and has many other patrons of much respectability. But the most unequivocal recommendation of it to us, and perhaps to them also, is, that it is stated to form one of the resources of the widow of an officer, who lately fell in the West Indies. We confess ourselves very sceptical, to say the least, respecting the advantages of favouring indolence, and multiplying superficial acquisitions, by means of teachings that are no teachings. But to those who think otherwise, this Game will have many recommendations. A little of every thing may be learned from the Questions on the printed cards, which are to be answered under a forfeit; and by such means a Game is formed, similar in construction to that which is usually called *Pope Joan*. The contrivance displays ingenuity in the author, and may exercise memory and acuteness in children. But to learn how to apply to serious study is, in our opinion, the grand desideratum of the times.

FOREIGN CATALOGUE.

FRANCE.

ART. 52. *Elémens de Géométrie, par S. F. Lacroix, Membre de l'Institut national.* 1 vol. in 8vo. Pr. 5 fr.

This work has the merit of comprising every thing which can, with propriety, be called elementary geometry. It will be sufficient for those who wish to study the elements of this science for their general purposes. It will likewise enable such persons as are desirous of making a further progress, to do this; and will familiarize them with notions which will afterwards be found necessary. The book is written with great perspicuity, and is, considered under these different points of view, exceedingly well adapted to the purposes for which it was intended.

To the whole are prefixed, Reflexions on the Order to be observed in the Elements of Geometry, and in the Study of general Mathematics.

ART. 53. *Poèmes de Legouvé, et de Vigée, 3me édition, revue, corrigée et augmentée des Visites, &c.* Paris.

As the Poems of *Legouvé*, entitled *les Souvenirs la Mélancolie, and la Sépulture*, are in their *third* edition; and as the *Journée* of *Vigée* has likewise

likewise already appeared, we shall content ourselves with giving an extract from one of the remaining poems, *les Visites*, as a specimen of the rest.

“ Mille bruits tour à tour
 Que j’entends retentir dès la pointe du jour,
 Ce crieur qui commence alors que l’autre achève,
 La maison qu’on abat et celle qu’on élève,
 La scie et le maillet, la lime et le marteau,
 N’est ce donc point assez pour briser mon cerveau ?
 Faut-il aux importuns, arrivant à la file,
 Prêter complaisamment une oreille docile,
 M’épuiser en saluts, en fades entretiens,
 Pour charmer un oisif, disserter sur des riens,
 Vis à vis d’un bavard, attendre, bouche close,
 Qu’il me quitte rempli de l’ennui qu’il me cause ?
 Non, non ; je puis du temps faire un meilleur emploi,
 Et, dût-on m’en blâmer, je veux vivre pour moi.
 Remettons-nous : vraiment, je suis hors d’haleine,
 Mais aussi je ne fais quel noir démon m’amène
 Cet essaim de fâcheux qui vient à tout propos,
 Et forcer ma retraite et troubler mon repos.
 Dorval, me dira-t-on, est gorgé de richesses,
 Médor, pour ses amis, entretient trois maîtresses ;
 Orgon ne prête plus qu’à cinq pour cent par mois ;
 Gercour vient d’acheter deux mille arpens de bois ;
 Lysimon, se voyant tout près de sa ruine,
 Pour rentrer dans son bien, épouse Clémentine.
 Eh ! que me font à moi, Clémentine et Dorval,
 Médor et Lysimon ? tout est bien, tout est mal.
 Je ne me pique pas d’une vertu profonde,
 Et je ne suis pas né pour réformer le monde.”

An excellent epistle *sur l’utilité de la critique*, is to be regarded as a sequel to *les Visites* ; and the volume is terminated by a very elegant epistle to *Louise Contat*, by some verses to an *Acacia*, and an epistle to *Eleonora*.

NETHERLANDS.

ART. 54. *Recherches historiques littéraires et critiques sur l’origine de l’imprimerie, particulièrement sur ses premiers établissemens au xvme siècle dans la Belgique, maintenant réunie à la république Française ; ornées des portraits et des écussons des premiers imprimeurs Belges par le Citoyen P. Lambinct. xvi and 500 pp. 8vo. Bruffels.*

Though little novelty is to be found in this book, it must however be allowed to be one of the best that have been written on the subject ; the author being not merely a literary character, but likewise acquainted with the art itself. As he has also described the different books
 from

from his own inspection, his accounts are to be depended on, and will therefore often serve to correct, or render more complete, those of *Panzzer*, in his *Annales typographicæ*, of which important work it does not appear that *M. L.* knew any thing beyond the title.

By this author, *Gutenberg* is very properly considered as the inventor of printing, *with moveable types*, in the art of casting which only *Schöffer* made some improvements. He looks upon the *Psalter*, 1457, to have been the first work printed by him.

ART. 55. *Actes de la Société de médecine, chirurgie et pharmacie, établie à Bruxelles sous la devise Aegrotantibus. Tome premier, deuxième partie*, with Plates. Pr. 3 fr. Bruffels.

Of this collection, the first part has been published more than a year. Concerning this second, we shall only observe, that it appears to deserve the same favourable reception which has been given to the first. We here subjoin the summary of the article, of which it consists.

“ Avant-propos.

“ Tableau des membres résidans de la société.

“ Liste des associés correspondans admis depuis la publication de la première partie de ce volume.

“ Liste des ouvrages manuscrits lus à la société depuis la même époque.

“ Observation et réflexions sur plusieurs cataractes ; par J. Forlenze.

“ Nouvelles observations sur les vertus de l'eau de laurier cerisier ; par M. Wurzer.

“ Observations sur une cause particulière de convulsions, qui arrivent aux femmes durant la grossesse ou pendant l'accouchement ; par Guillaume Demanet.

“ Rapport fait à la société, à l'occasion du mémoire précédent ; par Fournier.

“ Lettre du C. Noël à la société.

“ Observation d'une déchirure de la cloison *rectovaginale* ; par le même.

“ Extrait du rapport fait à la société, par le professeur Kok et le C. Curtet, à l'occasion du mémoire précédent.

“ Observations médico-cliniques, faites à l'hôpital militaire de Bruxelles, pendant l'an 7 de la république ; par le C. Duval.

“ Observation médico-chirurgicale, sur une maladie vénérienne invétérée, compliquée de carie à plusieurs os de la tête, et d'une fièvre hectique ; guérie par l'usage du rob anti-spyllitique de Laffecteur ; par Fournier.

“ Observations et réflexions sur les dépôts consécutifs qui ont lieu au foie, particulièrement à la suite des lésions traumatiques ; par le C. Curtet.

“ Sur la confection de l'éther par l'acide muriatique, ou éther marin des pharmacies ; par J. B. Vans Mons.

“ Réflexions sur l'influence que l'atmosphère de Bruxelles peut exercer sur la santé des habitans de cette ville ; par Ph. Pollart.

“ Mémoire sur le *Rhus radicans* ; par J. B. Van Mons.

“ Ré-

“ Réflexions sur la cachexie causée par l’abus des boissons spiritueuses, et sur le traitement qui convient à cette maladie ; par F. Van Stichel.

“ Observation sur une masse considérable de cheveux paroissant appartenir à un enfant, retirée de l’abdomen d’une femme ; par P. J. Van Bavegen.

“ Observation d’une paralysie des extrémités inférieures, avec courbure de l’épine dorsale ; par P. E. Kok.

“ Observation sur un Placenta renfermé dans un Kiste, adhérent, à la matrice ; et sur plusieurs circonstances peu communes, qui se sont rencontrées dans une accouchement ; adressée à la société de médecine de Paris ; par Fournier.

“ Réflexions sur l’usage de l’opium, dans le travail de l’enfantement ; par P. E. Kok.”

HOLLAND.

ART. 56. *Ethica Philosophicæ criticæ, ad virum amicissimum Paulum van Hemert. Amsterdam.*

The author, *Hieronymus de Bosc*, who holds an honourable rank among the Latin poets of his country, has already distinguished himself by other compositions of a similar didactic kind. In 1793, he published a poem in two cantos, on a subject which is, at present, but too popular, *de æqualitate hominum* ; and, since that time, several other occasional pieces. The following short extracts may serve to point out his manner, which resembles that of *Lucretius* rather than of *Virgil*.

*Ex aliis non quære modum, tibi qui sit habendus :
Ut bene procedas, ipsum te consule et audi.
Recta tuæ navis Ratio velamina pandat,
Dirigat et cursus portumque recludat amœnum.
Nullus adest meliora tibi præcepta daturus.*

Again, from p. 10.

*Sicut corda quatit pecudum cum sæva libido,
Fræna recusat equa, et circumvolat immemor herbæ.
Pascua lata, nemusque ferax hinc mitibus implens,
Calce fatigatis tandem procumbit in arvis,
Nec stabulum exanimata suum, nec pabula quærit :
Haud aliter primis juvenem quem cepit in annis
Dulcis amor, trepidat refugitque fovetque calorem,
Viscera qui penetrat, somnumque expellit amicum.*

The same author has likewise lately published a small poem, with the following title: *Ad Joannem Radolphum Deiman Medic. celeb. cum Antonii Laurentii Lavoisierii admirabiles in arte chemica progressus explicavisset* : in which the extraordinary merits of the unfortunate *Lavoisier* are described, in very elegant elegiac verses.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. G. of Y. is respectfully informed that his Letter, dated February 28, with its inclosure, was, by a singular accident, mislaid till very lately; but that the earliest attention will now be paid to his request, and use made of his communication.

To *J. S.* we also have to mention, that we hope, ere long, to give him entire satisfaction as to the subject of his second Letter.

LITERARY INTELLIGENCE.

Dr. Ruffel, under the direction and patronage of the Hon^d East-India Company, has completed, and will soon publish, a second volume of his *History of Serpents*.

Mr. Ritson has made considerable progress at the press with three volumes of *Metrical Romances*.

The Board of Agriculture has nearly furnished a third volume of communications. In this volume will be found some very interesting and important papers on the conversion of grass-land into tillage.

Mr. Macpherson is diligently employed in a very improved and enlarged *History of Commerce*.

A volume of *Sermons* by *Dr. Rennell*, the Master of the Temple, will be published in a few days.

A small volume of *Lectures on the Commandments*, by *Dr. Glasse*, is in the press, and will speedily appear.

An *Explanation or Paraphrase of the Lessons appointed to be read on Sundays*, by the Rev. *F. T. Travell*, is in the press, and will soon be ready for publication.

We learn, with regret, that the liberal and desirable plan of publishing the *English Poets*, which we announced in our Review for March, is unavoidably relinquished, on account of the enormous expence of paper necessary for completing it.

THE
BRITISH CRITIC,

For JUNE, 1801.

Those rules of old discover'd, not devis'd,
Are Nature still, but Nature methodiz'd.

POPE.

ART. I. *Ægyptiaca: or, Observations on certain Antiquities of Egypt. In Two Parts. Part I. The History of Pompey's Pillar elucidated. Part II. Abdollatif's Account of the Antiquities of Egypt, written in Arabic A. D. 1203. Translated into English, and illustrated with Notes. By J. White, D. D. Professor of Arabic in the University of Oxford. 4to. 11. 1s. Printed at the University Press, Oxford; and sold by Messrs. Cadell and Davies. 1801.*

AT a moment when a series of events of the highest national importance, both as to their immediate effect and their remote consequences, has politically turned every eye towards the shore of Egypt; amidst scenes of destruction and war, the learned and ingenious investigator of its valuable antiquities, in the present publication, solicits the attention of the scholar and the antiquary to the consideration of certain points of much interest in its pacific history. It is intended to enlarge the view, and pourtray, from the early Arabian writers on Egypt, the renowned history of Alexandria, as it actually existed in their day, or rather on their first entrance into it, and usurpation of the august throne of the Ptolemies and the Cæsars; but this first part of Dr. White's *ÆGYPTIACA* alludes solely to a very curious,

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rious, and disputed subject, that stupendous COLUMN, vulgarly, but as, from the train of arguments adduced in the publication before us, we are convinced it is, erroneously called "Pompey's Pillar." The work is dedicated to Lord Eldon, and doubtless his lordship will be flattered by this mark of polite and just attention from one of the first Oriental scholars in the world, who unites modesty of manners with singular talents; and profundity of thought with solidity of judgment; who has been, in a variety of instances, the undaunted champion of our holy religion, and in particular the able vindicator of its sublime doctrines, as opposed to the barbarous dogmas of the impostor of Mecca.

The pages of the publication itself will most fully explain the sentiments and view of the author in composing it; namely, to correct a great error which has been suffered to diffuse itself from age to age unopposed, for seventeen hundred years, and to give the glory where that glory is really due. The Preface, in fact, announces the great object of the subsequent strictures to be, "to ascertain the *time* of the pillar's erection, and the *true name* of its founder." P. 2. It takes a survey, in highly animated language, of the unparalleled power and magnificence of the ancient empire of Egypt, evidenced by the superb remains, the pyramids, the temples, the obelisks, the statues, that yet adorn the desolated surface of that altered country; then cursorily glances at the successive revolutions which have promoted this desolation; in nervous and patriotic language it brands their new Gallic invaders as the worst of their oppressors, who, under the fraudulent pretence of carrying liberty and independence among their miserably enslaved tribes, have increased their burthens, and rivetted their chains. The seizure of Egypt by the French is justly represented as a scheme of very old date, and invariably held out to its ambitious rulers as extremely easy and practicable by all the recent travellers of that nation, from Maillet to Volney. But with the seizure of the country, and the revolutionizing of the people, these marauding scribblers were not content: one of its proudest boasts, the pillar in question, was to be taken down, and plans were actually sketched out for its removal to Paris, there to be erected as an *eternal monument to that liberty*, of which, as Dr. White justly observes, the spirit has long fled from its polluted walls.

This first Part of the *Ægyptiaca* is divided into six sections, in which the subject in debate is regularly and progressively discussed. The first is intended to obviate any prejudices that may arise in the reader's mind from its being denominated the Pillar of Pompey, and on this point Dr. White judiciously observes:

"In

“ In the commencement of my inquiry concerning that stupendous Column of Alexandria, with which the general voice of modern times has connected the name of Pompey, it is necessary to remark, that this connection, unheard of in the ages immediately succeeding his own, rests only upon a dark and doubtful tradition, and receives no colour of probability from any authority of ancient history. Other remains of antiquity have been in like manner ascribed to the celebrated rival of Cæsar. At the Eastern mouth of the Bosphorus a fragment of uncertain age and character is called by his name, though standing on a spot which he certainly never visited, and which was never signalized by his arms. But by whom, it may be asked, could the Alexandrian Column, a monument of such extraordinary splendour and magnificence, have ever been erected in honour of Pompey? There is neither evidence nor probability, that it was raised by the weak and effeminate Prince, whom he had restored to the throne of Egypt. It is still less likely to have been erected by the treacherous Boy, who, regardless of the obligations of gratitude, was induced, from motives of the most refined but detestable policy, to murder the patron and benefactor of his family. Nor can we possibly suppose it to have been dedicated to the honour of this illustrious Roman by his more fortunate rival Cæsar, or any of his successors in the empire. Disregarding therefore a name, which apparently rests on groundless tradition, and has its foundation only in vulgar error, let us endeavour to obtain some more satisfactory information, and to arrive at a conclusion, which History may warrant, and Reason approve.”

P. 2.

Dr. White's next endeavour is to fix the age of the column, upon which the opinion of preceding writers has so widely varied, that by some its construction has been assigned to the second century of the Christian æra, by others to the remote period of the building of the pyramids. To ascertain that age is so very important a point, that the main stress of the argument rests upon it; and he therefore exhibits in order the sentiments upon it of the three most celebrated persons whose pens have been employed in the investigation, who are Wortley Montagu, Brohier, and Michaelis. The letter of the first of these, written on the spot, and read before the Royal Society, may prove entertaining to those of our readers who may not already be in possession of any particular description of this surprising column.

Vol. lvii. “ART. 42. *A Letter from EDWARD WORTLEY MONTAGU, Esq. F. R. S. to WILLIAM WATSON, M. D. F. R. S. containing some new Observations on what is called POMPEY'S PILLAR in Egypt.*

“ SIR,

“ I here send you a few lines, which I believe will appear extraordinary, as every traveller that has been at Alexandria has mentioned the famous pillar of Oriental granite, which is about a mile without the walls of that city, as erected, either by Pompey, or to the honour

of Pompey. As I differ in opinion from them all, and think this famous Pillar was erected to the honour of Vespasian, you certainly will expect to hear on what foundation I found so extraordinary a conjecture, as so new a one may appear to you. By my mensuration,

	Feet.	Inches.
The capital of the Pillar is - - - -	9	7
The shaft - - - - -	66	1 $\frac{3}{4}$
The base - - - - -	5	9 $\frac{3}{4}$
The pedestal - - - - -	10	5 $\frac{3}{4}$
<hr/>		
Height from the ground - - - - -	92	0
Diameter - - - - -	9	1

“ As soon as I saw this surprising Pillar, I was convinced that, if it had been erected in Pompey’s time, Strabo, or some of the ancients, would have mentioned it. I therefore determined to examine it narrowly. I perceived too that the pedestal was of a bad and weak masonry, composed of small and great stones, of different sorts, and absolutely unable to sustain so great a weight; I therefore easily concluded such pedestal not originally belonging to the Pillar. I attempted to get out a stone, which I did without trouble, and discovered the pedestal to be hollow. After some time, I mean, during the course of many days, I made an opening wide enough to enter it; when within it, you will judge how much I was surprised to find this prodigious mass of granite fixed, as on a pivot, on a reversed obelisk, as I then believed it was, only five feet square. Curious to know the length of the obelisk, I began to move the earth on one of its sides; but my surprise increased much, when I found, after moving a few inches of the soil, that the obelisk was not entire, this pivot being only four feet and one inch thick. It is seated on a rock: the stone is of an extreme hardness, and almost a petrification, or rather conglutination of many different stones, but all vitrescent. I never met with any stone of this kind any where, except with one small piece on the plain of the mummies; I broke a piece of it, which Lord Bute has: a small piece too of the pillar was sent; that gentlemen may be convinced it is of red granite, and not a composition, as some have imagined. This part of the obelisk is covered with hieroglyphics, which are reversed; a plain proof the pillar was not erected whilst they were held sacred characters. Convinced, therefore, that it was not of the antiquity one would suppose it, from being called of Pompey; I visited it several times, to see if it might not be possible to find out something that would give room for a reasonable conjecture, in honour of whom, or at what time it was erected. From the inscription I could discover nothing. It is on the west face of the base; but so much injured by time, and I may say too, by malice, for the marks of an instrument are plainly discovered effacing it, that one can but imperfectly make out some Greek characters, so imperfectly indeed, that no one word can be found. At length, observing that the cement, or mortar, which closes the small separation of the shaft from the base, was quite destroyed in one part, I was curious to see if any thing was made use of within to fasten or tie the shaft to the base; I saw there was: being

desirous to know if it was lead, and if so, if it was not of that pure, and of which we still meet with some few medals, I endeavoured with a pretty large hanger to cut off a small piece of the grapple: there was a great number of lizards which had taken shelter there, and which run out on my introducing the hanger. I then discovered a dark spot, at the distance of more than a foot, within the circumference of the Pillar; which, by striking it with the hanger, I found, was something stuck fast to the base; after striking it several times, I detached it from its place, and it proved a medal of Vespasian, in fine order.

“ ATT. KAIE. ΣΕΡΑ. ΟΥΕΣΗΙ - - - - -

“ The reverse is,

“ VICTORIA GRADIENS; DEXTRA SPICAS, SINIS. PALMAM.

This medal was shewn to the Royal Society.

“ The reversed hieroglyphics are a proof that this amazing monument was not erected before Pompey's time; and as there is no mention of it in Strabo, or any one of the ancient writers that I have met with, it seems plain it was not known before the time of Vespasian. This medal could not by any accident, I think, have been introduced above a foot within the circumference of the shaft; therefore I suppose it was placed there, when the Pillar was erected; which from thence I conclude to have been done to the honour of that Emperor; and perhaps on his restoring the cripple to the use of his limbs. If you think this paper worth it, you will please to communicate it to the Royal Society, and that of the Antiquaries.

“ The Pillar is exactly shewn, with the pivot it stands upon, with a reference to the spot the medal was found upon, in the view of it that I have sent to England.

“ I beg you will assure the Society of my respect, and how happy I shall be to execute any of their commands.

“ And I hope you will rest persuaded of the true consideration, with which

“ I am,

“ Dear Sir,

“ Your most humble Servant,

Zante,
May 7, 1767.

“ Ed. Wortley Montagu.” P. 7.

On this letter, the learned Professor observes, that the deduction made by the writer, from the circumstance of the foundation-stone bearing reversed hieroglyphics, that the column could not have been erected while the Egyptians, to whom those hieroglyphics were a sacred character, were masters of the country, is perfectly just; but the observation, that a pillar evidently Grecian could not have been raised during the 250 previous years, in which the Greek dynasty of the Ptolemies governed Egypt, argues either great inattention to his subject, or gross ignorance of Egyptian history. The remarked silence of Strabo, also, is a consideration of some weight, because that writer visited Alexandria in the first century, and makes no particular

ticular mention of this noble column; but an effectual reply to that objection will be found in the final section. With respect to the principal point contended for by Montagu, that it was erected by Vespasian, during his stay of some months in Egypt, Dr. W. opposes to this conjecture the total silence of both Tacitus and Suetonius concerning either his having erected, or there having been erected to his honour, so remarkable a monument as is afforded by the most magnificent column in the universe. Independently, however, of this consideration, Dr. W. has produced authorities that very much shake the veracity of Montagu's assertion in regard to the discovery of the medal, on which ground his argument principally rests; indeed, it is added that, at Alexandria, the whole was known to be a fraudulent contrivance of that eccentric genius to impose on the credulity of the learned (p. 15).

Section II. details the opinion of Brotier, the learned editor of Tacitus, on this curious subject, which apparently comes nearer the truth; but happens to be founded on a mistaken, or rather misrepresented, passage of Father Sicard, as is made fully evident by a quotation of the very passage alluded to in that Father, and which, though asserted to have reference to an inscription, assigning it to Ptolemy Euergetes, certainly has no such reference. Great merit is doubtless due to the French writer for his ingenious conjecture, as, in our opinion, Euergetes, that renowned warrior, who, according to the famous Aduitic inscription, so ably commented upon by Dr. Vincent, subdued the greatest part of Asia, and whose love of justice and the arts led him to restore to Egypt the 2,500 pictures and STATUES, ingloriously plundered from her temples by the ravaging hand of Cambyfes, is the only person at all worthy to contend for the honour of raising this column with the monarch, to whom, by the Professor, it is ultimately assigned. But to proceed in examining the contents of this section, which are principally to support and corroborate the former position, that no legible inscription, nor indeed parts of any inscription, except a few straggling unconnected letters, scarcely visible but when the sun shines strongly upon them, has for above a century existed upon its base. Maillet, Norden, Niebuhr, and Pococke, the most assiduous copyists of them all, and whose pages exhibit the unintelligible remains, are successively brought forward in attestation of this truth. It is remarkable, however, that though all these authors bear witness to the appearance of certain characters, evidently Greek, on the western face of the base of the column, and to their unintelligibility, yet that, though engaged in measuring that particular side of it, our learned countryman, Greaves, has omitted even to notice that
there

there existed any such letters, or fragments of them, especially because, as Dr. W. observes, the uppermost of his lines of mensuration of the diagram, designated in his page, must have directly traversed the spot assigned by Pococke to the inscription itself. (p. 24.)

In the third section of this dissertation, the hypothesis of Professor Michaelis, who, translating the Arabic name of the column as given in Abulfeda's Geography of Egypt, calls it the Pillar of Severus, is candidly examined by this author; who expresses his regret at being under the necessity of differing on any point of literature from an Oriental of such distinguished talents, and of such profound erudition. Yet as truth is at stake, and an important question among antiquaries to be determined, he hesitates not positively to affirm, that its Arabic denomination of *Amûd Issawari*, is erroneously translated by Michaelis "the Pillar of Severus"; his own peculiar investigation into the meaning of the phrase, added to Arabic authorities of the middle centuries, has fully convinced Dr. W. that it ought to have been rendered the "*column of the pillars.*" The expression being rather singular, we shall permit the Doctor to explain himself on this term, reserving our review of the three following sections, and the learned Appendix, to a future article.

"To an English ear this phrase will perhaps appear rather tautologous. Our language affords no correspondent term, no word equally extensive with *Amûd*; which includes both the round and the square Pillar; and may be applied to a Grecian column, or an Egyptian obelisk. At the time when the Arabic language first prevailed in Egypt, there were only two extraordinary objects of this kind remaining in Alexandria; Cleopatra's Needle, and Pompey's Pillar; and the inhabitants appear to have distinguished them by their local situation; calling the one, *Amûd il Bahri*, "The Column of the Sea," and the other, *Amûd Issawâri*, "The Column of the Pillars."

"It is, however, necessary to shew that some reason existed for the use of this appellation, as descriptive of the Column. Now Bp. Pococke informs us explicitly, that there *still remain* some fragments of granite Pillars, four feet in diameter, near the Column of Pompey; and we have the most positive testimony of the Arabic writers of the middle ages, a testimony as much to be depended on in this instance as that of any Greek or Roman writer, that, in the time of Richard Cœur de Lion, there were more than four hundred of these Pillars standing in the immediate vicinity of the Column. So that this magnificent Monument at that time might evidently be called, with singular propriety, "THE COLUMN of the Pillars."

"It appears, therefore, that neither the suspected Medal of Vespasian, the illegible Inscription on the base, nor the mistaken Version of the passage in Abulfeda, can afford any satisfactory information with respect to the history of the Column. But having now, I trust, re-

removed

moved at least some of the impediments that obstructed our way, it is time to quit this part of the subject for another; in the investigation of which, while I endeavour to present the reader with an interesting object of curiosity, some discovery may perhaps be made, which will facilitate the remainder of our INQUIRY." P. 31.

(To be continued.)

ART. II. *Dr. Croke's Report on Horner and Liddiard.*

(Concluded from our last, p. 514.)

THE case of Horner against Liddiard is well deserving the consideration of the public, and perhaps of the legislature itself. Miss Liddiard was the natural daughter of John Whitelock, Esq. This gentleman died when Miss L. was of the age of eleven years, and devised a considerable property to her by will. This he directed to be paid to her when she should attain the age of twenty-one, or be married, with the consent and approbation of her mother, Sarah Liddiard, and George Ashley, or the survivor of them; to whom he further gave "the tuition and care of his daughter during her minority." Miss Liddiard, being a minor between eighteen and nineteen years old, was married, by special licence, to Thomas Strangers Horner, Esq. who had then arrived at the years of legal discretion. The licence stated, "that the marriage was solemnized by and with the consent of Sarah Liddiard, there styled Sarah Whitelock, widow, her mother and guardian, and which consent was in fact obtained*." In Feb. 1779, three years after the consummation of the marriage, Mr. Horner instituted a suit in the Consistorial Court of London, for a sentence to declare the marriage null and void, by the 26 Geo. III. ch. 33. That statute, sect. 11, enacts,

"That all marriages solemnized by licence, where either of the parties not being a widower, or widow, shall be under the age of 21 years, which shall be had without the consent of the father of such of the parties so under age (if then living) first had and obtained, or, if dead, of the guardian or guardians of the person of the party so under age, lawfully appointed, or one of them; and in case there shall be no such guardian or guardians, then of the mother (if living and unmarried) or, if there shall be no mother living and unmarried, then

* It is presumed that Mr. Ashley was dead; but the circumstance is not adverted to in the Report.

of a guardian or guardians of the person appointed by the Court of Chancery; shall be absolutely null and void to all intents and purposes whatsoever."

The sole question therefore was whether, under this act, the consent of a guardian appointed by the Court of Chancery is not in all cases necessary, to render the marriage of an illegitimate minor valid, when it is celebrated by licence?

Dr. Croke apologizes, in the commencement of his Essay, for having given the arguments of the learned advocates on both sides in an imperfect manner. He assigns for an excuse, that "the idea of publishing the case did not occur until after the argument was concluded." But the sentence of Sir William Scott seems ably given. The learned Judge decided, that the marriage was null and void, for want of that consent which we have already stated. His excellent judgment cannot, with propriety, be made the subject of our criticism. It is part of the law of the land, until reversed upon appeal by a superior tribunal. We seize this opportunity to bear an humble testimony to the great judicial talents of this excellent person. The maritime law over which he presides particularly involves the interests of foreigners, and our connection with the rest of the world. It is an honour to the country, to have it administered with uniform precision, and unfolded with classical eloquence. It is peculiarly fortunate at this eventful period, when we may be called upon "to maintain against an unjust combination the honour and independence of the British empire;" when questions, which involve "our maritime rights and interests, and on which both our prosperity and security must always essentially depend," require to be not only well decided, but to be placed on their proper basis. If such arguments do not strike our opponents with conviction, they will at least give spirit and confidence to the United Kingdom, called upon as it is, to maintain some of our dearest and best ascertained rights as a belligerent power, by an appeal to him who can alone arbitrate; when the rashness, or selfishness, or insanity of rival nations, shuts their ears against temperate discussion.

But, having formed an opinion on the point agitated in the case before us, it cannot be construed into the slightest disrespect, if we embrace this opportunity to declare it. We are the rather prompted to do so, as the parties appear to have acquiesced in the sentence, from personal and private considerations, though the propriety of further investigation, by appeal, seem hinted to them in the latter part of the judgment itself.

No fewer than three different constructions may be given to this claim in the statute, so far as it respects bastards.

1st. That all its provisions extend to illegitimate as well as legitimate

legitimate children; and, consequently, that this right of consent belongs to the putative father, as fully as to him whose children are born in marriage.

2. That by parents, to whom the power of consent is given by the act, are meant those only who are strictly so in the language of the law, namely, whose children are born in lawful wedlock; that bastards, being *nullorum filii*, have no parents; the jurisdiction of the Court of Chancery attaches therefore in the first instance upon them, and the marriage of such a minor by banns is null, even in the life-time of his father and mother, without the special appointment of a guardian, and his formal consent.

3. That the case of illegitimate children is wholly omitted in the statute; their right, therefore, of entering into matrimonial contracts remains as it did by our law, prior to the passing of the act, and is neither effectual nor annulled through any want of consent by the parents or guardian. If either the first or last interpretation are right, the marriage in question is valid; because, in the first case, the consent of the mother was obtained, the putative father being dead. In the last, no consent being necessary at all, that of the mother was superfluous; and the interference of the guardian, *so far as respected the marriage contract*, would have been impertinent. The Court of King's Bench have decided in favour of the first interpretation, while the Judge of the Admiralty and Consistorial Courts have adhered to the second.

Professing all the reverence which is so justly due to living and great authority, we feel compelled to say, that the interpretation given to the Act, by the Court of King's Bench, seems to us to be the better founded. Further, if we were at liberty to confide in our own judgment, we should be inclined to adopt the third exposition; namely, that the case of an illegitimate minor is untouched by the statute; and that any consent to their marriage, when of an age to contract, is altogether unnecessary. We cannot discuss the reasons on which the judgment of the Consistorial Court is founded, from the considerations already stated; and it would occupy too much space to bring forward all the arguments upon which we ground our private opinion. We shall restrict ourselves to one that arises upon the very words of the clause, and it is unnoticed in Dr. C.'s Report. It is, that this power of consent vested in a Chancery guardian is not given *positively*, but eventually and *conditionally*. It is made to arise solely from the occurrence of certain contingencies, namely, the death of the father, his not appointing a guardian, and there being "no mother living or unmarried." If the words of the Act had

run, "and if the party so being under the age of twenty-one years shall *have no father or mother*, then of a guardian or guardians of the person," &c. we should have assented to the construction given in the Consistorial Court, Because, illegitimate children having no father, &c. according to the theory of our law, they would come directly within the words of the statute; and the necessity of a consent by guardian, must have attached in the first instance upon them. But in the clause, as it is actually penned, the *life or death* of the parent is anxiously insinuated in every successive mention of it, as the condition upon which the guardian's power of consent is to depend thereby; as it appears to us expressly confining and limiting it to cases where there had once been parents of a description, who, *if living*, would have possessed the privilege, in preference to such an appointer. Mr. Justice Buller seems to have given the like construction to the Act, in *Rep. v. Edmonton*, 2 *Boit.* 88, where he observes, "either this case is within the Act, or it is not; if within it, there is nobody else to consent but the putative father, and nobody else can be meant. If by a more strict construction, the Act is held to extend only to cases where there is a lawful father, then this case is not within it, and no consent was necessary."

With the moral merits of this particular cause, so far as it may implicate the character of the parties concerned, we have neither the means nor the inclination to offer a single remark. As to the policy of the Act itself, courts of justice never can suffer their opinion to be influenced by any consideration of the sort.

It is remarked by Aristotle, that the law can have no passions. Whatever the humane and accomplished judge who heard the cause might feel for individuals, interested in his sentence, he is bound to expound the statute as he understands the legislature to intend it. That some regulations are necessary for the restraint of clandestine marriages, no one who feels as a father, a brother, an husband, or an honest man, can possibly deny. But the beneficial consequences of the present statute, arranged as it is in terrors, and armed with such highly penal provisions, has been questioned by many who are well-entitled to the appellation of being wise and good.

It may be doubted, whether the number of imprudent matches, in great families, are diminished under the provisions of a law, which is so easily evaded by a journey beyond the limits of England. If this be so, what was sarcastically remarked of all laws by the Scythian Anarcharis is emphatically true of the present. It is a cobweb which must entangle the poor; but the rich and powerful can easily burst the impediment.

ment*. That respect for the nuptial ties has not increased since the passing of the statute, not only common observation, but the records of courts of justice and of parliament itself bear ample testimony. The practice of obtaining at once a dowry and a divorce by the foul means of adultery, has grown upon us to a most fearful and portentous extent.

*Fœcunda culpæ faecula nuptias
Primum inquinavere, et genus et domos,
Hoc fonte derivata clades
In patriam populumque fluxit.
Motus doceri gaudet Ionicos
Matura Virgo; et fingitur artubus
Jam nunc, et incestos amores
De tenero meditatur ungui.*

That these schemes are too often planned and executed, not without the consciousness of the husband, we have but too much reason to believe. The necessity of repressing the mischief has attracted the notice of one House of Parliament, and we trust that it will not for ever escape the wisdom of the other.

It is excellently well observed in the sentence before us, "that the religion of the country has always mixed itself much in the consideration of its law upon the subject of the marriage contract." The person by whom it is celebrated; the sacred place in which the rites are performed; the awful nature of the ceremony itself; invest it with a degree of religious veneration, of which it would be sacrilegious folly to deprive it. The first attempt to reduce it in any case to the level of a common contract, was made by this statute. The policy of our ancestors were different. It was then a solemn indissoluble compact, made in the presence, and upon the altar of God; formed not only between the male and female who plight their troths to each other, but between them and that posterity which they hope to produce, and the society with whom they associate. The mode in which God first created man and woman was their guide and their type. In the strong metaphor of the

* Its consequences to the poor is the chief reason which has induced Sir W. Blackstone to question the policy of the statute; speaking of it, he says, "restraints upon marriages, especially among the lower class, are evidently detrimental to the public, by hindering the increase of the people; and to religion and morality, by encouraging licentiousness and debauchery among the single of both sexes; and thereby destroying one end of society and government, which is concubitu prohibere vago." 1 Com. p. 438.

ritual, the husband and his wife became of one bone and one flesh. Those who used such language, meant to express by it, that an attempt to disjoin them, ought to be dictated by a necessity not less strong, and followed by a struggle not less painful, than that which must attend an amputation from the body, which we have received from nature. We do not say that an alteration in this our ancient and immemorial law, cannot be justified on any account. But we think that it is to be justified alone upon the strongest and clearest grounds of necessity: Whatever opinions we entertain, however, upon the subject, we feel how much it is our duty to submit with respectful deference to the wisdom of the legislature. Such reflections as we have made, are intended as hints for the consideration of any member of either House into whose hands these pages come, and not as murmurs against the existing law. We shall conclude with a remark upon the clause before us.

It contains no limitation, as to the time at which it can be brought to operate in any particular case. The marriage may be dissolved by the minor, or the friends of the minor, at the most distant period from its being made public. Equal power is given to the party who is of age, as to the minor who is not. The adult husband is invested with a privilege to break through those obligations when entered into with an innocent young female, which he would not possess if he had engaged with one who was in the ripeness of her years of ability to consider and contract for herself. It allows him to expel simple innocence and beauty, as a strumpet from his arms and his house, and

“ Whistle her down the wind
To prey at fortune.”

It renders children thus born, to a virtuous and wedded mother, illegitimate; and removes them, in cases of strict settlement, from the fair prospect of inheritance beyond the husband's power to restore it by a more formal marriage. Such a provision never did spring from temperate meditation in the groves of the goddess Egeria. Had it been devised by Draco, (whose laws are said to have been written in blood) he would with inhuman exultation have caused it to be inscribed, as Archimedes is said to have caused the sphere to be engraven on his tomb: an emblem at once of his profession as a law-giver, and his skill in devising of penal functions the most cruel in their consequences, and extensive in their operation.

ART. III. *A Topographical Description of Cumberland, Westmoreland, Lancashire, and a Part of the West-Riding of Yorkshire; comprehending, first, a General Introductory View; secondly, A more detailed Account of each County, its Extent, general Appearance, Mountains, Caves, Rivers, Lakes, Canals, Soils, Roads, Minerals, Buildings, Market-Towns, Commerce, Manufactures, Agriculture, Antiquities, and the Manners and Customs of its Inhabitants; thirdly, a Tour through the most interesting Parts of the District, describing, in a Concise and perspicuous Manner, such Objects as are best Worth the Attention of the curious Traveller and Tourist. Illustrated with various Maps, Plans, Views, and other useful Appendages. By John Housman. 8vo. 550 pp. Fine Demy, 10s. 6d. Superfine Medium, 12s. Law. 1800.*

IN our number for September last, p. 451, we noticed to our readers Mr. Housman's Guide to the Lakes, &c. which we perused with much pleasure, and recommended to future tourists as the most satisfactory Guide we had seen. Our remarks on that part of the work were very few, because we regarded it as a part only of a more extensive publication, which is now brought to a conclusion, and appears in a more finished and complete form, enriched with a great variety of pleasing and interesting subjects, which the author has arranged with considerable method, and discussed in a plain and perspicuous manner. Our curiosity has been highly gratified by the perusal of this volume, the contents of which we shall now detail more at length, and represent impartially to our readers the merits of the performance, which, though not faultless, has strong claims to the notice of the public.

The volume opens with a brief outline, descriptive of the general appearance and various produce of the kingdom; after which, the author proceeds to notice the most striking features of those counties which are more immediately the object of his attention.

From the ample title-page, which we have copied out at length, the reader may form some idea of the contents of this part of the volume; and we can justly remark, that the candour and good sense of the author, entitle his observations to a considerable share of attention and regard. The following short extract, descriptive of the general appearance of Westmoreland, will furnish a specimen of this part of the work.

“ The general appearance of this country is marked with some of the strongest features in nature; immense tracts of mountains, beautiful but contracted valleys, extensive lakes, and large rocky districts, containing

containing many high, steep, and *bulging* crags. Westmoreland is not only encircled with mountains but the greatest part of its interior surface is swelled into hills. The long range of heavy looking hills before-mentioned bounds the eastern side of the county; in front of which is a pretty extensive tract of tolerably level ground. The rest of the country is almost wholly hill and dale. Farm-houses and small villages, beautifully covered with blue slate, and whitened with lime, are seated about the feet of the hills, with their small irregular fields spreading up the sides of the mountains, and almost universally divided with stone walls. This last circumstance gives the country a naked appearance; but the numerous pieces of woodland interspersed, enliven the scene. Every dell or hollow has its little brook or rivulet, and even the smallest of these is plentifully supplied with fish. Several low heathy commons are seen towards the eastern side of Westmoreland; and the western side is characterized with high ragged prominences, and even some rocky plains, small coppices, and a large extent of low, flat, peat-moss; while, on the north, the fine woods above Lowther add a striking feature to the landscape."

Of the remaining part of the volume, which is the most considerable, containing the author's descriptive tours through the district, we shall give a more minute analysis, with such brief extracts as may enable our readers to form a judgment of his abilities as a writer.

The tour commences at Sheffield, the southern point of the district; and, after describing the flourishing state of its manufacture, of its hardware, population, and buildings, the author proceeds northwards, with a detailed account of the manufactories at Wakefield, Leeds, and Halifax; and a judicious report of the state of agriculture and produce of the country.

From Settle, which is briefly noticed, Mr. H. proceeds to visit the Caves, &c. in its vicinity. Among a great variety of natural curiosities in this part of Yorkshire, Giggleswick Well, we think, deserves particular notice.

"About two miles from Settle, and close by the road, is that remarkable ebbing and flowing, or rather reciprocating well, which is deservedly noticed by all travellers who pass that way. A stone trough, of about a yard square, is placed over the spring, with openings at different heights to admit the issuing of the water at different times. Its reciprocations seem very irregular, and are said almost to cease in times of very great rains, or long-continued droughts. Sometimes it will rise and fall near a foot in this reservoir every ten or fifteen minutes. In October, 1797, about one o'clock, P. M. this singular well rose and fell twice in ten minutes but very irregularly. Just after our arrival the water began to sink, and in three minutes it fell five inches; it then continued stationary for about half a minute, and afterwards rose almost to the same height in less than one minute, boiling up violently in different places, and throwing out a quantity of sand. It afterwards fell one inch and a half, and then only rose an inch. The boiling,

boiling, or emission of water from the ground, seems to stop almost instantly, and to resume its operations, when it begins to flow again with equal abruptness.

“ This singular phenomenon is difficult to be accounted for ; nor has it ever yet been satisfactorily done. That conjecture, however, which supposes it to be occasioned by a natural Syphon in the bowels of the earth, though liable to some objections, seems the most plausible.”
P. 206.

From the Caves we are next conducted to Kendal, and from thence, by way of Lowther-Hall, &c. to Penrith, with a brief description of the Lake Haws-water, and other objects worthy of notice in the intervening country. The town of Penrith, and some curiosities in its vicinity, are minutely noticed. Mr. H. proceeds next to visit the romantic scenery of Ullswater and Patterdale, of which we are presented with an elegantly engraved view, and some accurate description. We could make some pleasing extracts from this part of the volume ; but the confined limits of our Review urge us to pursue the tour, by the nearest road, to Kewick ; “ the distant prospect of which must naturally excite the curiosity of every traveller, and render them impatient to take a nearer view of those romantic scenes around the matchless Lake of Derwentwater.” Mr. Housman seems to have examined minutely, and points out with great accuracy, the different stations for viewing the Lake ; and the most eligible mode of visiting the various objects of curiosity in this pleasing and romantic district.

The view from Castle-Crag, in Borrowdale, we will present to our readers.

“ Castle-Crag, a somewhat detached mountain of rock, the sides of which are adorned with various sorts of trees and shrubs hanging from the fissures, stands nearly opposite, on the right, in the very Pass of Borrowdale. The view from its top will amply repay the labour of climbing thereto, which may be done up the narrow paths cut in the side of the hill for carrying down the slate, quarried on its top. From hence the Lake and Vale of Kewick are spread out before us in the most picture/que manner ; the village of Grange stands romantically below us, at the foot of the rock, beyond which every bend of the river, as it serpentinizes through a range of marshy meadows to the lake, may be distinctly traced ; the sides of the lake seem distended, and its length contracted ; while little islands, like so many gems, decorate its bosom in a beautiful manner. The strip of low ground, along the line of shore on each side, is nearly lost in the vastness of its circumfering neighbours ; those surly guardians (which) with all their beautiful accompaniments of projecting rocks, and hanging woods coloured in various tints, drop down almost perpendicularly to the lake, and form a barrier infinitely more strong and grand, than the famous wall of China. At the lower end of the lake, the cultivated vale, interspersed
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with villages, seats, farm-houses, cottages, and the church of Crosthwaite almost in the centre, forms an interesting part of the picture; beyond which, Skiddaw, with a mild countenance, rises majestically to the skies, smiling over his more savage neighbours, and forming an excellent back-ground to the whole.

“Turning to the other hand, the scene becomes sublimely terrible, the rocky mountains strangely intersect each other, and are huddled together in the most extraordinary arrangement, as if just emerging from, or returning to the wildest chaos: rock riots over rock, and mountain triumphs over mountain. Among the numerous crags of immense height and magnitude, many of which are nameless to all, except a few shepherds, is Eagle-Crag, so called from the bird of Jove having his annual nest thereon. These nests are generally plundered by the neighbouring shepherds; who, taking advantage of the absence of the parent birds, let down one of their companions from the summit of this dreadful rock to the nest, about twenty fathoms, by means of a rope. The carnage made among the lambs by these birds of prey, during the breeding season, is considerable, namely, about a lamb a day: consequently we cannot wonder that the shepherds venture so far to effect the destruction of the young eagles.” P. 271.

From Keswick, which is a central situation, and much frequented by strangers, on their tour to the lakes, and other curiosities in this neighbourhood, Mr. H. makes a variety of excursions, and points out every object worth the attention of the curious visitor. Into this part of the volume he has introduced copious extracts, from the works of several popular writers, and quoted such passages as appear the most interesting and illustrative; which (though he may by this method appear tedious to some) is a circumstance that must give his work considerable advantage over that of any individual writer upon the same subject.

From Keswick, we are next directed, along a good road, through new scenes of mountains, rocks, and lakes, towards Ambleside; which, being briefly noticed, we are conducted towards Lancaster. The market towns, principal villages and seat houses, in this part of the country, are particularly described, with a full account of Furness Abbey, extracted chiefly from Mrs. Radcliff's interesting description of that magnificent monastery.

Mr. Housman concludes his *first* tour, with some remarks on the town and castle of Lancaster; whence, before he proceeds to visit the southern parts of this county, he returns to make a circuit through those parts of Westmoreland and Cumberland, which have not been particularly noticed in the preceding tour. He arrives at Appleby, by way of Orton, Kirkby-Stephen, and Brough; and thence proceeds to survey

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the eastern and northern parts of Cumberland, till he reaches Maryport, whence he continues his route along the coast, with particular description of the sea-ports, and their rapid increase of shipping, commerce, population, and buildings. From the southern point of Cumberland, he enters Lancashire at Duddon-Bridge, and proceeds towards Lancaster, through the district already noticed.

The concluding portion of the volume contains an account of the southern part of Lancashire, commencing at Preston, with a general description of the manufacturing towns, and seat houses in the county. Liverpool, Warrington, and the rise and progress of their trade, population, &c. &c. are particularly noticed. This topographical sketch concludes with a short description, and some historical account of the populous and flourishing town of Manchester, and its vicinity, abridged principally from Dr. Aikin's accurate and copious history.

The perusal of this elegant volume has afforded us much satisfaction, and we recommend it as a valuable piece of topography; as (from a personal knowledge which the writer of this has of many parts of the district described) we have reason to believe that his remarks are as accurate as they are minute. In addition to a neat type, which we have seldom seen equalled from any provincial press, the volume contains six elegantly engraved views of the lakes, besides a general map of the district, ground-plans of Manchester, Liverpool, Lancaster, and Kendal, and an Index, pointing out the distances of places along the roads, with references to the pages where noticed.

ART. IV. *Sketches of the State of Manners and Opinions in the French Republic, towards the Close of the Eighteenth Century. In a Series of Letters. By Helen Maria Williams. Two Volumes. 8vo. 12s. Robinsons. 1800.*

FEW of our readers are probably ignorant, that Paris has been for some years the resort of desperate exiles, from almost all the countries of Europe, that have hitherto escaped the yoke of France. It is almost as generally known, that the common occupation of these miscreants is by libel and conspiracy to promote the views of France against their respective countries. The majority of them indeed had no other means of subsistence but the wages which they have received from the successive tyrants of France, and which they were compelled to earn by the practice of such wickedness. Others there are among

among them, profligate men, and abandoned shameless women, not reduced to such beggary, but who, having become stigmatized and infamous at home, employ themselves most industriously to excite a revolution subversive of the manners and morals of their native country, which, as long as they prevail, must exclude such wretches from all hope of returning into society. When the manners of their country shall become as infamous as their own lives,—then, and not till then, can they show their unblushing fronts in the land to which they are a reproach. A state of things so desirable for them, they can only expect from a French conquest. French conquest is, therefore, the object of all their wishes, and all their exertions.

Among the most active labourers in the cause of France is Miss Helen Maria Williams, for that is the name by which she is content still to pass in this country, and it is indeed the only name which, by the law of England, she can claim. About four years ago, she published a book, which, under pretence of being a tour in Switzerland, was in truth a defence, by anticipation, of the invasion of that unhappy country, then meditated, and very soon after executed, by the French Directory. To accomplish this object, one of the most detestable for which the prostituted art of printing has ever been employed, she laboured, by an exaggerated display of its faults, (which she forsooth! in her presumptuous ignorance, pretended to have discovered in the constitution of one of the happiest nations in Europe) to represent the mild and paternal governments of Switzerland as tyrannies so odious, that a French invading army were to be considered as the deliverers of the Swiss people from intolerable despotism. In that book, she had not even the incitement of the unnatural detestation of England, which animates her writings against her native country. Her sole motive must have been to further the designs, and court the favour, of the Directory, whom she flattered when they were powerful, and has trampled on since their fall. Single in Europe, she voluntarily incurred the infamy of palliating that invasion; not one word in extenuation of which has ever been seen out of France, except what issued from her polluted pen. In the course of that abominable book, she adopted and propagated those fictions of an ancient guarantee by France of the privileges of *the Pays de Vaud*, which were the pretext for the entrance of the French troops into Switzerland, and by adopting that specific reason which was the pretended motive of the invasion, she gave an anticipated approbation to all that followed. Soon after the appearance of her book, M. Mallet du Pan, in his masterly and pathetic history of the destruction of Helvetic liberty, had reduced to its just

value this pretended guarantee of the privileges of the states of the Pays de Vaud. (*Mercure Britannique*, vol. i. p. 153).

Miss Williams, prudently waiting for the death of M. Mallet du Pan, has thought fit, in the book now before us, to re-adopt the fiction of the guarantee. The vindication of the memory of a respectable writer, and the exposure of an impudent and persevering imposture, must be our excuse for bestowing a few words upon this subject; and were, indeed, our chief inducements to take any notice of a work, which is, in all respects, beneath criticism.

The Pays de Vaud was conquered, by the republic of Berne, from the Duke of Savoy, in the year 1536. It was first stated in the libels of the exiled traitor La Harpe, afterwards in the manifestoes of Talleyrand (who appears to be *the friend of Mr. Stone*, from the intercepted correspondence of the latter with Dr. Priestley) and at last repeated in Miss Williams's *Tour*, that this little country was ceded by a treaty, which stipulated the preservation of the rights of the states of the province under the guarantee of France. These states had never been assembled, or even so much as heard of, for two hundred and fifty years. The French Directory pretended, that they, as guarantee of the cession, were entitled, indeed bound, to enforce the re-establishment of the states of the Pays de Vaud in their privileges, and that this guarantee furnished them with a just cause of war against the republic of Berne. M. Mallet du Pan, whose profound knowledge of the history and public law of Switzerland would have taught some hesitation, to any writer less hardened than Miss Williams, did not deem these ridiculous fictions of treaties and guarantee worthy of a formal refutation, but treated them as merely imaginary. Miss W. in the book before us, vol. i. p. 82, has the following passage. Let it be remembered, that she is speaking of M. Mallet du Pan.

“Of a writer thus inconsistent, and who appears to possess a happy facility in disfiguring facts of the most public notoriety, it were endless to correct the errors, or detect the falsehoods. What credit can be given to an historian who, speaking of the petition of the inhabitants of the Pays de Vaud, asserts that the treaties pleaded in that petition never existed, and that the rights were all imaginary? Into what a strange error have all preceding historians been led who *have so frequently cited the expressions of these treaties.*”

For the sake of truth, and of the honour of M. Mallet du Pan, we call upon Miss Williams to produce “the historians who have so frequently *cited the expressions of these treaties.*” We call upon her to state in what published collection the treaties themselves are to be found; or, if they be unpublished, in what
archives

archives they are preserved. If she does not answer these challenges, we then retort upon her that charge of intentional, deliberate, and malignant falsehood, which she has had the effrontery to make against M. Mallet du Pan. Is she absurd enough to believe that the treaties, even if they existed, could furnish the least colour for the interposition of France? Eight ecclesiastics, twenty noblemen, and fourteen burgeses, formed the states of the Pays de Vaud. To preserve that feudal and aristocratical constitution, would have been the object of the guarantee, if such a guarantee had ever existed. How could such a guarantee be enforced by a French army, sent into Switzerland for the express purpose of destroying (or, as their phrase is, *reforming*) all aristocracies? Let Miss Williams explain this.

We have said more than enough of this odious and contemptible publication. One more remark will show still more strongly the signal bad faith, or rather shameless falsehood, of this abandoned writer. In vol. i. p. 75, she tells us that "in the aristocracy of Berne, we find barbers, blacksmiths, and butchers." If the assertion were true, it would be a singular accusation from the panegyrist of that republic, in which the butcher Legendre was a legislator. But the assertion was most certainly false. She goes on to quote M. Mallet du Pan as stating (what every one knew) that the nobility of the Pays de Vaud were excluded. "What are we to think," says Miss Williams, "of an aristocracy from which the nobility were excluded?" We are at a loss to determine whether this stupid perversion is to be ascribed to ignorance or to falsehood. The nobility of a dependent province were excluded from the aristocracy; but is this reformer of governments ignorant, that the nobility of the republic of Berne itself composed the aristocracy? The nobility of Sicily and Spain were not members of the Roman senate. Is Miss Williams therefore to tell us, that the Roman senate "was an aristocracy from which the nobility were excluded?"

Among the anecdotes of the tyranny of Robespierre, which are the most remarkable, there is one which, we think, might have found a place in Miss Williams's publication. It is the story of an unfortunate woman, the wife of an exiled patriot, who had brought him a large fortune, and whom he compelled to go with him to Paris; but whom he abandoned soon after their arrival in that city, because he preferred a state of philosophical concubinage with a female author. The patriot and his paramour made their escape into Switzerland during the tyranny of Robespierre, carrying with them the remains of the wife's fortune, and leaving the wife herself in a dungeon at Paris,

Paris, destined for the scaffold, from which she was saved by the death of Robespierre. There are several other curious circumstances in the story; but we forbear from stating them at present, recommending to Miss Williams, who may have better means of ascertaining the truth, to insert it in her next work, as a specimen of the honesty and humanity of modern philanthropists.

ART. V. *Histoire générale et impartiale des Erreurs, des Faits, et des Crimes, commis pendant la Révolution Française. Par L. Prudhomme. Six Volumes. 8vo. Paris. 1797.*

THIS work is one of the most singular that have perhaps ever appeared*. The author is well known to those, who are familiar with the early part of the French revolution. He was the intimate friend of Camille Demoullins, *the Attorney General of the Lamp-post*. From 1789 to 1793, he published an incendiary journal, called "the Revolutions of Paris," which rivalled the productions of Marat and Hebert in ferocity and democratical phrenzy. How he escaped under the reign of Robespierre, he has not explained. He now lays before the public a very full account of those crimes which arose from the principles which he formerly contributed to spread, and (what is yet more extraordinary) which he still professes to hold. The present work, like his former productions, is utterly void of all literary merit. It is unmethodical, ungrammatical, and abounds with words that are not French. But his style possesses a sort of coarse vigour, which easily accounts for its effect on the vulgar. He has not renounced any of his demagogical absurdities. He neglects all consistency, being in one article reasonable and humane, in another absurd and furious, on the very same topics. His declamations are insufferably tedious. But with all these defects, the merit of this work, as a collection of *facts*, is very great. It is the most complete display which has yet been given of the guilt and misery which has prevailed in France since the regenerating year 1789. No other writer has so completely laid open the interior of that horrible dungeon, which ignorance and villainy have painted to

* It forms a peculiarly excellent comment on the palliations of French enormities, published by Miss Williams, and therefore we are happy to place them together.

foreign nations as a temple of liberty. The truth of his statements cannot be disputed. They are in general founded on the republican state papers themselves. Where they have not that support, they are so precise in names, dates, and circumstances, that it would be easy to contradict them if they were false; and as they are uncontradicted by those who had the greatest interest to contradict them, we must conclude that they are true. Nor would the ordinary allowance for exaggeration much affect the general result in such a vast body of crimes. It would amount to little more than the error of a few miles in a calculation of the distance of a fixed star. And as a further support of this writer's veracity, it is to be remembered, that he is always a witness against those democratical opinions which he himself still entertains. Upon the whole, the facts of this collection will be very valuable to the historian; and if some sensible man were to separate them from the declamations, they might at present be made useful for undeceiving some of the ignorant worshippers of French liberty.

Our limits will admit only a very short summary of so voluminous a work. The two first volumes consist of a dictionary of persons condemned to death during the revolution. The list is confessedly very imperfect, for it was utterly impossible to collect the names of all those who were put to death by the revolutionary tribunals, military commissions, &c. who filled every village in France. But imperfect as it is, and exclusive of assassination and massacre *without forms*, this list of judicial murders amounts to 12,000! Be it remembered, that every one of these TWELVE THOUSAND CONDEMNATIONS was for a pretended state crime, and that not one had any relation to any of the ordinary offences that disturb society. If we add the colonies, which are not included in this list, and those obscure condemnations which no industry could collect, the number of pretended state criminals put to death cannot be less than 20,000! the whole of whom perished within six years, and the far greater part within two. Let the apologists of the French Revolution produce any fact like this in history. After so horrible a catalogue, it is no wonder that even this writer begins his third volume with the following words: "I have dared—Let the impartial read—They will be convinced of the necessity of no longer revolutionizing." The third volume contains a narrative of the crimes committed under the government of the Constituent Assembly during a period celebrated by the advocates of France, as the peaceful reign of philosophy and humanity. It appears that under these philosophic lawgivers there were at least 3500 persons assassinated or massacred (independent of the judicial murders) during a period of less than two years and a half;

that among these, there were twelve women and TWENTY-TWO CHILDREN; and that there are judicial proofs of the murder of many of them having been attended with circumstances of cannibalism, which we have too much respect for the feelings of our readers to attempt to state. To complete our idea of this *philosophical* government, we have only to add, that not one of these THREE THOUSAND murders was punished. This impunity is not, however, to be ascribed to the inactivity of the Assembly. For, during the same period, they detected sixty-six pretended royalist conspiracies, and passed 2,557 laws. It is almost unnecessary to speak of inferior crimes. As a specimen of them, however, we may state, that in one small province of France (the Maçonnais) during the month of August, 1789, seventy country seats were burnt! Such then was the condition of France during the golden age of the revolution, before the genius of liberty had been exasperated by any foreign war; such were the crimes perpetrated at a period, when they could be ascribed to no cause but to the anarchical and immoral maxims of the new philosophy, and to the wickedness of those governors who were thoroughly imbued with that detestable system. This period of the French Revolution is of great importance to the formation of a right judgment of the tendency of what is now called philosophy. A fair experiment was then made on its principles. They were unmixed in their operation with any other cause. They were undisturbed by any foreign force. They produced, in thirty months, THREE THOUSAND FIVE HUNDRED UNPUNISHED MURDERS, committed on political pretexs, by private individuals, without any show of judicial forms. A result unparalleled in the history of the weakest government in the most barbarous age or country of the world. After such a result, we cannot but congratulate those gentlemen who still boast of their adherence to the *original principles of the French Revolution*.

The fourth volume contains the crimes of the second, or Legislative Assembly. It is not very necessary to enlarge on this part of the subject, as there are not many Englishmen, at least among those who can read, who carry their infatuation or effrontery so far, as to profess any reverence for that banditti who disgraced the name of a Legislative Assembly. As there are still, however, a few who admire the *Brissotins*, and who reverence the memory of the virtuous Roland and his immaculate wife, it may be fit to apprize them of the true character of the objects of their worship. During the eleven months' reign of the *Brissotin* faction who prevailed in the Assembly, called Le-

gislative;

gislative, 8,000 persons were assassinated or massacred*, exclusive of those who fell in war, or who were put to death under judicial forms by pretended tribunals. Far from punishing any one of these EIGHT THOUSAND MURDERS perpetrated within eleven months, the philanthropic faction of the *Brissotins*, after long investigation, and with a full knowledge of the facts, pardoned the assassins of the *Glaciere* of Avignon, whom they afterwards brought to Paris to be employed in the butchery of the 10th of August.

The fifth and sixth volumes are employed on the crimes of the National Convention. Here the infinite multitude bids defiance to calculation. A few well-attested examples will give some faint idea of the whole. The crimes of Carrier are among the best authenticated of the Revolution, because he underwent a long trial, in the course of which his atrocities were fully and minutely proved. During his mission at Nantz, it appeared that he ordered to be shot or drowned 32,000 persons within the space of four or five months; of whom, 264 women and 500 children were shot, 500 women and 1,500 children were drowned! In the unhappy city of Lyons, 1,674 houses were demolished, and about 31,000 persons of all ages and sexes put to death. One of the deputies in mission to that wretched city was Fouché; now Bonaparte's minister of police, whose anti-chamber must suggest many pleasing recollections to the surviving merchants of Lyons, who may be obliged to attend his levees for the protection of what yet remains of their commerce. It is useless to pursue this detail of blood any further. If we had not already done enough, we should have laid before our readers the history of Tallien, who has, it seems, accumulated an immense fortune from the spoils of those whom he caused to be murdered, and from the bribes of those to whom he sold their lives; and who, after having proceeded from the massacres of Paris to the massacres of Bourdeaux, and from the massacres of Bourdeaux to the massacres of Quiberon, was at length received by persons of considerable station in England, as a foreigner entitled to respect and hospitality from the English nation! Upon the whole, the number of persons who perished by assassination and massacre, under the National Convention, is stated by this writer to be about

* The massacres in the prisons of Paris, in the first week of September, 1792, are in Prudhomme's calculation taken at 1400. Much more accurate accounts make them 4000. Prudhomme had an interest to understate them, for he had praised them in his Journal when they were committed.

100,000 in Europe, and in the Colonies * 14,000 whites. In La Vendee, which was too bloody not to form a separate article, the whole number of human beings destroyed is supposed by him to be 900,000. To suppose that 800,000 of these perished in the field of battle, or in the heat of pursuit, is a very large calculation. One hundred thousand persons, therefore, may reasonably be supposed to have been put to death in cold blood in La Vendée, besides those who suffered by the judgment of pretended tribunals. The general result therefore is, that **THREE HUNDRED AND THIRTY-FIVE THOUSAND PERSONS** were put to death in France without any form of trial, and not in battle or pursuit; consequently in the way which the judgment and feelings of all mankind acknowledge to be **MURDER**; that a very great proportion of this vast multitude of human beings murdered, were old men, women, and children; that a majority of them were members of those unarmed and inoffensive professions, who are even spared by the humanity of civilized war; that many of these murders were aggravated by the most savage cannibalism; that all these cruel and aggravated murders are still unpunished, and some of their instigators are now in stations of great power under the present French government; and that the whole of this unparalleled slaughter passed within six years and a half, between the 1st of May, 1789, and the 1st of October, 1795.

We cannot conclude this horrible, but instructive survey, without again expressing our wish that this book may be abridged, which may be done without much labour, by the omission of the impertinent and insufferable declamations with which it abounds, that the facts which it contains may warn all nations against the arts of those whose language is liberty and humanity, but whose object is tyranny and murder.

ART. VI. *Poems.* By George Dyer. 8vo. 7s. Longman and Rees. 1801.

WE have borne frequent and willing testimony to the poetical taste and talents of Mr. Dyer. To many of his sentiments we avow the most open and direct hostility, but we are nevertheless zealous to do him ample justice. This volume

* Those who read Mr. B. Edwards's account of St. Domingo, will not think this calculation exaggerated.

is one of three hereafter to be produced, and professes to confine itself to lighter subjects. The second and third is to take a bolder flight and more majestic measures, and be consecrated; alas! how has the name been abused, Divæ Libertati. From the first volume we insert a short specimen.

“ *Written in the Cloisters of Christ-Hospital in London.*

I.

Now cease the sad complaining strain,
 Now hush'd be PITY's tender sigh,
 While Memory wakes her fairy train,
 And young delight sits laughing by;
 Return, each hour of rosy hue,
 In wreathy smiles, and garlands gay,
 As when on playful wing ye flew,
 When every month was blithe as May;
 When young Invention wak'd his mimic powers,
 And Genius, wand'ring wild, sigh'd for enchanted bowers.

II.

Then too in antic vestment dress'd,
 Pastime would blithsome trip along,
 Throwing around the gibe, or jest,
 Satire enrhymed, or simple song,
 And merry Mischief oft would weave
 His wanton tricks for little hearts,
 Nor love his tender votary grieve,
 Soft were his hands, nor keen his darts:
 While Friendship felt th' enthusiast's glow,
 Would give her half of bliss, and take her share of woe.

III.

And though around my youthful spring
 Many a low'ring storm might rise,
 Hope her soul-soothing strain would sing,
 And quickly brightened up the skies;
 How sweetly pass'd my youth's gay prime!
 For not untuneful was my tongue;
 And as I tried the classic rhyme,
 The critic school-boy prais'd my song.
 Nor did mine eye not catch the splendid ray,
 That promis'd fair to gild Ambition's distant day.

IV.

Ah! pleasing, gloomy cloister shade,
 Still, still this wavering breast inspire!
 Here lost in rapturous trance I stray'd,
 Here view'd with horror visions dire:
 For soon as day dark-veil'd his head,
 With hollow cheek, and haggard eye,
 Pale ghosts would flit from cold death-bed,
 And stalk with step terrific by:
 Till the young heart would freeze with wild affright,
 And store the dismal tale to cheer a winter's night.

V.

Yet, ah! what means the silent tear?
 Why e'en mid joy this bosom heave?
 Ye long-lost scenes, enchantments dear!
 Lo! now I wander o'er your grave.
 —Yet fly ye hours of rosy hue,
 And bear away the bloom of years!
 And quick succeed ye sickly crew,
 Of doubts and pains, of hopes and fears!
 Still will I ponder Fate's unalter'd plan:
 Nor, tracing back the Child, forget that I am Man."

The whole work will be published by subscription, and we scruple not to say, that the lovers of poetry will find a great deal to admire and approve; though they who think as we do, will occasionally think the author's enthusiasm misdirected. Mr. Dyer however professes not to enter into party politics; and we are pleased to observe in a few of the Poems which are here reprinted, some passages altered, and others suppressed, which in their former state were justly exceptionable.

ART. VII. *The Geographical System of Herodotus examined and explained, by a Comparison with those of other ancient Authors, and with modern Geography. In the Course of this Work are introduced Dissertations on the Itinerary Stade of the Greeks, the Expedition of Darius Hystaspes to Scythia, the Position and Remains of ancient Babylon, the Alluvions of the Nile, and the Canals of Suez, the Oasis and Temple of Jupiter Ammon, the ancient Circumnavigation of Africa, and other Subjects of History and Geography; the whole explained by Eleven Maps, adapted to the different Subjects, and accompanied by a complete Index. By James Rennel, Fellow of the Royal Societies of London and Edinburgh, and late Major of Engineers and Surveyor General in Bengal. 4to. 11. 15s. Nicol. 1800.*

IT must be a satisfactory consideration to all the readers and admirers of Herodotus, that every more careful examination of the places which he describes, confirms the accuracy of his detail, and the truth of his assertions. He has been accused by some of malignity, by others of credulity, by many of exaggeration, and by not a few of wilful falsehood; but if much of his narrative, which has for so long an interval of time been thought dubious, is finally found to rest upon the basis of truth, we must necessarily be induced to afford him a more enlarged portion of our confidence, and to receive with reverence rather than distrust such parts of his work as may not hitherto have admitted of circumstantial investigation. With
 respect

respect to his geographical observation, he has at length met with an apologist, more qualified to do him justice, than the whimsical production of H. Stephens, interlarded as it is with fables and falsehood. The character of Major Rennel as a geographer rests upon performances, the excellence and utility of which are acknowledged through the world. We shall therefore detain the reader no longer than may be necessary to explain the plan and arrangement of the great work before us.

The author has undertaken and accomplished the correction of the ancient and modern geography of that part of Asia, situated between India and Europe; but his own words will best communicate what he has done, and what he means to do hereafter.

“ The author, several years since, undertook the task of correcting the geography, ancient and modern, throughout that part of Asia, situated between India and Europe: in effect, the great theatre of ancient history in Asia, as well as European commerce, and communication in modern times. His first object was to adapt the system formed to the use of statesmen and travellers: the next to apply it to the illustration of such parts of ancient military history, as were in his ideas deficient, from a want of the necessary aids of geography; and which have been, in a degree, supplied in latter times.

“ This task he has some time since performed to the best of his ability, as far as his stock of materials admitted: but the work had grown to such a size, that it would have been an act of imprudence in an individual, to venture on so great an expence as the execution of the work, in all its parts required; in the mean time, however, he has adventured so far, as to prepare the first division of it, consisting of the geography of Herodotus; and which, as preparing the ground for the remainder of the ancient geography, he now with great deference offers to the public accompanied with maps necessary to its explanation.

“ The remaining parts will consist of the ancient geography, as it was improved by the Grecian conquests and establishments; together with such portions of military history, as appear to want explanation. Maps of ancient geography, on scales adapted to the purpose, will accompany it, whilst the modern geography (in which the most prominent features of the ancient will also appear) will be contained in a large map, similar in size and scale to the four-sheet map of India already in the hands of the public. It may be proper to remark, that as the present volume forms a complete work of itself, so will each of the succeeding ones; they being no otherwise connected with each other than as being in the same series. The same is to be understood of some large maps that are to accompany the volumes, but will be too large to be folded into them.

“ A map of positions, intended to explain and to preserve the ground-work of the whole geographical construction, will be added. One principal use of this is to preserve, in their original and unmixed state, the authorities collected from a great variety of sources; and which may aid the construction of future systems of geography, although

though a part of the materials may be superseded by those of a better kind; in which case the geographer, discarding such portions as he finds necessary, may be enabled to make his own use of the rest in their original state. Were they to be found only in a mixed state, as in the geographical maps, without discrimination of quality, and most probably divested of their originality, by having been formed into a general mass with others, they must either be employed in future, to a disadvantage, or again sought out; and if found at all, with great and unnecessary loss of time to the community of science. This portion of the work then will form, in the least possible room, and at the least expence, a great depot of the materials of geography for future times." P. vii.

Such is the vast and comprehensive plan of this able geographer; to which this volume, which extends nearly to 800 pages, is only a kind of Introduction.

The book is divided into twenty-six sections, in which Europe, Asia, and Africa, as described by Herodotus, are severally investigated and discussed. The first section exhibits some preliminary observations, highly honourable to the character of Herodotus. This ancient historian obviously considered the whole habitable earth as one vast continent, and Europe, Asia, and Africa as divisions of that continent. His geography principally relates to the two latter divisions, and with respect to these portions of the globe in particular, Major Rennel shows that every succeeding discovery seems to confirm the accuracy of his observations, as well as to establish his character for veracity. Indeed, the imputations against him with respect to veracity, seem principally to have arisen, as is here well and forcibly observed, rather from negligence on the part of his readers, than from the historian's voluntary error. It has not been sufficiently distinguished when Herodotus speaks of what he actually describes himself to have seen, and when he relates what he professes only to have heard. To science, properly so called, he made no pretensions, nor does he undertake geometrically to define actual distances and dimensions; but his account of relative positions is important, and generally true. His errors have been copied by every succeeding geographer down to Pliny; and some indeed, as, for example, Eratosthenes and Strabo, have wandered still more widely from the truth. On the whole, he is here represented in the most favourable point of view, as an historian, geographer, and moralist.

The second section treats, very much at length, on the itinerary stade or stadium of the Greeks, which he proves to differ materially from the Olympic stade of 600 Grecian feet. The author represents the Grecian stade to be often confounded with the Roman, but that it seems to have varied only with the judgment of the individuals who computed the distances, of which
numerous

numerous examples are cited from Herodotus, Pausanias, Xenophon, and other ancient writers. The shortest space assigned to the itinerary stade is that calculated from the measures of Xenophon, of which 750 are equal to a degree. That of Herodotus is rather longer, and gives only 732 to a degree. The longest is that of Polybius; 696 of his stades amounting to a degree. The mean stade, deduced from the measures of eight authors, is that of $717\frac{5}{8}$, or 718 to a degree; which makes each stade equal to $505\frac{1}{2}$ feet, English measure. As a pace must have been the elementary part of itinerary measure, and as the natural pace, that is, the return of the same foot, is nearly about five feet, the author thinks it probable, that the stade in ordinary use was 100 of these paces, or 500 feet; which comes within two feet of the mean stade above remarked. All this deduction is singularly acute and valuable.

The author enters more immediately upon his subject at the third section. This, and the four which succeed, are confined to the description of Europe, as represented by Herodotus, and more particularly with respect to Scythia.

From this part, we shall make an extract, with which we shall conclude our observations for the present month.

“ To return to the Scythians of Herodotus. It will appear, when the countries on the east of the Mæotis and Tanais are described, that he speaks of a nation of Scythians, who, according to the circumstances of the description, should have occupied the *Desht Kipzak*, at the head of the Caspian Sea, together with a large proportion of the Steppe, now in the possession of the Kirgees tribes; and these he styles the Scythians, who had seceded from the Royal Scythians, at the Mæotis;—Melp. 22.

“ It is obvious, however, that if this statement was true, the country assigned by our author to the Massagetæ on the borders of the Jaxartes (and Aral taken by him and others for part of the Caspian) would be confounded with the space assigned by him to the *seceding* Royal Scythians, and which error, from his incorrect ideas of relative position, he might not be able to detect. Either then he erred in extending the lands of these Royal Scythians, too far to the east, or he has confounded them with the Massagetæ; and as he wrote from the information of others, and perhaps also, from very vague notices, it is not altogether improbable, that the Royal Scythians might be a tribe of the same nation with the Massagetæ at the Jaxartes: in which case, the story of Aristeas, which makes the Issedones to drive the Scythians westward, would be more probable than the other story, of the Massagetæ driving out the Scythians; since the Massagetæ and Scythians would be tribes of the same nation.

“ At all events, the Royal Scythians at the Euxine, and those who, from the description of Herodotus, are placed in the *Desht Kipzak* and Steppe, are confessedly of the same nation; the doubt remaining is, whether they occupied likewise the seats of the Massagetæ? The *Desht Kipzak* indeed may have been their original seat, in which either

a part of the nation remained at the first migration; or to which a colony might return after the nation was settled at the Mæotis. The Kalmucs in their late migration did no more than return to their former seats, near the Palkati Nor*.

“ It is a question, which perhaps can never be determined, whether the Massagetæ, or Scythians of the Jaxartes, and those of the Euxine, were of the same stock; but it appears highly probable that they were: and the seeming doubt of our author, whether he should class the Massagetæ with the Scythians, Clio, 201, 215, 216, furnishes in our idea some proof of it. The similitude in point of manners and customs between them, gave occasion to the ancients (though at a somewhat later date than the time of Herodotus) to apply the name of Scythians to the Massagetæ, with whom they became later acquainted. We confess, that we cannot help regarding these notices on the whole, as tending to a proof that the Massageteran Scythians were the most ancient of the two, and probably the ancestors of those at the Euxine. The story of Targitaus seems to respect Turkestan, rather than Euxine Scythia; and Targitaus, if meant for Turk, should have been the common ancestor of all the Scythians†.

“ It is unquestionable that there is a great similitude in many of their customs, and which can only be referred to imitation. We shall enumerate a few of them.

“ Not to mention the Nomadic life common to both, since it might also have been followed by others in North Asia, we shall only observe,

“ 1. That the clothes and food of the Massagetæ, resemble those of the Scythians, Clio 215.

“ 2. That both nations lived in waggons, or carriages, Clio 216; Melp. 46, 121‡.

“ 3. They fought chiefly on horseback; Clio 215; Melp. 46, 136, and,

“ 4. That they sacrificed horses to their deities; the Massagetæ in particular, to the sun. “ They sacrifice horses to the sun, their only deity, thinking it right to offer the swiftest of mortal animals to the swiftest of immortal beings.” Clio at the end. See also Melp. 61.

“ It however happens unfortunately, that Herodotus is much too brief in his account of the customs of the Massagetæ, to allow any

“ * Nor signifies lake or sea.

“ † Diodorus lib. 2. C. 3. derives the Massagetæ, Sacæ, and Arimaspi, from the same Scythian stock; which Scythians were first settled at the Araxes (no doubt Jaxartes is meant as well as by Herodotus) from whence they extended themselves westward to the Euxine and Mæotis, and finally beyond the Tanais: and eastward to the ocean. This account appears probable.

“ ‡ Justin remarks it also. He describes the Scythians generally as a pastoral people, living in waggons covered with skins, lib. 3. ch. ii. he adds, that “ the ignorance of vice has been of more advantage to them than the knowledge of virtue has to others.”

“ The circumstance of their living in waggons was so familiarly known, that Lucian speaks of it in his Toxaris.”

great scope of comparison; otherwise it is probable, that more points of resemblance would have been found*.

“ The Persians of the time of Xenophon, and the Parthians of later times, both of whom, but particularly the latter, being to be regarded as descendants of Massagætæ; whatsoever particulars we discover in the Persians and Parthians, that are akin to the Scythians, serve to shew a common origin between Massagetæ and Scythians.

“ Herodotus says, Melp. 70, “ whenever the *Scythians* (of the Euxine) form alliances, they observe these ceremonies: a large earthen vessel is filled with wine, into this is poured some of the *blood* of the *contracting parties*, obtained by a slight incision of a knife or sword: in this vessel they dip a *scymetar*, *some arrows*, a *hatchet*, and a *spear*, after this they perform solemn prayers, &c.”

“ Xenophon, Anab. lib. ii. says, that the commanders of the Greeks, and Artaxus (the Persian) took an oath not to betray one another, and to *become allies*, &c. which oath, “ was preceded by the sacrifice of a *boar*, a *bull*, a *wolf*, and a *ram*, whose blood being all mixed together in the hollow of a shield, the Greeks *dipped a sword* into it, and the barbarians a *spear*.” As the Scythians refined by becoming stationary in Persia, one may suppose that the blood of brute animals was substituted for human blood†.

“ Strabo absolutely calls the Parthians, *Scythians*, in his account of the origin of the city of Ctesiphon, p. 743, and in fact most of the ancient historians regard the Parthians as descendants of Scythians; that is, of *Massagetæ*, and there is no doubt but that the resemblance of character between the Massagetan race and the Scythians of the Euxine, led them to regard both as being of the same stock‡.

“ Justin, who seems to have known no other Scythians than those of the Euxine, to whom he refers whatsoever regards the Scythians at

“ * Herodotus relates of the *Massagetæ*, who had their wives in common, that the signal of retirement and privacy was the hanging up of the *quiver* of the individual before his *waggon*, Clio 216. Amongst the *Nasamones* in Africa, whose habits were nearly the same, a *staff* was fixed in the ground before the *tent*, Melp. 172. Dowe says, in his dissertation prefixed to his Indian History, p. 37, that the *Facquirs* of some part of India leave one of their *slippers* at the door, when engaged in certain visits, in which they are supposed to be privileged by the *sanctity* of their order. Some of our ancestors are accused of the same want of delicacy as the *Massagetæ* and the *Nasamones*; but we have no particular record of their domestic customs. Herodotus acquits the western Scythians of this practice, so contrary to decency and sentiment.

“ † The above modes are represented as *permanent* customs, in the above countries; but we find it practised *occasionally* in a more horrible manner in Egypt, Thalia 11, and by Catiline as told by Sallust.

“ ‡ In Melpom. 65, it appears that the Western Scythians (our ancestors probably) decided certain of their differences by combat, in presence of the king. This agrees exactly with one of our ancient customs; but we are daily getting rid of our *Scythian habits*.”

T t

large,

large, assigns them a high degree of antiquity: for he makes them more ancient than even the Egyptians. His arguments to prove it are very curious. He says, that Scythians inhabited an elevated tract, which was therefore fit for the reception of men, at an earlier period than Egypt, which had been covered with water; lib. i. c. i. But although much the same idea of the early state of Egypt was entertained by Herodotus*, yet he supposes, with much reason, Euterpe 15, that this circumstance does not make any alteration in the case, as the Egyptians would have migrated lower and lower down, as the newly formed land became habitable; wherefore the inhabitants of lower Egypt would have been drawn from upper Egypt (or Thebes) and Ethiopia. And according to him the Scythians themselves did not pretend to antiquity, since they affirmed that their country was, of all others, the last peopled. Melpom. 5.

“ Few tracks could be better suited to a pastoral life than the seats of the Euxine Scythians (the *Ukraine* and its neighbourhood) in which particular they had greatly the advantage of the *Eastern* Scythians. The soil was rich, and abundantly watered; and the grass, as Herodotus observes, Melp. 58, “ is of all that we know the fullest of moisture, which evidently appears from the dissection of their cattle.” They possessed the greatest abundance of provision, 59, and were of course very populous, 81, but were generally destitute of wood, 61. They held in abhorrence foreign customs, 76, and, like most of the eastern nations, kept no swine, 63; like other Nomadic nations, they were impatient of dependance, and possessed a great share of courage. Having no towns, and few cultivated fields, they could never be conquered. Our author regarded Scythia as a country exempt from the character of *absolute barbarism*, although surrounded by nations the *most barbarous*, and says, “ Even of the Scythians I cannot, in general, speak with extraordinary commendation,” Melp. 46. He has recorded their barbarous sacrifices to their deities, and at their funerals; their practice of scalping (which more than any other circumstance has fixed the character of barbarism on the American Indians) their horrid cus-

“ * His idea, Euterpe 4, *et seq.* being that all the tract below the lake *Mæris*, which is at the distance of seven days’ journey from the sea, had been formed by the mud of the Nile, and was no better than a marsh in the reign of Menes. See also his reasoning, in chap. 10 to 13.

“ † Bell speaks of the *fertility* of the soil, and *rich pasturage* of the *Ukraine*. He also says that there are good horses, and large black cattle, which afford as good beef as any in the world (Journey from Moscow to Constantinople).

“ Mr. Bell has (in the same journey) a curious remark respecting the nature of the river banks, in the line between Moscow and Ismael, on the Danube. “ By what I could observe (says he) all the great rivers, from the Wolga to this place, have for the most part *high lands* for their western banks, and *low, flat* ones to the eastward.” It should be remarked that his tract lay very far inland, and consequently very wide of Baron Tott’s.”

tom of drinking the blood of enemies, and making drinking vessels of their skulls*. If these are not the acts of barbarians, what are to be deemed such?

“ Notwithstanding some ambiguities, and apparent contradictions, in the geography of Scythia, Herodotus had certainly paid uncommon attention to the subject; and by the solemnity of his declaration, at setting out, we may suppose that he meant to be very impressive: for, after saying, Melp. 16, that Aristeas had gone no farther than the country of the Issedones, he adds, “ for my own part, all the intelligence which the most assiduous researches, and the greatest attention to authenticity, have been able to produce, shall be faithfully related,” and perhaps it has seldom happened, that a traveller who collected his information concerning the geography of so extensive a tract, in so casual a way, has produced a description in which so many circumstances have been found to agree †.”

It seems necessary to inform the reader, that Mr. Rennel candidly acknowledges that he is unacquainted with the original language of Herodotus; and that he has availed himself of Mr. Beloe's translation, from which he takes his extracts as occasion requires.

(To be continued.)

ART. VIII. *A Treatise on the Chemical History and Medical Powers of some of the most celebrated Mineral Waters; with Practical Remarks on the Aqueous Regimen. To which are added, Observations on the Use of Cold and Warm Bathing. By William Saunders, M. D. F. R. S. Fellow of the Royal College of Physicians of London, and Senior Physician to Guy's Hospital. 8vo. 483 pp. 8s. Phillips. 1800.*

IN treating his subject, this author first considers water in its purest state, and then as mixed with the various substances that impart those properties, whence it obtains the name of mineral or medicated water. Pure water is said, by the che-

* See Melpomene, 60, 64, 65, and 72.

† Our author says, Melp. 46, that amongst the Scythians and the bordering nations, there has been found no individual of superior learning and accomplishments, save *Anacharxis* the Scythian. See more of him in Melpom. 76, 77.

‡ Scythia, together with the nations bordering on it, and which are included in our author's description, comprized about half of the length of Europe, in the line between the *Tanais*, and the Bay of *Biscay*.”

mills, to be compounded of eleven parts of oxygen or vital, and three of hydrogen or inflammable air. It is the most general solvent in nature, and enters in a greater or less degree into the composition of almost all other bodies; but it is found in the greatest proportion in vegetable and animal bodies. The hardest part of oak loses, while converting into charcoal, three fourths of its weight. The part thus escaping has been found to be almost entirely water. Water is rarely found in a pure and unmixed state, for as it is capable, at different degrees of temperature, of dissolving the hardest substances, calcareous earths, and even siliceous, are not uncommonly found in combination with it.

In enumerating the substances found on analyzing water, the author begins with atmospherical air, of which most waters contain a portion equal to about one twenty-eighth part of their bulk. By means of this air, the respiration of fishes is carried on. If fishes be put into water that has been lately boiled, or distilled, and consequently from which the atmospherical air has been expelled, they soon die. Water, from which the air has been expelled by boiling, soon recovers it again when cold, by being only placed in an open vessel. All natural waters, springing from the earth, contain, Dr. Saunders observes, a portion of carbonic acid gas, or fixed air, in the proportion of about $\frac{1}{110}$ th part of their bulk. In some waters, the proportion of the gas is much larger, sometimes equalling, or exceeding the bulk of the water. It is by means of this gas that water is rendered capable of holding in solution several earthy and mineral substances, as lime, magnesia, iron. As this gas is but loosely united with the water, it is easily separated from it by boiling, and on its evaporation, the earthy and metallic parts are precipitated in the form of a powder. After describing the various other substances with which water is found to be impregnated, Dr. Saunders proceeds to treat, first, of "particular waters in common use, and then of mineral waters." Of waters in common use, the purest is distilled water. This is the lightest of all others, containing neither solid nor gaseous substances; it is, however, seldom employed to any extent in the preparation of food, or in manufactories, on account of the trouble and expence in procuring it in large quantities. The next in purity and lightness is rain water, which is, the author says, equal to distilled water for every purpose, except in the nicer chemical experiments. The next to rain, and nearly equal in purity, is ice and snow water. Spring water follows. The properties of this are various, according to the strata it has passed through before it emerges. River water is, in general,

ral, freer from air, and from saline, earthy, and other foreign impregnations, the further it has run from its sources.

“ Some streams, however, that arise from clean siliceous rocks, and flow in sandy or stony beds, are from the outset remarkably pure. Such are the lakes and rivulets in the rocky districts of Wales, the sources of the waters of the Dee, and of numerous other rivulets. Such are also, in general, the streams in Switzerland; the waters of which, Haller says, are purer than those of any other part of Europe that he has seen.”

The author proceeds next, in the fourth chapter, to treat of particular mineral waters, beginning with those that are most pure, or that contain the smallest portion of foreign matter. Among these, the Malvern and the Bristol Hot-well waters claim pre-eminence; Matlock, Buxton, and Bath follow. Under each of these heads, the author gives a description of the face of the country where the several springs are situated, the nature of the soil and productions, the taste and sensible properties of the waters, then their chemical analyses, and lastly their medical qualities, or the uses to which they are advantageously applied, whether taken internally or used as baths. The following may serve as an example of the execution of this part.

“ The Malvern water may be considered as the best specimen that we possess of a remarkably pure natural spring, which has acquired a high reputation as a medicine: there are several others in this, as in most other countries, which have arisen to great consequence, and have been in like manner celebrated in the cure of inflammations of the eyes, scrophulous sores, and all cutaneous eruptions. Indeed it appears natural, in these unsightly and often loathsome disorders, for the sufferer to repair to the purest and most copious source of the cleansing element water, whose refreshing coolness is so powerful in allaying irritation. One more example of this class deserves some notice, for the celebrity which it formerly enjoyed on this account, and the sanctity attached to its waters.

“ Saint Winifrede’s well, in the parish of the town of Holywell, in the county of Flint, is one of the finest and most copious springs in the kingdom*. It rises out of the lower extremity of a limestone rock, and boils up with great vehemence through the crevices of a handsome stone reservoir. This is enclosed in a beautiful polygonal building, of the form of a temple in Gothic architecture, dedicated to the tutelary saint of the fountain, which preserves its source from accidental pollution. From the spring head it flows into a spacious bath, neatly constructed of stone, and overflowing thence, it pursues its

* See Pennant’s *Tour in North Wales*, and the *History of the Parishes of Whitford and Holywell*, by the same eminent author.”

course in a deep stony channel, and forms a considerable stream; which, in the short course of two miles to the Dee, where it terminates, is made eminently subservient to the purposes of manufacture, by turning the machinery of corn mills, cotton mills, and especially the vast and numerous works in copper and brass of the Anglesea copper company.*†

“ Saint Winifrede’s well is a remarkably clear, pure, well-tasted water, and is used by the inhabitants around for all domestic purposes. A century ago, the virtues of this noble spring were more celebrated than they are at present, and the town of Holywell, then chiefly known for its possessing this natural treasure, was crowded with visitors from every part of North Wales. Though its utility now is principally confined to the inhabitants, and to the purposes of manufacture, there is no reason to doubt of its medicinal efficacy in the disorders before mentioned, which are precisely those for which the Malvern spring is now frequented.” P. 109.

The next class of waters noticed are the simple saline waters, the Sedlitz, Epsom, Sea, and Seltzer waters.

“ Seltzer water is the only example which we possess of a water, saline, alkaline, and at the same time highly acidulated. Most of the other strongly carbonated waters, are more or less chalybeate, and no other of the saline waters contains so much carbonic acid.

“ The effects of this water, when drank in moderate doses, are to raise the spirits, and encrease the appetite; it produces no particular determination to the bowels, as its saline contents are in very small quantities, but it pretty certainly encreases the flow of urine. It is chiefly to the strong impregnation with carbonic acid, and to the small proportion of soda which it contains, that we are to look for the explanation of the very important benefit which is derived from it in a variety of diseases.” P. 230.

Next follow the chalybeate waters, as the Tunbridge, Spa, Pymont, which are the most simple of this class; then the Cheltenham, Scarborough, and some foreign waters, which, besides iron, contain a portion of purging salts in their composition. The last class of mineral waters is the sulphureous, or those which are so strongly impregnated with sulphur, united either to hydrogen, or to an alkali, or to both, as thereby to acquire very sensible qualities of smell and taste, and to become powerful agents on the human frame. The principal of these

* * See Aikin’s Tour in North Wales.

† † It is a singular circumstance that mill wheels, and other machinery, if made of wood, are rotted remarkably soon by remaining in this water. This is found to be owing, as Mr. Pennant observes, to a species of moss which attaches itself to the wood, and for the production of which this water appears unusually favourable. This inconvenience has obliged the manufacturer to use cast-iron water wheels.”

are the Harrowgate, Moffat, Aix, Borset, and Barege. In analyzing the Harrowgate water, it has been found, that

“ Characters written on paper with a solution of acetated lead, when plunged into the fresh water, are soon made visible and rendered nearly black. The same happens even when the paper is only held over a glass of the water, but it requires a longer time to produce this change. These circumstances shew that sulphur is both contained in the water, and is evolved from it in a gaseous form.” P. 322.

The volume concludes with observations on simple water, used as a common beverage; on the effects of bathing in river or sea-water, and with *some general Remarks on the Contents of Mineral Waters and their Operations*. These will be read by the medical practitioner with great advantage, as will the whole volume; which, comprising all the most valuable observations of preceding writers, contains a larger mass of useful information on the subject than can be found in any other publication.

ART. IX. *Dr. Gill's Reasons for Separating from the Church of England calmly considered**, in a Letter to a Friend. 8vo. 1s. 12mo. 6d. Rivingtons. 1801.

THIS pamphlet is the production of an elderly clergyman of Bristol, we understand, very learned, yet very modest, and with some difficulty induced to publish it. The work, which he has answered, has been lately reprinted in London, and industriously circulated at Bristol; bearing upon its head the boast of being unanswerable, and so stimulating even diffidence itself to answer it. The reply however is professedly and actually “calm,” but loses not its arguments in its professions, and dissipates not its spirit in its calmness. The author appears to us as sensible in his vindication, as he is found in his attachment to the church; and, as our attachment is the same with his own, we shall dwell circumstantially upon his vindication.

“It deserves to be remarked,” as Mr. Harte (for such is his name, we understand) very justly observes, “that all the congregations of Dissenters in our land, though they profess to be so many individual churches, intirely distinct from, and independent of, each other, form nevertheless one common and complete body. This is tacitly confessed in the publication before us. For it does not exhibit (what might na-

* Dr. Gill's Reasons form a small tract; reprinted at present to increase dissent.

turally have been expected) the reasons of the *Baptists* as drawn up by the late Dr. Gill, for separating from the church of England; but of the Dissenters at large: which view of the publication is justified, not only by its title," as the *Dissenters'* reasons for separating from the church of England; "but by every page of its contents. This, as well as the particles 'we' and 'us,' adopted throughout the pamphlet, implies that it is a work executed by a corps of delegates, selected from the several different denominations of Dissenters; and that, notwithstanding their declarations of mutual independency, they are in reality one general collective society, united together by a common tie opposed to that of the church of England, commonly called the *DISSENTING INTEREST*. So that, however they may be contradistinguished from each other by different creeds or theological systems (Trinitarianism, Arianism, Socinianism, &c.) yet, like the several inter-columniations of the rotunda at Rome, they are firmly connected and consolidated in one central dome."

This observation is as judicious in its progress, as it is ingenious in its close.

Mr. H then proceeds to discuss the reasons, and we attend him with pleasure; selecting only a few out of the many arguments, that from the very weakness of the reasons cannot be particularly pleasing.

"The first reason assigned for dissenting," he observes, "is a mere fallacy; and proves more than the Doctor would have maintained or relished. For whilst it attempts to demonstrate, that the church of England is not a church of Christ, because it is *established* by an Act of Parliament; it also demonstrates, that every dissenting body of Christian professors is *not* a Church of Christ, because it is *established* by an act of Parliament; it also demonstrates, that every dissenting body of Christian professors is *not* a church of Christ, because it is *tolerated*, nay *ESTABLISHED*, by an act of Parliament. It is therefore what is here called a *parliamentary* church; and it is as much "supported by worldly power and policy" as the church of England. What the celebrated Earl Mansfield pronounced from the Bench in Westminster Hall, in the case of Allen Evans, Esq. deserves to be universally known; viz. "The Toleration Act renders that which was illegal before, now legal; the Dissenter's way of worship is permitted and allowed by this act; it is not only exempted from punishment, but rendered innocent and lawful; it is *ESTABLISHED*; it is put under the *protection*, and is not merely under the connivance, of the law." See the Gentleman's Mag. for February, 1771."

This argument is decisive as an *argumentum ad hominem*, against a reason which would allow no church to be Christian, but what was in actual rebellion to the existing authorities.

"If to the fourth reason we allow all the validity for which they contend, with respect to the separation of the Dissenters from those parish-churches, where nothing but morality resounds from the pulpit; yet how can it be a vindication of their conduct in those, where by their present confession is preached the pure gospel of Jesus Christ?

"But

“ But we retort the weapon with which we are assailed, and affirm that so arguing they criminate themselves. For the Gospel is by no means preached by every dissenting minister; as it ought necessarily to be before this fourth accusation, which is unanimously brought forward by the whole body of the Dissenters, can found a reason for the separation of them all from the establishment. For by many of their ministers are inculcated the principles of Pelagianism, Arianism, and Socinianism; and morality is exalted on the ruins of the saving truth.

“ But the members of the church of England have this great advantage, that though the officiating minister should in his sermons either withhold or pervert the truth, yet they constantly hear it proclaimed in the lessons, psalms, epistles, and gospels, exhortations, creeds, confessions, supplications, and thanksgivings, which invariably claim their attention: at every season of public worship. Thus, while in many parish-churches the light is obscured, in many meeting-houses (through the want of an orthodox liturgy) it is totally extinguished. Twilight is better than midnight darkness. The heterodox minister, if unconfined, will always address heaven with heterodox prayers.”

So far this argument appears like what is cited before, an *argumentum ad hominem*. But besides this, it instantly proceeds rising to a much higher pitch,

“ the grand business, the primary employment of any number of people religiously assembled, is the worship of Jehovah, founded on evangelic principles. Preaching is only the act of a single man; and is in its nature subordinate to the transactions of a whole congregation. Every gospel-church is properly a school of Christ; and the members thereof are his disciples, his scholars, his pupils; and in this school they are trained up for the future performance of religious acts, that are yet more spiritual and sublime. For in heaven the saints are always to be engaged, in the various exercises of homage and adoration before the throne; and therefore it is necessary that they be previously qualified for it by exercises of a similar nature on earth. And forasmuch as it is the object of divine worship here below, to kindle in the human breast through grace the *spirit* of devotion; and as confirmed habits of every description, in temporal as well as spiritual things, are produced by a repetition of single transitory acts; these considerations stamp on our Evangelical Liturgy an inestimable value, and give to our church under the worst of preaching an infinite preference, before the mode of worship in many of the dissenting congregations; and prove that she may at all times be justly regarded as a pillar and ground of the saving truth, and a nursery of souls unto Christ.”

The reasoning is as judicious as it is religious.

“ It is grievous,” adds Mr. H. under this head, “ to see the ghost of the Bartholomew-act, in 1662, brought on the stage, for the purpose of inscribing a new and indelible stigma on the forehead of the church of England, after a long lapse of near 140 years. For if it were delineated in all the glowing colours that ever the most furious bigot could employ; how can it constitute a reason, why any man should withdraw himself from the communion of our church in the present day,

day, or vindicate the conduct of those who withdrew in the reign of Queen Elizabeth?

“ But that act of uniformity did not deserve to be blackened with all that atrocity of character, in which it is now exhibited to public view. For many of the “ two thousand godly and faithful ministers” (as they are here styled) “ were turned out of their livings,” NOT because “ they were determined to give honor to Jesus Christ as King in Zion;” but for this reason among others, because they had been unjustly inducted into them during the late troubles and confusions, by the expulsion of those clergymen who were the lawful possessors of them. As one illustration of the cruelties exercised on the regular clergy at that time, we refer the reader to a book, intituled *HARD MEASURE*, written by Bishop Hall, a man whose deep piety, extensive erudition, and exemplary conduct, ought to have secured him from every outrage, and whose memory will inherit the veneration of the latest ages.”

“ They who coolly and dispassionately advert to the reason of things,” subjoins Mr. H. in favour of *kneeling* at the Eucharist, “ will readily acknowledge, that no bodily gesture or attitude can be more expressive, both of a deep humiliation, and of an ardent gratitude for a mercy of the greatest magnitude, than that of kneeling; and therefore none more proper for lost sinners, in their solemn commemoration of Christ's death and sufferings. And it may be reasonably asked, by church of “ England worshippers, is the posture of *kneeling* abused to idolatry” in the present day? The Doctor being dead, we challenge all his advocates to produce one single instance of so absurd a crime.

“ If after all the posture of *sitting* be insisted on, as a necessary thing; then be it known and remembered, that it was first introduced into the church (as Wheatley informs us) by the *Arians*, who, denying our Lord's divinity, claimed the right of being on an equality with him at his own table; and that the *POPE* always receives the Lord's Supper *SITTING*, as St. Peter's successor and Christ's vicegerent; and consequently, that this ceremony is an open and explicit sanction to his usurpations” and their heresies. “ —From hence let it be remembered, to which party [the charge of] Popery attaches; the Church of England, or the Dissenters. But surely they, who would conform to our Lord's practice with a punctilious exactness, ought by all means to celebrate this ordinance in a *reclining* posture, and on *couches*; for that was the custom of the Orientals at their meals. They ought also to eat *unleavened* bread. They ought also to confine its celebration, to the evening *after supper*, and *to an upper room*. At the same time let them, on their principles, reconcile our Saviour's accommodation of himself to the Roman (that is, Pagan) custom of discumbency on a bed, to the unbending rigour of the Mosaic law, and with the express command of God in the original institution of the Passover, *Exod. xii, 11*, “ Thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste,” all which circumstances were descriptive of a standing attitude.

“ It will be a satisfaction to every candid reader,” Mr. H. says, afterwards, concerning the obligation laid by the state, not the church, upon

upon all who qualify for offices in the state to receive the Eucharist, "to peruse the following extract of a pamphlet, intituled, "The Danger of repealing the Test-Act, in a Letter to a Member of Parliament from a Country Freeholder;" being spoken of with approbation, and recommended to the attention of Dissenters, by the editors of the Monthly Review, in their first volume for the year 1790. The author, in his reply to the objection, that "this law encourages the unprincipled to prophane a sacred ordinance of religion," says, "the time was when I lamented this as a serious evil. The rubric of the church, I thought, empowered the minister to refuse the sacrament to the notoriously unworthy; and yet I conceived that an action would lie against him if he rejected any one, whatever his moral character was, who was qualifying himself for an office. Here I thought the minister laid under a very disagreeable and cruel dilemma. But maturer thought has altered my opinion. The consideration of worthiness is a point, that lies between God and a man's own conscience. The minister's business is to instruct and admonish; the guilt of profanation belongs to the unworthy communicant. The minister, ignorant as he is, not only of the hearts but of the *secret lives* of mankind, cannot discriminate between the good and the bad; and, if he could, it is a power not to be trusted to him, unless we invest him too (as the Pope invests his emissaries) with *impeccability*."

The reasoning here cited by Mr. H. and recommended by the Monthly Review, we think to be just and true; to the preclusion of all objections from the Dissenters, and to the removal of all scruples in the clergy. The power given by the rubric is withdrawn by the law, as too formidable to the laity, and too dangerous to the clergy.

We would willingly adduce some more of Mr. H.'s arguments; though we have already inserted several. Yet we cannot refrain from citing one more, because it is both short and comprehensive, convincing and lively.

"The absurdity of refusing to" do what Dr. Gill argues for refusing, to "submit to other ceremonies, which in their own nature are neither good nor bad, but indifferent," may be illustrated by the following case.—Captioso was born of Christian parents within the pale of the Church of England; and was solemnly admitted a member of her communion, by the rite of baptism. But on his arrival at the years of discretion, having been biassed by conversation with persons of a different persuasion, he observed some ceremonies enjoined by our rubric, which he could not intirely approve; particularly the requisition, that both the minister and the people should always rehearte in public the Apostle's Creed in a standing posture. The injunction indeed, intrinsically considered, was neither good nor bad, but perfectly indifferent. Yet, receiving no sanction from the exprefs letter of Scripture, and having originated in human authority, it became an unlawful and nefarious practice. And why should he in a matter of such unspeakable importance, by a tame submission to a papistical priesthood, expose himself to the risque of being damned for ever? He, therefore, in bounden

bounden duty, quits the communion of our church, and conscientiously plunges into the sin of schism for the salvation of his soul."

The tale is happily conceived, is humourously told, and carries conviction in every point of it. But, as the author subjoins, "N. B. This illustration, *mutatis mutandis*, is applicable to almost every one of the eleven reasons," assigned by Dr. Gill for dissenting, which are thus exposed, all of them together, by Mr. H. in his reply to the ninth.

On the whole, we recommend with warmth the present pamphlet to our readers, as equally sober and lively, as at once convincing and confounding; convincing the modest Dissenter, and confounding the petulant; as judicious, rational, and religious.

ART. X. *A Dissertation on the Oriental Trinities; extracted from the Fourth and Fifth Volumes of Indian Antiquities: with all the Plates in those Volumes illustrative of the Subject. By the Author. 8vo. 14s. White. 1800.*

THE occasion of this republication, in a separate form, of a considerable, and not the least valuable or interesting, portion of the Indian Antiquities, is explained by the author himself, to be the great demand for the two particular volumes in which the doctrine of the Asiatic Trinities is discussed, a demand, he observes, considerably increased since the warm commendation of that part of the work by the Bishop of Lincoln, in his Elements of Christian Theology. To gratify those, therefore, to whom it might be inconvenient to purchase the greater and now perfect work, necessarily from its magnitude, and the numerous engravings (nearly *thirty* in number, on quarto plates) dispersed through the seven volumes, bearing an high price, is the author's declared object; but a small edition only has been printed, that the production, from which it is extracted, might not be injured in its sale by the excision of so large a branch. In it will be found the whole of the plates, either on wood or copper, that were intended to illustrate the subject in the original publication; and it would be injustice to the views and intentions of the author, in subjecting himself to the great expence and hazard of printing the volume, did we refrain from an hearty approbation of them, or recommendation of it to the public, that he may be exonerated from the expence thus voluntarily incurred. We have no doubt there are many excellent persons, indifferent to various other subjects

subjects of the author's learned enquiries, and situated, in regard to their circumstances, as expressed in the prefatory advertisement to the volume, who yet, from a conviction of the truth of this fundamental doctrine of the church, and that the arguments, deducing it from the Hebrew patriarchs, are of much strength and validity, after those drawn from the Scriptures themselves, would wish to become purchasers of it; especially as its opponents have by no means decreased, in the ardour of their impious zeal, since the first publication of the Dissertation on the TRINITIES OF ASIA. In preceding numbers, however, of our Review*, we took so extended a survey of the leading arguments of that Dissertation, as precludes our again entering at any length on the subject, though in this regular and concentrated form, where the whole body of evidence is collected into one volume, and the rays of information, proceeding from various and distant quarters, are brought to one focal point, they certainly appear with new effect, and strike the mind with additional force. The arrangement of the whole under distinct heads, where the Hebrew, the Persian, the Indian, and other Gentile Trinities, are successively investigated; and the subdivision of the work into smaller chapters than in the first edition, contribute to render this publication still more valuable; while the curious plates presenting to immediate view the objects by which all the Asiatic nations were accustomed to designate their ideas relative to this mysterious, but by them too generally perverted, doctrine, give to it a peculiar interest.

It is a fact not a little remarkable, that of the learned and laborious work of Dr. Allix†, which is properly assumed by Mr. Maurice as the ground-work of his Dissertation, not even an attempt at confutation has ever appeared from the pen of the most celebrated Unitarians of our day. Unable to contend with that mighty champion in the field of ancient Hebrew learning, or to confute the genuine doctrines of the patriarchal school, as faithfully detailed in that writer's profound and elaborate page, they commence their strictures at a far later æra, and seek in the schools of Greece what originally never grew in those schools, but was transplanted thither from those of the higher Asia, by the venerable sages who visited them in the ardent thirst for science, both of a spiritual and physical nature. What the latter could not fully comprehend, it is no wonder they should mutilate and obscure, when they affected,

* Brit. Crit. vol. iv, for October and December, 1794.

† The Judgment of the ancient Jewish Church against Unitarians, 8vo, 1699.

to deliver and explain to *their* disciples those awful doctrines to the full investigation of which human reason was inadequate, and which could only be learned by revelation. Let us not be told then of the Platonic Trinity, as an original doctrine, when five hundred years before its promulgation there flourished a Persian, an Indian, a Phœnician, and an Egyptian Trinity, darkened indeed by physics and false philosophy; but as to their existence *incontestible*, if marble, or brass, have been faithful to their trust reposed in them; if the stamp of authenticity be allowed to volumes undisturbed as those of Sanscrit literature, have for ages remained in the vaults of Benares, volumes which forcibly inculcate the worship of a *Divine Triad*; and if the smallest attention be paid to the existing practice of a mighty nation who at this day pay that worship.

It has been already observed, that so far back as our fourth volume, 1794, very ample quotations from this particular Dissertation were presented to our readers; but as the volumes in question have, we find, grown very scarce, from the space of time that has since elapsed; and as many of them have, perhaps, never been seen by some of our present readers, we cannot do Mr. Maurice more essential justice, or impress *them* with more favourable sentiments of this extensive and laborious disquisition, than by exhibiting that clear and regular analysis of the whole, which the contents of the several chapters gradually unfold.

“ Chapter I. *The Trinity*, a Doctrine revealed to Man in Innocence.—On his Fall, Polytheism erected itself on the Misapprehension of that Doctrine.—The Indians divided into Four great Tribes, and various inferior Casts, but all unite in the Adoration of One grand *Triad*, Brahma, Veehnu, and Seeva.—Hence the Necessity of thoroughly investigating the Subject, and inquiring whence they derived a Tenet so congenial with a fundamental Doctrine of Christianity.—The difficulty stated of penetrating into the more hidden Mysteries of their Theology.—The Three mythologic Personages of the Indian *Trinity* are Copies of the true; the Office of Brahma being to *create*, of Veehnu to *preserve* and *mediate*, and of Seeva to *quicken* and *regenerate*.—It consequently descended to them from their Ancestors, the Patriarchs, who settled in that Region of Asia.—But, Doubts having been entertained whether the Patriarchs themselves believed it, and, in short, whether such a Doctrine existed in the Hebrew Scriptures, the Author commences an extended Discussion of that interesting Question.—A general View is now taken of what is meant by the scriptural Doctrine of the *Trinity*.—Not likely to have originated in human Invention or in the School of Plato.—Christianity only the Completion of the Jewish Theological Code; therefore, this Doctrine to be looked for with Confidence in the Old Testament, and there it is indisputably, though obscurely, revealed.—The true Origin of that Contempt and Rancour, with which the Jews are inflamed against the Messiah, unfolded.

folded.—Hence the Rejection of the Doctrine of the *Trinity* by the modern Hebrews, though believed by their Ancestors.—Some physical Objections, urged against that Doctrine by Unbelievers, answered.

“ Chapter II. In this Chapter is unfolded the Origin of that rooted Rancour and Contempt with which the Jews are inflamed against the *Messiah*.—That infatuated People pay less Deference to the *written* than to the *oral Law*, which they assert to have been delivered to Moses on Sinai.—An historical Account of the celebrated Code of Jewish Traditions collected by Rabbi *Judah the Holy*, and called the *Misna*.—Of the Two *Talmuds* of Jerusalem and *Babylon*, and of the Two *Targums* of *Onkelos* and *Jonathau*.—The former *Targum* the most concise and pure Paraphrase, the latter more diffuse, and supposed to have been interpolated.—A progressive View taken of the Passages in the Old Testament, establishing some a *Plurality*, and others so express upon the *Agency* and *Divine Attributes*, of the *Mimra*, or *Logos*, and the *Ruah Hakkodesh*, or *Holy Spirit*, as plainly to evince that a *Trinity* of Divine Hypostases, subsisting in the Godhead, must have been the Belief of the ancient Jews.

“ Chapter III. The Investigation continued, and the Statements in the preceding Chapter corroborated by a multitude of corresponding Passages in the New Testament.—The State of the Jewish Nation at the Period of the *Messiah's* Advent.—The principal Cause of their Rejection of him stated to be their altered Sentiments concerning his Character, in Consequence of their Corruption by the splendid Court and luxurious Manners of the Roman Governors, resident among them.—Christ, however, directly appropriated to himself many of the most striking Allusions to the *Messiah* in the Old Testament; and, by their own Confession, made himself equal with God.—The Influence and Operations of the Third Person in the Holy Trinity being more frequently and particularly insisted on in the New Testament, the Discussion on the Character of the *Paraclete* resumed, and the sceptical Argument that a mere Quality, or Principle, is meant by the *το Πνευματι Αγιον* is confuted: each Hypostasis, therefore, being proved separately to possess all the sublime Functions that stamp Divinity on the Possessor, each was truly God.

“ Chapter IV. The remarkable Testimony of *Philo Judæus*.—The Sentiments of the ancient Jewish Rabbi, as given in the Two famous Books, the *Sephir Jetzirah* and the *Zohar*.—Decisions of other celebrated Rabbi on the Subject.—The hieroglyphic Symbols by which the Jews anciently designated the Mystery of the Trinity.—The first Symbol the *Sephiroth*, or Three Great Splendors.—Strictures on the ancient *Cabala*.—The ancient symbolical Method of writing the Name *Jehovah*, viz. by Three *Jods*, enclosed in a *Circle*.—In the ancient mystical Character, supposed, like the *Devnagari* Character of India, to have been revealed by *Angels*, the *Jod*, the first initial Letter of that Name, accompanied with a *Triangle*.—The Three Persons in the *Divine Essence* sometimes compared, by the Rabbies, to the Three collateral Branches of the Hebrew Letter *Schin*.—The symbolical Manner in which the High Priest gave his solemn Benediction to the People, represented by an Engraving.—The most important and expressive Symbol, the Hebrew *Cherubim*.—Its Origin and Purport extensively

tensively investigated, and Philo Judæus and Josephus referred to for an Explanation of the National Sentiments on that Subject.—The Result of the whole preceding Disquisition is, that the Doctrine of the *Trinity* was certainly, though obscurely, known to the ancient Jews.

“ Chapter V. In the Review of the Pagan Trinities, the *Oracles of Zoroaster*, as the most ancient Relics of Pagan Wisdom and Philosophy, are first considered.—Those *Oracles* contain internal Evidence that they are not wholly spurious.—The Assertion proved, in a short Comparison of the theoretic System of Theology laid down in those *Oracles* and the practical Worship of the Chaldæans, Persians, and Indians.—The *Three Principles*, mentioned in the Zoroastrian, or Chaldaic, *Oracles*, probably the most early Corruption of the Doctrine of the Hebrew Trinity.—Various Passages of those *Oracles*, intimately corresponding with others in sacred Writ, produced.—The philosophical Principles of the old Chaldæans and Indians compared.—Their Opinion concerning the Operations of *Fire*, as the primary Element, and their Arrangement of the other Elements, consonant with those of the Brahmins.—Their Belief in the Agency of good and evil Demons, of Planets and planetary Influences, of the sidereal Metempsychosis through Seven Boobuns, or celestial Spheres, of a Hell composed of Serpents, and of the powerful Effect of various Charms and magical Incantations, the same.—The Race, therefore, originally the same, and the Scripture-Statements proportionably confirmed.

“ Chapter VI. The Trinity of *Egypt* considered, represented by a *Globe*, a *Serpent*, and a *Wing*.—The *Globe*, or *Circle*, an ancient Emblem of Deity among the Egyptians, meaning *Him* whose Centre is *every where*, whose Circumference is *no where* to be found.—By the *Globe*, therefore, is designated the Omnipotent *Father*.—By the *Serpent*, the Symbol of Eternity and Wisdom, is typified the eternal *Logos*, the *Wisdom* of God.—By the *Wing*, *Air* or *Spirit*; and, more particularly, the *Spirit* with incumbent *Wings*.—An extended Account of *Hermes Trismegist*, the supposed Author of this sublime Allegory.—A general View taken of the more secret and mystical Theology of the Egyptians; the Substance, of which their Hieroglyphics were the Shadow.—*Osiris*, *Cneph*, and *Ptha*, the nominal Triad of the Egyptians, but their Characters ultimately resolve themselves into those of the Three Christian Hypostases.

“ Chapter VII. An Account of the Trinity of Divine Persons in the Hymns attributed to *Orpheus*.—Conjectures concerning the Age and History of that obscure Personage.—His Doctrines inculcate a Species of *Pantheism*, and are a Mixture of the Principles propagated in the *Magian* and *Hermetic* Schools.—All, however, to be met with in the ancient *Indian Sastras*.—Proofs of the Assertion adduced from various Passages in the *Bhagvat Geeta*.—The allegorical Hypostases in the Orphic Trinity, *Light*, *Counsel*, and *Life*; very much resembling the *Sephiroth* of the Hebrews; possibly copied from their Books, or else the Result of Patriarchal Traditions diffused through Asia in the Time of *Orpheus*.—The Samothracian *Cabiri*, or *Three mighty Ones*, are next considered, and the Transportation of that Worship into Italy; which

which laid the Basis of the joint Adoration of Jupiter, Juno, and Minerva, the *Triad* of the *Roman Capital*.

Chapter VIII. The *Persian Trinity* investigated.—It consisted of Three allegorical Personages, denominated *Oromasdes*, *Mithras*, and *Abriman*.—Their respective Office and Attributes described.—*Mithras* himself often denominated *Triplafis*, or, *Threefold*; sometimes the *Mediator*.—The Doctrine patriarchal, originating from the Conviction that Man is a *fallen Creature*, wanting a *Mediator*.—Hence the *Stars* and *Planets*, or at least, the *Genii* that guided their Orbs, considered as *Mediatorial* also, and on this Basis the *Sabian Superstition* erected itself.—The *Daphnic Festival* of Greece.—Remarkable Resemblance between the *Persian Abriman*, the *Indian Seeva*, and the *Egyptian Typhon*.—The *Battle of the Gods* an astronomical Allegory of the ancient *Persians*.—The Assertion, that the Idea of a *Trinity* in the *Divine Essence* was first introduced into the Church by *Platonizing Christians*, false, since this patriarchal Distinction in the *Godhead* was immemorially diffused through all the *Greater Asia*.

“ Chapter IX. The *Trinity of India* discussed.—Composed of the Three allegorical Personages, *Brahma*, *Veschnu*, and *Seeva*.—Immemorially represented by a triple sculptured Image, having One Body but Three Heads.—Each Figure bearing in its Hands Symbols peculiarly descriptive of its separate Function and Attributes, as the *Creator*, the *Preserver*, and *Regenerator*, of Mankind.—Thus designated in the *Cavern of Elephanta*, the *Æra* of whose Fabrication runs back to the patriarchal Ages: Most probably, therefore, the Idea originated in a Corruption of the patriarchal Doctrine on this Point.—The trilateral Word *AUM* allusive to this mystical Union of the Three principal Indian Deities.—Illustrations and Proofs from various Oriental Writers and Travellers.

“ Chapter X. The Author, persevering in his Research throughout *Asia* for the Remains of the primitive Doctrine of a divine *Triad* governing the World, discovers evident Vestiges of it in *Tibet* and *Tartary* engraved on Medals and sculptured in images.—An Account of the celebrated *Medal* found in the Deserts of *Siberia* impressed with the Figure of a tri-une Deity.—The *Scandinavian Theology* plainly inculcates the Doctrine in its Three sacred Persons, *Oden*, *Frea*, and *Thor*.—Extracts from the *Edda* decidedly confirming the above Assertion.—From the Northern *Asia* this Doctrine, with other Oriental Dogmas, was propagated to *America*, demonstrated from *Acoita* in their great Idol *Tangatanga* or *Three in One*.—Brief Statement of the theological Code of *China*.—Evidence adduced from *Le Compte*, that the *Chinese* are not without the Notion of a *Divine Triad* governing the World.

“ Chapter XI. The *Chaldæan* and *Egyptian*, being the Source of the *Greek*, Theology; the Doctrines relative to a *Trinity* taught by *Pythagoras*, *Parmenides*, and *Plato*, ought not to be wondered at, nor their true Allusion denied.—The extensive Travels of *Pythagoras* and *Plato*, into the Higher *Asia* and *Egypt*, detailed.—Their respective *Trinities*, and that of *Parmenides*, *Numenius*, and the later *Greek Philosophers*, considered.—A retrospective Summary of the Whole of the

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Argument

Argument on the Christian and Pagan Trinities in the preceding Chapters."

The early volumes of Indian Antiquities having, we understand, become extremely scarce, a sufficient number of *them* has *also* been reprinted, to complete the sets remaining at the bookseller's (*White's*), and those in the hands of purchasers who may have had the latter, without being able to obtain the former volumes. In doing this, the author has perhaps been more just to the public than to himself.

ART. XI. *The Conspiracy of Gowrie, a Tragedy.* Small 8vo. 78 pp. 2s. 6d. Bell, Oxford-Street. 1800.

IN a short Advertisement to the reader, this author says, that the point which he is anxious to ascertain, is, whether his mind is of that kind which is likely to excel in literary pursuits.

"It is often the lot of man," he adds, "that after the labour of half a life, he discovers that he has applied himself to that for which Nature intended him not. The present writer is young: should he fail in this, he has yet time enough, by diligence in some other less arduous study, to avoid that ridicule which falls upon a miscalculation of ability."

On perusing the Tragedy which is thus announced, we feel no inclination to discourage the author from literary pursuits, on any charge of deficient abilities. He writes with vigour and animation; and the fault of this production is not a want, but a misapplication, of poetical fancy, and poetical language. That his play is improper for theatrical representation, he himself allows; that it has many faults as a dramatic composition, intended even for the closet, we must pronounce; but certainly among those blemishes, dulness is not one. To the story of the Conspiracy of Gowrie, as a subject for a Tragedy, some objection must be made, as too recent for the purpose: and the high tone of poetic style which the author has chosen to employ, would seem less misplaced in ornamenting a fable of remote times. Of this extraordinary Conspiracy, aimed, as our readers will recollect, against the liberty, if not the life of James VI. of Scotland, the present writer adopts the explanation attempted by Robertson. A different and plausible account of this strange occurrence has lately been given in Laing's History of Scotland; but this he could not well have seen before

fore he published his drama. He follows Robertson with considerable exactness, except in the introduction of Maclenna, a character of much novelty, boldly conceived, and executed with spirit. Gowrie, according to Robertson, corresponded with Logan of Restalrig. Maclenna is supposed to be the sister of Logan, and is also feigned to have lost her husband through the sentence of the laws then in force about witchcraft.

The piece opens with the return of Gowrie from exile. He arrives on the anniversary of his father's death, who had been executed for treason, during the tumultuous minority of James VI. with too little attention to the forms of justice. He comes accompanied by his father's body, and, in the glowing spirit of a distempered mind, forbids all rejoicing at his restoration to his paternal honours. It appears, however, that this is an assumed rather than a real feeling, and is designed to seduce his brother Ruthven from allegiance. Gowrie is a strongly painted picture of a hero of the modern philosophy, devoid of feeling and of principle, haughty as Lucifer himself, gloomy and implacable. The character is detestable, but it does not seem that the writer meant to make it so. Though he has balanced with some skill the sentiments of the wildest antisocial spirit, with those of loyalty, it seems to us extremely evident that he means to give the preference to the former, and to make them productive of the most powerful effect. The King it is true is preserved, and he acts with a heroism of virtue, in the conduct of which allusion is made (p. 67) to the singular firmness and determination of another Sovereign, in May, 1800; but still the Tragedy closes with a rant of Maclenna against all law, and that seems to be the impression intended to be left. The close is made, in imitation of the late German dramas, with an action not a speech, and is, in fact, no termination, but an abrupt cessation. Nor does the texture of the story form much that can be called a plot.

With respect to the language it is highly polished, but generally stiff; and deviating not unfrequently into the figure of speech which is called bombast, or nonsense, according as its pitch is high or low. This author, to say the truth, generally rises to the former. For example:

“ *Ruth.* On whom shall fall the bolt? Wild, wild is he,
Beyond the trespass of the fire within
That bursts its bounds and blazes for renown,
Who with bold hand unlocks the eternal chain
That binds the dæmon Vengeance to the rock
Where Heav'n in mercy stations his abode.
When with broad wing he sweeps the land along.

In vain the wretch who loos'd him to the world
Strives to direct his course; the monster laughs,
Mocking his weak adviser, and in sport
Filling the goblet high with kindred blood
Bids him carouse triumphant." P. 17.

In the speech preceding this, the allusion to the second commandment is highly indecent. Another instance of cloudy metaphor may easily be found.

" Smile not, lady.

The occasion and the service are of earth;
Place, time, and power, the accidents of life,
Stand at the sacred font and give them name:
The purer will, perpetual and unchang'd,
Feels her own fair intents, and is of heav'n." P. 35.

Even where real poetry animates the author's mind, it frequently is a style unsuited to the drama.

" *Ruth.*

Not so, not so.—

Of old, a fugitive from lawless might,
The mother Independence fought the wild.
She clasp'd her infant daughter to the breast,
Whilst Freedom at her side, her elder hope,
Trod with firm step. 'The gallant-minded boy,
Rude as the mountain winds that ev'ry morn
Play'd with his unbound locks, increas'd apace.
Anon, rejoicing in his hardy strength,
Joining the busy throng, he call'd to arms,
Rush'd in his parent's right against the foe,
Hurl'd the proud wronger from his high-rais'd seat,
And plac'd the sceptre in the matron's hand.
With gentle sway she rul'd: yet oft, fatigued
With slothful ease, impatient of restraint,
Freedom, still mindful of the scenes he priz'd,
Sigh'd for the licence of his early years.
His sister then, her mild eye beaming love,
Her soft lip moisten'd with persuasive dews,
Would lull with sweetest song his troubled spirit,
Would in his widest wand'rings lure him back,
And soothe him into peace. 'The gazing crowd,
Joy'd at her influence, bless'd the princely maid,
And nam'd her Loyalty. Let her be heard,
Let her be serv'd, and Reason's voice severe
Shall hush the stormy passions to repose." P. 19.

Even with all this fire, the writer of this drama often condescends to be a borrower. Thus, from Henry V.

" — I shall redeem the time,
And in the closing of my cloudy day," &c.

Again;

Again :

“ Like fiery Perfeus hors'd upon the winds.”

Again :

“ Where never plummet with invasive found.”

We will insert one passage, of an unexceptionable kind, and conclude.

“ *Hen.* To win an entrance to the heart of youth,
It is enough that Sorrow calls thee hers.
He that has felt himself her iron power,
And borne in scorn the gather'd ills of years,
Looks on Affliction's children unconcern'd,
Deems it but Nature's lot, and passes on.
But it were base, most base, should youth deride
That which he knows, alas! fell ill to bear.
Innocence, Youth, and Pity, chain'd in one,
Twine round the opening heart their early wreaths;
The beauteous graces of the mind are they.
As years move on, come worldly Guilt and Woe;
Experience, Fortitude, and Caution, then,
Guard with sedate zeal the manly breast,
And oft perform the task with care o'erstrain'd,
Driving afar the soothing Sympathy.
These, these are virtues that become not youth.” P. 51.

We shall add no more, except that in compliment to the poetical talent of the writer, we have given this particular account of his drama. His judgment of dramatic propriety is certainly in many points deficient; he mistakes exaggeration for force, and unnatural caricature for character, and his versification wants the ease which in the drama is indispensable. But that he can write, we must by no means deny. He can think too, and justly, were he not tainted with that madness of the age, which deals in exaggerated sentiments, and would make bombast the language of common life.

ART. XII. *Sermons, by the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford. Vol. II. 12mo. 4s. Longman and Rees. 1801.*

THE favourable impression made on our minds by the first volume of these Sermons*, led us to take an interest in the author's future exertions, and to form hopes of his im-

* See Brit. Crit. vol. xvi. p. 388, &c.

provement in the art of composition, which an attentive perusal of the second volume has not realized. Instead of profiting by our advice, he has employed in this volume a mode of phraseology, which betrays even a greater degree of self-confidence than we condemned in the former; and, before we had proceeded half through his Preface, we were almost tempted to consider him as "a young man, who, having acquired some degree of consideration in the little circle in which he lives, and tasted, for the first time, the sweets of distinction and praise, has become to himself a creature of unlimited importance, a concealed treasure"!

Admitting the justice of the common complaint of the decay of piety, and assuring us that, "in London, there *are full seventeenths* (is a full seventeenth) of the whole population, *who* (which) hardly ever *enter* (enters) a place of worship from one end of the year to the other," he proceeds to assign the causes of this evil, and to propose a remedy.

For the decay of private piety as well as the neglect of public worship, Mr. Smith presumes that he finds adequate causes in the length of the church-service, and the improper conduct of the clergy.

"That the attention of the greater part of an audience can be kept up, through many repetitions, in a service that lasts an hour and a half, or an hour and three quarters, is as much to be wished," he says, "as it is to be little expected. Our liturgy shows how necessary it is to place the most admirable and amiable principles under the controul of judgment. Piety, stretched beyond a certain point, is the parent of impiety. By attempting to keep up the fervor of devotion for so long a time, we have thinned our churches, and driven away those fluctuating, lukewarm Christians, who will always outnumber the zealous and devout, and whom it should be our first object to animate, allure, and fix."

It is to be presumed, that Mr. Smith is not so great a stranger to the history of the church, and of her admirable liturgy, as not to know, that, even since the æra of the Restoration, what is now read, every Sunday morning, as *one* service, was, in *some* churches, read as *three*, and, in *many*, as *two* offices, with considerable intervals between them. As there is no canon or law prohibiting the revival of this practice, we hope to hear that so zealous a pastor, as soon as, through the merits of this Preface, he shall have obtained a London-living, will read the *morning prayer* at seven o'clock every Sunday, the *litany* at ten, and after a short interval will proceed to the *communion service* and *sermon*. Such *was* the practice in the metropolitan church of Canterbury, and in the cathedral church of Worcester; and such, we are confident, *will be* the practice of the present author in *his* parish church, persuaded as he is of its necessity to the reformation.

formation of "the ninety and nine sinners of whom every Christian society is composed."

But as we do not expect such great exertions from every clergyman, and wish not *our* readers to absent themselves from church, from a conviction, "that the most admirable and amiable principles are *not*, in our liturgy, placed under the controul of judgment," we beg the author's leave to offer a short apology for the present method of performing the daily service. That "the *fervor* of devotion cannot be kept up for so long a time as an hour and a half,"—nay, that it is very seldom kept up, without interruption, for *one quarter* of an hour, no man can be more fully convinced than we are; but this incontrovertible fact seems to us to furnish grounds for vindicating, rather than condemning, the length of the service, as well as the repetitions with which it abounds. We hardly think that more than five minutes can be requisite for reading, with proper solemnity, any *one* prayer in the liturgy. But the man who cannot keep up the fervour of his devotion for a period so short as five minutes, is not to be considered as a Christian even "lukewarm," but as "a holy lump of ice," which no modification of the liturgy could melt into fervour. Let us suppose then a congregation assembled in church, of such a temperature as to be each capable of keeping up the fervour of devotion for five minutes; and that for the first short period they are all actually devout. Let us suppose likewise, that, at the end of that period, the attention of two thirds of them has wandered to foreign subjects, but that the remaining third continues *still* devout. By the end of the second period, the attention of this third may be supposed to be wavering; but if the original wanderers have not all been "numbed into quiescence," the attention of *some* of them must likewise have returned to the sacred objects, by which they are conscious it ought to be occupied; and thus, the length of the service, and the repetitions of the Lord's prayer, afford to lukewarm Christians an opportunity, which, were that service shortened, and these repetitions omitted, they could not have, of petitioning, with fervour, for every thing proper to be asked, or expedient to be received, from a just and a holy God.

That the general conduct of the English clergy is so extremely culpable as this author alleges, we confess ourselves not able or willing to believe. If, indeed, it were true, that "when they have discharged the *formal* and exacted duties of religion, they are at no pains, by remonstrance, to keep alive, and diffuse a due sense of religion in their parishioners," it would be high time for the bishops to interfere, and compel them to fulfil the promise, which they made at their ordination, "to use

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both public and private monitions and exhortations, as well to the sick as the whole within their cures." In the mean time, we trust that Mr. S. Smith displays, in this respect, so truly Christian an example to his brethren, as authorizes him to administer to the negligent that reprehension, which, in this Preface, he so liberally bestows.

But it is not by negligence alone that the clergy are culpable; they make, it seems, "a bad choice of subjects for the pulpit."

"Of the *twenty-six* hours which they are, every year, allowed for the instruction of their fellow creatures, they waste *part* in explanations of difficult passages of scripture, dissertations on the doctrinal and mysterious points of religion, and learned investigations of the meaning and accomplishment of prophecies; whereas the *whole* ought to be employed on practical subjects."

Who shall decide, when Doctors disagree? Or, what course shall the clergy pursue, when differently directed by their *authorized* guides? "If a preacher's disposition," says Bishop Warburton*, "incline him to the illustration of the sacred text, which, in STRICT TRUTH, is performing what by his office he has engaged himself to undertake, that is to say, to *preach the word of God*, the best model I can think of are the Sermons of Dr. Samuel Clarke of St. James's, who is always plain, clear, accurate, and full." Without drawing any comparison between Bishop Warburton and Mr. S. Smith, we cannot help thinking that, if Clarke's Sermons merit the character given of them by his Lordship (and to us they appear to merit it completely) "the multitude, whether elegant or vulgar, would be as little fatigued, when doomed to hear them," as when listening to the discourses in the volume before us. We agree, however, with Mr. Smith, that a preacher should embrace every opportunity of "explaining and enforcing that *conduct* which the spirit of Christianity requires;" but we are persuaded, that such conduct cannot be explained and enforced, without occasionally illustrating passages of Scripture; and we are likewise of opinion, that our religion contains no doctrine, however mysterious, from which practical inferences do not naturally flow. No man indeed can preach like Dr. Clarke, without introducing into his Sermons scriptural phrases; but this, says Mr. Smith, displays bad taste! What shall the parochial clergy do to obtain the approbation of their "gratuitous inspectors?" This author informs them, that their churches are thinned, for these, among other reasons, that they preach not always on *mere moral* subjects, and that they inter-

* Directions for the Study of Theology.

lard the language of their sermons with scriptural phrases; whilst another censor declares, that "if they deal out the mere scraps of heathen *morality*, the poor will run to the less learned, but more earnest instructors—to those who speak to the heart, in terms intelligible to themselves, though not satisfactory to the refinement of taste"!

From the subject and style of English sermons, the author proceeds to the manner in which they are delivered; and this he pronounces to be "extremely ungraceful." After representing his countrymen as *generally* remarkable for doing very good things in a very bad manner, he asks why they are *natural every where* but in the pulpit? We can answer this question only by asking, in our turn, if men are *every where* natural by generally doing good in a bad manner?

"A clergyman," says Mr. Smith, "clings to his velvet cushion with either hand, keeps his eye riveted upon his book, speaks of the ecstasies of joy and fear, with a voice and face which indicate neither, and pinions his body and soul into the same attitude of limb and thought, for fear of being called theatrical and affected. Is it *wonder* (wonderful) then, that every semi-delirious sectary, who pours forth his animated nonsense, with the genuine look, and voice of passion, should gesticulate away the congregation of the most profound and learned divine of the established church, and in two Sundays *preach him bare to the sexton?*"

Yes, Sir, it would be truly wonderful, were it a fact, that by *mere gesticulation* the semi-delirious sectary preaches the learned divine "bare to the sexton"; but there is nothing wonderful in confirmed hypocrites, or determined sinners, who cannot banish from their minds the idea of a future state, leaving the church of the learned divine, who insists upon the necessity of *good works*, for the schism-shop of him, who assures them that they shall certainly be saved, "if they firmly believe that as Jesus Christ died for the *elect* in general, so he died for *themselves* in particular." Let the sectary "articulate with every limb, and talk from head to foot with a thousand voices," if the object of his talking be to persuade his audience, that "faith without works is dead; that without holiness no man shall see the Lord;" and that it concerns not them to enquire into election and reprobation, but to "work out their own salvation with fear and trembling," his gesticulations, however violent, will not long keep them within the pale of the conventicle.

Far, however, be it from us to plead for the practice of those preachers, whether established or sectarian, who, "when their hands by mischance, slip from the orthodox gripe of the velvet, draw them back as from liquid brimstone, or the caustic iron of the law, and atone for this indecorum, by fresh inflexibility
and

and more rigorous sameness." To the Christian orator we would say, in the words of Cicero, *Dicenda, demonstranda, explicanda sunt omnia: causa non solum exponenda, sed etiam graviter, copioseque agenda est. Perficiendum est, siquid agere aut proficere vis, ut homines te non solum audiant, verum etiam libenter studioseque audient.* All this cannot indeed be effected by him who "keeps his eye rivetted on the book," or who does not exhibit such looks and gestures as are displayed by earnestness, indignation, or compassion, in the common intercourse of life; but we would not send the young preacher to the Tabernacle of the Methodist, or even to the play-house, to study such gestures, lest, instead of "using them gently," he should learn, as Shakspeare expresses it, to "saw the air too much with his hand." The gestures and motions of a preacher ought all to carry that kind of expression which *nature* has dictated to him; otherwise they will infallibly appear stiff and forced, and awkward and ridiculous. Johnson, speaking of Young's Poem on the LAST DAY, justly observes, that "the subject makes every man more than poetical, by spreading over his mind a general obscurity of sacred horror, that oppresses distinction, and disdains expression." A similar remark might be made on studied gesticulation, when it attempts "to picture a reuniting world, a resurrection of souls, a rekindling of antient affections, the dying day of heaven and of earth, and to unveil the throne of God." To such scenes no gesticulation that we have ever witnessed, or which it hath entered into the heart of man to conceive, can be suitable.

Whilst we thus freely express our disapprobation of this singular and very reprehensible Preface, truth requires us to acknowledge, that in the discourses themselves, many sentiments abound, with which every reader of taste and virtue must be pleased. In their style too we frequently perceive what the great orator calls the *flores et lumina sententiarum*; but we have as often to regret the almost total absence of scriptural phrases, which, when properly introduced, unquestionably add much to the eloquence, the dignity, and value of a Sermon. Such phrases, says Dr. Blair*, "afford the preacher a fund of metaphysical expression, which no other composition enjoys, and by means of which he can vary his style: they both give authority to his doctrine, and render his discourse more solemn and venerable."

* *Lectures on Rhetoric and Belles Lettres.* To the admirers of Mr. Smith's Preface, we beg leave to recommend particularly, as a contrast, the 29th and 31st Lectures, which treat of the eloquence of the pulpit, and contain the reflections of a man, whose fame as a preacher will hardly be surpassed.

The discourses in this volume are eight in number, treating of the following subjects: 1. The Effects which Christianity ought to produce upon our Manners; 2. The Pride of Birth; 3. The Union of Innocence and Wisdom; 4. A farewell Sermon to a Country Parish; 5. Vanity; 6. The Treatment of Servants; 7. Men of the World; 8. For the Swifs. We shall give the conclusion of the last Sermon as a specimen of the author's manner, and a complete proof of his possessing genius, which, we trust, will in time be more completely "placed under the controul of judgment."

After describing in picturesque terms the virtues of the Swifs, their happiness before the irruption of the French into their peaceful country, the heroism with which they defended themselves, and the savage atrocity of their desolating conquerors, Mr. Smith thus addresses his audience:

"Is it, then, can it be necessary, after this narrative, to make any long, or urgent appeals to your feelings? If ever the misfortunes of man were a care to you; if ever you have sacrificed any pleasure to lighten the heavy heart; if a wretched face, and a wailing voice, have ever pierced your soul, and sunk your gaiety to the dust, and filled your eyes with tears, have mercy, I beg you, on these poor forsaken people. I do not ask of you much, but give them a little, and their hearts will sing with joy; they have no bread, no shelter, no friends; they feel they have no right to petition you; but they fling themselves down on their knees before you, and beg you, through the gospel of Jesus Christ, to have pity on them, or they must die: And yet, if any one of you had been wandering in their mountains, they would have entreated you kindly, and gently; if you had been sick, they would have watched your bed; if you had been weary, they would have sheltered you in their cabins; if you had been hungry, their very children would have come to share their food with you, and their little faces would have been clouded with sorrow, till the countenance of the poor stranger within their gates was turned to mirth, and joy. Do not let these men perish; but though you have heard in these latter days many tales of misery, be not wearied with doing good; but taught by that power which has ever pity on you, learn ye to have pity on them.

"The genuine soul of compassion is swift to figure, and to conceive; it glides into the body of the suffering wretch; it writhes with his agony, it faints with his hunger, it weeps with his tears, it bleeds with his blood, till blind with the wise, and heavenly delusion, it ministers to its own fancied sorrows, and labours for another self. Forget, then, for a moment, that you are living in a free country, in affluent circumstances, and under respected laws; put yourselves in the situation of these poor peasants; you would see your children daily wasting before your eyes, for want of proper food; you would be forced to bear their looks; you would see the little spot where all your affections centred, the habitation of your forefathers, the pride of your life, broken down to a desolation, and a desert; you would sit
down

down on the ruins; you would remember the happy days of your infancy that you had passed there; you would think your country was no more, your kindred was dead in battle; you would think of all these things, and your heart would break.

“ My brethren, farewell. I have done. I have said every thing in my power for these poor creatures; I have said it with all my heart, and soul, for I absolutely believe they are dying from hunger. I humbly crave some little charity for them: I beg you as Christians, as good, and kind men, to turn your hearts towards their wretchedness; I beg you, as you hope for mercy from the good, and gracious Jesus, as you hope to spend your latter days in peace, as you wish that your children in distant lands should return home to you in good report, and bless your eyes once more before death. If there be here a parent who feels the warning of age, and lingers in heart round his dear family; if there be a child that knows how to cherish the declining age of its parent; by all these hopes, by all these feelings, by all these passions, I solemnly intreat your mercy; and may the God of Heaven, and earth, and man, by teaching you to pity, give you the right to implore.” P. 256.

ART. XIII. *A Collation of the Hebrew and Greek Texts of the Psalms, &c. By John Reeves, Esq.*

(Concluded from p. 350.)

IN the passages which we quoted on a former occasion*, from the learned and elaborate Preface of Mr. Reeves, one prominent feature can scarcely fail to have attracted the attention of the reader—we mean, the author’s decided attachment to the Masoretic system of the Jews. Now, as we ourselves are not altogether free from the same bias, we shall here venture to add a few remarks on that subject; and we trust that they will not be considered as entirely misplaced, or altogether useless.

Of all the tongues with which we have any acquaintance, that of the Chinese seems the most extraordinary; as the language spoken and the same language written, have not the least connection together. This may be aptly illustrated by our Arabic numerals. The character, 4, for instance, is made up neither of consonants nor vowels: it has neither an *f*, an *r*, an *o*, nor an *u* in it. Such too are all the Chinese characters, which serve them instead of alphabetic writing with us. And yet, notwithstanding all the difficulties attendant on this system,

* British Critic for April, 1801.

the Chinese, we are told, learn to read and write in their schools, and cultivate their language with the greatest care*.

Among the Jews, writing undoubtedly advanced one step further; and though it did not express the vowels, yet it distinctly marked the essential parts of words, the consonants.

* With regard to the Chinese language, we beg leave to subjoin the authority of the learned DE GUIGNES. “ Quoique nous comprenions difficilement qu’une écriture ait pu subsister sans voyelles, c’est cependant un fait incontestable; quoiqu’il nous semble qu’il soit impossible, en conséquence de cette marche, d’enseigner à lire, je citerai ici l’exemple des Chinois, pour faire voir que malgré ces difficultés on peut parvenir à la lecture, puisque ces peuples, qui dans leur écriture n’ont ni voyelles ni consonnes, ont encore des difficultés, plus considérables à surmonter. La langue parlée des Chinois n’a pas le plus léger rapport avec l’écriture de ces peuples. Les caractères Chinois, que l’on peut envisager comme des hiéroglyphes, ne tiennent en rien au son que les Chinois leur donnent, c’est-à-dire qu’un caractère prononcé *pien*, par exemple, ne porte en lui aucune marque qui désigne les lettres *p, i, e, n*, de sorte qu’on pourroit le prononcer tout autrement: il n’y a donc, dans cette écriture, aucune distinction de consonnes ni de voyelles. Tels ont dû être les premiers hiéroglyphes des Egyptiens, qui étoient un mot, ou une syllabe. Il résulte de-là une impossibilité d’analyser dans l’écriture le son de *pien*, que j’ai cité. Comment font donc maintenant les Chinois pour apprendre dans les dictionnaires que tel ou tel caractère doit être ainsi prononcé *pien*, puisqu’ils n’ont aucune distinction de consonnes ni de voyelles, ou plutôt qu’ils n’ont aucune idée de ce partage de lettres? Ils le font cependant, et pour y parvenir ils prennent, par exemple, un caractère connu qui se prononce *pa*, ensuite un second de la même espèce prononcée *mien*; et ils indiquent par un troisième caractère, qui signifie *couper, diviser*; qu’il faut couper en deux le son de *pa* et celui de *mien*: ainsi de *pâ* ôtez *a*, et de *mien* ôtez *m*, ce qui reste produit le son de *pien*. Pour rendre un son plus simple, *pa*, par exemple, on prend un caractère prononcé *pien*, ou un autre semblable, avec celui de *ma*, ou de *ta*, ou de *na*, et en coupant en deux le son, il en résulte *pa*.

“ Malgré la difficulté du procédé des Chinois, que je viens d’indiquer, quoiqu’ils n’aient aucune connoissance de consonnes ni de voyelles, et qu’il faille plutôt avoir recours à la mémoire qu’à la réflexion, ils apprennent dans leurs écoles à lire, à écrire, et cultivent leur langue avec le plus grand soin. Les difficultés qui doivent se rencontrer dans cette manière d’étudier une langue, s’évanouissent presque toutes dans les langues Orientales, qui ont fait un pas de plus, puisque les parties essentielles du mot, les consonnes, y sont distinguées; que l’on peut les prendre les unes après les autres, et en former un mot: la seule difficulté que l’on doit éprouver, est la substitution des voyelles. Mais dans une langue parlée et apprise dès le berceau, ces difficultés ne sont pas aussi considérables que nous le pensons, en ne considérant que nos langues, dans lesquelles les voyelles marchent avec les consonnes.”

In the early periods of the Jewish state, when the Hebrew language was vernacular, we conceive it was not difficult for persons who devoted a considerable portion of their attention to the study of the Scriptures, to learn to read them with the most perfect propriety, without the aid of written vowels. The ancient Rabbins did, we presume, what those of modern times still do; they committed the whole contents of the Bible to memory: and we ourselves, on every Jewish Sabbath, may even now hear the Law read in the Synagogues from *unpointed* MSS. with precisely the same accuracy, as if all the vowel-marks were added.

With regard to the pronunciation of Hebrew, as settled by the Masorets, and fixed by vowel-points*, we entirely concur in opinion with Mr. Reeves: and as he has explicitly stated his reasons for adopting this hypothesis, we shall without scruple follow his example.

* The Masoretic System is so well described in the following passage, that we cannot resist the pleasure of laying it before our readers. "On ne peut objecter que la prononciation, qui résulte actuellement des points-voyelles, est l'ouvrage des Massorèthes, par conséquent qu'elle est une invention moderne, et que cette prononciation peut être fort différente de l'ancienne. Outre que ces docteurs Juifs avoient pour eux une tradition non interrompue, c'est que dans le nombre des mots Hébreux dont la prononciation nous a été conservée par les Pères de l'Eglise, il en existe beaucoup qui sont conformes à la ponctuation des Massorèthes. Ajoutons de plus, et cette réponse est prise dans la nature de la langue même, que toutes les formes des mots Hébreux, telles qu'elles nous sont données par la prononciation des Massorèthes, sont conformes à la prononciation actuelle des mots de la langue Arabe qui sont dans la même forme; l'on n'y aperçoit d'autre différence que celle qui est occasionnée par la diversité de dialecte. Ainsi l'opération des Massorèthes est une opération conforme au génie de la langue Hébraïque; elle est faite d'après la tradition et la connoissance qu'ils avoient de cette langue, et ils ne pouvoient donner à une forme ou à un mot d'autres voyelles que celles qu'ils y ont appliquées. Au reste, s'ils se sont trompés à l'égard de certains mots qu'ils étoit difficile de déterminer, si d'autres points produisoient un meilleur sens, leur ouvrage n'étant à cet égard qu'une espèce de commentaire, on peut ou adopter ou rejeter le sens qu'ils ont donné à ce mot; mais il ne faut pas oublier en même temps que, depositaires d'une ancienne tradition, ils nous présentent le sens dans lequel on avoit toujours pris ce mot. Quelle est la langue dans laquelle il n'y ait point ainsi des termes équivoques? Dans le Grec et dans le Latin tous les jours les commentateurs essaient de donner un autre sens à un mot, ce qui, en Hébreu, est substituer, d'autres voyelles, parce que le changement de voyelles à un même corps de consonnes produit une signification différente." *De Guignes.*

First,

First, then, we conceive, that the Masoretic pronunciation of Hebrew approaches very nearly, at least, to the ancient pronunciation; more so, undoubtedly, than our modern pronunciation of Latin and Greek does to that which prevailed at Rome and Athens in the most enlightened and flourishing periods of their history. Our opinion on this subject is founded on the following considerations. (1) The present vowel-points, it is well known, were not invented so early as the time of Jerome; and yet the Hebrew words which he quotes in Roman characters agree exactly with the notation of the Masorets. If the reader will compare the subsequent quotations from Jerome's works with Vander Hooght's edition of the Hebrew Bible, the coincidence will probably strike him with surprise and conviction.

Gen. iv. 15.

Vaiomer lo Adonai, Lochen chol oreḡ Cain, sobathaim ioccamo.

Gen. vi. 2.

Verbum Hebraicum *Elhim* communis est numeri, &c.

Gen. xiv. 18.

Umelchisedec melec Salem hosi lehem vaiain, ubu choen leel elion: vaibarcheu, vaiomer, Baruch Abram leel elion cone samaim vaures: ubaruch el elion esher magge i sarach biadach, vaithen lo maaser mechol.

(2) The Hebrew words expressed in Greek characters by Origen, in the second Column of his Hexapla, exhibited the same pronunciation; as *ερες, ειωμερ, &c.* And we entirely agree with Montfaucon, that there is sufficient authority, from the many scattered remains of the *Origenian* pronunciation, for printing the following verses as a just representation of the Græco-Hebraic column of that celebrated work.

Gen. i. 1—5.

1. Βρησιθ βαρα Ελωειμ εθ ασαμιμ εεθ αρες. 2. Ουκαρες αιεθα ζωου ουβου ουωσεχ αλ φνε δεωμ ηρη Ελωειμ μαραφεθ αλ φνε αμιμ. 3. Ουιωμερ Ελωειμ ιει ωρ ειει ωρ. 4. Ουικρ Ελωειμ εθ αωρ χι τωδ ειαδδηλ Ελωειμ βην αωρ εδην αωσεχ. 5. Ουικρα Ελωειμ λαωρ ιωμ ελαωσεχ καρα ληλα ειει ερεδ ειει βακερ ιωμ ααδ.

(3) The Hebrew words quoted in the New Testament, such as *Emmanuel, Eli, lama, sabaothani, &c.* agree entirely with the Masoretic pronunciation. We conclude therefore upon very probable grounds, that the general tenor of pronunciation expressed by the notation of the Masorets, is the true and ancient pronunciation.

Secondly, the Masoretic system of punctuation leads directly and naturally to the Grammar of the Arabic language, and may be considered as the best introduction to it; the Hebrew and Arabic Grammars being both built on the same principles,

and mutually corroborating and illustrating each other. Now, we affirm, with confidence, that no one can attain to a critical knowledge of Hebrew, without a competent skill in the Arabic language. They are, we assert, sister dialects, the latter of which is indispensably necessary to the full understanding of the former*. Such too has ever been the opinion of the most learned Rabbins. ממשפחה אחת היו. *ex eadem familia ortum ducunt*, says the learned Aben Ezra; *قريبة الاصطلاحات* *usu verborum admodum affines sunt*, says the judicious Tanchum; and Maimonides, whose authority is decisive on this, as on most other subjects, observes,—*اما اللغة العربية والعبرانية فقد اتفق كل من علم اللغتين انهما لغة واحدة وكذلك السريانية قريبة منهما*—*Arabicam linguam et Hebraicam omnes qui prope callent, utramque unam et eandem haud dubio esse profitentur, ut et Syriacam utriusque affinem.*

“ * Ea cum sit Arabicæ linguæ indoles, et cum Hebræa intima cognatio, quanta quæso et quam multiplex esse debet illius in interpretando Codice Hebræo utilitas atque præstantia? Hæc scilicet, ut brevissime dicam, monumentorum Hebræorum inopiam immensis suis divitiis largissime compensat. His qui rectè frui didicit, non amplius in Rabbīnorum, quibus ipsi nonnisi disjectæ quædam et naufragæ veteris sermonis supersunt reliquæ, verba jurare tenetur. Suis jam oculis videt. Quæ sunt ab aliis tradita, atque in Lexica nostra, Commentariosque relata, ad normam dialectorum Orientalium, Chaldaicæ, Syriacæ, ac præsertim Arabicæ, utpote omnium opulentissimæ, diligenter examinat: cum his si consentiunt, probat, iisque gratus, et cum certitudine quadam, fruitur. Si precaria esse ac solidis destituta fundamentis deprehenderit, reprobatur; vel saltem dubitat, ac de melioribus certioribusque sibi prospicit. In earum dictionum, quæ vel semel tantum, vel rarissime, occurrunt in Hebræo Codice, significatione constituenda, jam non vagis conjecturis utitur; non contentus est hac illave interpretatione, hanc solam ob causam recepta, quoniam seriei orationis utcumque convenit; sed firmiorem quandam auctoritatem requirit, usumque loquendi Arabicum consulit. Quin et earum quoque vocum, quæ sunt cæteroquinæ notissimæ, utpote frequentiores in Textu Hebræo, novam sæpe vim quandam, ignoratam antea, quoniam rarior est, non inveniet tantum sed exemplis etiam probabit. Innumera verba (radices vocant Grammatici) pro deperditis habita, quoniam in angustis librorum Hebræorum, qui ad nos pervenerunt, limitibus locus illis non erat, ex Arabicæ linguæ affluentia feliciter restaurabit. Ipsam quoque Grammaticam non modo multis modis amplificabit et complanabit, sed multa etiam, quæ anomala videntur Arabismi ignaris, audacioribus vero Criticis vitia, adeoque e textu sacro eliminanda, ad suavissimam cum reliquis dialectis concordiam reducet.” *Oratio de Utilitate Lingue Arabicæ in studiis Theologicis, habita Oxonii an. 1776. à J. W. P. 15.*

If we examine only the first verse of the Book of Genesis, we shall find this observation concerning the intimate affinity of the Hebrew and Arabic languages abundantly confirmed. For the Arabic lexicons not only give us the same words, in precisely the same significations, but afford also rational Etymons, where the common Hebrew ones are obviously defective or absurd. Thus שמים, *cælum*, ought not to be derived from שם, *ibi*, and מים, *aquæ*, according to Buxtorf*, but from אֶלְמוּנִים—*altum fuit, eminent*, according to the just observation of Aben Ezra—שמים גובה ומעלה וכן בלשון ישמעאל—*Significatus Shamiam est altitudo et eminentia, uti etiam in lingua Ismaelitica, quæ in plerisque Linguae Sanctæ conformis est.* ארץ, *terra*, has no root in Hebrew, but in Arabic the word is derived from أرض—*humile, depressum fuit.* אלה *Deus* is not correctly deduced from אלה, *juravit*, but rather from אלל—*coluit, adoravit*, and signifies *unice colendus.* תהו and בהו, which have no roots now existing in Hebrew, come from תהו and בהו, *desertum, vacuum fuit.*

Thirdly, the Masoretic pronunciation, besides its probable antiquity, and the assistance it lends in acquiring the Arabic language, deserves our serious attention, as being the ONLY ATTAINABLE STANDARD OF UNIFORMITY. Of the Jews there now exist many millions, dispersed among the various nations of the earth; these all pronounce the Hebrew language in one and the same manner; and so they doubtless will continue to do till the end of time.

To read the *historical* books of Scripture with learned Jews, as living preceptors in the language, and to be able to refer, in cases of difficulty, to such interpreters as Aben Ezra, Maimonides, D. Kimchi, &c. will always be attended with important advantages to ourselves; and these advantages will be in a great measure forfeited, if we abandon the Masoretic System.

But there is still another point of view, in which we would particularly solicit the attention of our readers to this subject. If, as the Scriptures assure us, the Jews are finally to be converted to the Christian religion, and this conversion is not to be miraculously effected, by what other means can we expect it to be accomplished but by argument and discussion? And is

* Buxtorf has given other derivations, which are equally ridiculous. “Quidam [inquit] à שמה, *stupere*, (ut in Hithpahel significat) et מים, *aquæ*, quod *stupendo* modo quæ illic suspensæ hæreant, donec Dei nutu demittantur: vel quia homines *obstupescunt* de ejus opificio. Quidam ab אש et מים, ab *ignis et aquæ.*” Buxtorf, in Radice שם.

it not the first step towards the attainment of so desirable an object, that we should be able to read the Law and the Prophets in the same manner with themselves? To quote passages from the Hebrew Scriptures, in arguing with a Jew, according to the corrupt mode of modern pronunciation, would, in his opinion, be only to treat the Word of God with irreverence, and even with ridicule: and how, we may ask, can so inauspicious a commencement of our labours be productive of any good effect, or possibly tend to produce final conviction?

Lastly, in this age of daring and desperate innovation, when we are so frequently and so forcibly urged on to REFORMS, as they are falsely called, of such portentous importance, in philosophy, in politics, and even in religion, we think it right to raise our warning voice as loudly as possible against this pestilential spirit, in all its forms, and under all its disguises, and to exclaim, with regard to the study of Hebrew in particular, *NOLUMUS LEGES GRAMMATICÆ SANÆ MUTARI*. We impute no bad motives to scholars, who think differently from ourselves on this subject; but still we are anxious to *hold fast that which is good*; that which has been approved by so many learned men during the æra of our literary glory. Among the *illuminati* on the continent some were deceivers, but the far greater part were deceived. They eagerly grasped at the phantom of novelty, and were led in its pursuit into the gloomiest regions of ignorance and irreligion. We therefore cordially unite with the learned GUARIN, in his wise and temperate exhortation to Hebrew scholars of every description—*“Hic sermonem ad vos iterum convertere mihi liceat, sodales amantissimi, vosque majorem in modum obsecrare, ut omnivento doctrinæ non circumferamini, sed studia vestra Hebraïca ad grammaticam Massoretharum instituere pergatis. Ea enim, si methodice accurateque doceatur, brevis est, facilis, et ad genuinum Sacræ Scripturæ sensum inveniendum optima dux*.”*

* A friend of ours, a learned professor of the University of Cambridge, has often told us, that when he first began the study of Hebrew, it was recommended to him from all quarters, to follow the plan of Mr. Parkhurst; which he did accordingly, and carefully read over the whole of the Pentateuch, with the assistance only of that gentleman's grammar and lexicon. Laying aside the study of Hebrew for eight or nine months, and then returning to it again, he found that he could not construe a single line of all he had learnt; for the words, he said, having no fixed and certain pronunciation, had laid no hold of his memory. Such we suspect to be the case with most of those who learn Hebrew upon the new principles, which have no foundation in nature, and no authority in reason.

Quæcunque grammaticæ à Massorethicâ alienæ vobis proponantur, earum auctoribus dicite, quod olim Juliano, aliisque Pelagianis, Augustinus: *Mira sunt quæ dicitis; nova sunt quæ dicitis; falsa sunt quæ dicitis: mira stupemus, nova cavemus, falsa convincimus.*" GUARINI Gram. Heb. tom. ii. Præf. p. xcvi.

But to return from this digression to the author's Preface. Mr. Reeves, continuing his address to Mr. Pitt, contrasts the LXX Version, and the Masoretic Hebrew text, with great acuteness and ability.

"You will perceive, Sir, that in the course of this comparison, I have proceeded upon a belief, that the Septuagint translators were anxious to be strictly faithful, and were fully competent, by their knowledge of both languages, to execute their design; and, therefore, that where any remarkable discordance appeared, which was not reconcilable by the difference of idiom in the two languages, it must be owing to some change in one of the texts. In all these cases I have found myself obliged to suppose such change to have been in the Hebrew, and not in the Greek. When I perceived, that no possible change in the Greek would make it speak the sense of the Hebrew; but that, if the Hebrew were altered, either in its pointing, or in some similar letter; or if a word were divided into two, or if part of it were annexed to the preceding or subsequent word, or if a word were taken in a Chaldee sense, instead of the Hebrew one; if, I say, I found that some or all of these conjectural readings would entirely cure the variance, and reconcile the two texts, it appeared to me a fair conclusion, that the translators actually so read the passage, in the transcript upon which they worked. Whether that transcript was right, or the present Masoretic text is the true reading of the passage, as it stood in the Autograph of the text in the archives of the Temple, is quite another consideration. I am only speaking to the character of the translators. The original text in the Temple might possibly differ from both.

"This sounds like a great liberty; and when it is taken with an original text, and the ascendancy and control, which may be thought to belong to it, are transferred to the translation, as has been done on this occasion, some strong ground, perhaps, should be laid for such a proceeding. In justification of what has been here done, I should submit, that when two languages are thus brought into comparison, the whole question depends upon their respective competency to convey the meaning of the writer; and nothing turns upon one of them being the original. What prerogative can belong to an original so incompletely written as the Hebrew, when brought into competition with a finished language like the Greek, which has appropriate terminations, grammatical characteristics that completely distinguish nouns and verbs, and a sort of unalterable wording in all its parts! If on a language so organised as this, you were to attempt any such operation as I have just described, of taking a letter from the beginning or end of a word, and joining it to another, it could never change the sense,

but would infallibly disfigure the language; while in the Hebrew it might be done, quite consistently with the grammatical form of words; would make sense, what before was nonsense; or make some other sense just as natural as the one conveyed by it before. What is to be said in favor of the Hebrew vowel points, when compared with the vowel characters of the Greek alphabet!—when it is considered that the Greek often employs a word, consisting of four or five letters, to preserve a meaning, which in the Hebrew is confided to a single point! The one seems to be distinct, certain, and stable; the other seems to be ambiguous, doubtful, and evanescent. The Hebrew, while without points, was not so much a written language as a short hand, affording hints that were sufficient for those who knew it as a mother tongue; nor could it, with this assistance of points, attain the complete form and force, which were inseparable from the Greek, whenever committed to writing. Where the marks of authenticity, and the capacity to testify what they purport to declare, are so very different, as they seem to be in these two witnesses, we cannot hesitate in giving a preference to that which seems to have the highest pretensions to credit; and that is the Greek.

“ This inquiry may be considered as a matter of evidence; the Septuagint delivered down to us by the Greeks, and the Hebrew by the Masorites, are two witnesses of the canon of Scripture, which was closed by Ezra, and the men of the great Synagogue, and repositied in the Temple for the use of the Jewish nation. Upon this the Greek witness can testify, as far back as 277 years before Christ, in a language that is full and plain in its wording, distinct and durable in its manner of writing. The Hebrew is deficient in these qualities, both of wording and writing, and testifies as low down as 5 or 600 years, or, according to some, 800 years after Christ, but no one can say how far, or whether it can testify at all, higher. This latter has been in the custody of the Jews; the former in that of the Greeks, and, since the time of Christianity, in the hands of the Latins also. Without the assistance of one or other of these witnesses to the meaning of those ancient writings, they would have been unintelligible to us. The translation of the Septuagint, and the vowel points of the Masorites, have concurred (by very different means) to produce the same effect. We may rely on these two great witnesses, that the real words, and meaning of Scripture, are come down to us, with as much exactness as could ever be hoped for, in a case so very particularly circumstanced. It seems to me, I must say, one of the marvellous things in human affairs, not that these two documents, kept by two people, of very different views in one main point, as to the use of this volume, living always in a state of jealous separation, and often in that of hostility and hatred, should have in them the few discordances we now see, but that they should have so few, and that there should be in general, such a consent and uniform resemblance between them.” P. 28.

The apology which Mr. Reeves offers for the high estimation in which he holds the LXX Version, even when it is unsupported by the Hebrew text, is candid and satisfactory.

“ In deciding between the credit of these two languages, as we have here, and in allowing ourselves the liberty of determining the probable reading of the Hebrew, by the present reading of the Greek, I trust it will not be thought, that more is done than every scholar, acquainted with conjectural criticism, will admit to be fair. It has been a fashion of late, to indulge in this sort of emendation, in the Hebrew, very freely. Persons have proceeded, in general, upon the authority of readings in MSS. which, by the contributions of KENNICOTT and ROSSI, are now sufficiently numerous; they have also taken the same liberty, upon the suggestions of their own fancy, to make, what they thought, a better sense. Such persons will have no right to complain of any thing attempted here. The authority of MSS. I must consider as inferior to the authority, we proceed upon in this Collation. Every new transcript may produce new readings; but those readings may be errors: and for the reasons before given, such errors are more likely to happen in Hebrew transcripts, than in any other; and they are less likely to be detected, because an error in Hebrew is not palpable as in other languages, but will often read into sense, as well, perhaps, as the true reading. I say nothing of conjectures, which are hazarded, merely to make better sense; for they can pretend to no authority beyond their own aptness, if that is allowed to be any authority at all. Our conjectures are confined by a more sober method; they are only attempted, where the ancient testimony of the Greek makes a contrariety of evidence, and something must be done, if possible, to reconcile the two witnesses. Thus far, and no farther, do we allow ourselves to conjecture; within such narrow bounds, I hope we may be thought free from censure; from the censure of those, at least, who grant so much indulgence to the exercise of conjectural criticism among the editors of Greek and Latin authors, as well as among the Hebrew critics before alluded to.

“ I should also apprise those, who may, perhaps, not entirely approve the ascendancy here given to the Greek text, that the readings, which are so often adopted from thence into the Hebrew, are not meant to be obtruded as the true readings of the original; in many cases the present Hebrew may be the right reading, and some accident, not now discoverable, may have produced the present reading in the Greek. To decide on the real text of the original, is a presumption that would ill suit with the humble pretensions of the present work; which is merely a critical inquiry to note the variances, and to account for them upon probable grounds, such as mistakes in the identity, or different opinions as to the sense, of words.

“ I beg those, who interest themselves for the fidelity of the Masorites, and the credit of the present Hebrew text, to notice, that through the whole of these conjectures, I have forbore to impute the variations in the Hebrew, either to the negligence or wilfulness of those, who settled it in its present form. I do no more than suppose, that the transcript upon which the SEVENTY worked, was such, as to warrant their rendering. This supposition does not at all affect the present Hebrew text, which might possibly have been copied with more fidelity from the original. Whether it had any superior claims of this sort, or whether those claims may not have been weakened by the

the negligence of subsequent transcribers, and all the deviations, which I have imputed to the transcript used by the SEVENTY, may not be chargeable on the very Masoretical text itself, which we possess at present, are questions, which I leave to others, as no part of my inquiry.

“ I beg, also, such zealous advocates for the Hebrew text, to consider, that whatever may be urged in favor of the radical letters of the present texts, it never can be maintained, that the vowel points have an equal pretension; they are certainly no part of Scripture; they are only evidence of an ancient reading of Scripture; as such they are respectable, and highly so in my opinion; but not more so, than other testimonies of learned men. As to both, the letters as well as the vowels, there is now, in this advanced age of learning and inquiry, no longer a superstition about the Hebrew, more than about the Greek text of Scripture; they are both considered as ink and parchment, the best means, but still human and frail, by which the Word of God could be conveyed to late posterity. The study, and contemplation, and comparison of these “testifying witnesses,” is all, that Divine Providence has thought necessary for us; and it is our duty to make the best of them, in that character and in none other.” P. 33.

The author, in the following passages, states the literary pretensions of his work with such humility, modesty, and diffidence, as must, we conceive, effectually shelter him from the attacks of criticism.

“ The view proposed in this inquiry, as I have before said, is to vindicate the fidelity of these translators; to induce the Greek scholar to consult more frequently his Septuagint, where he may possibly find as credible a witness to the true sense of the original, as in the present Masoretical text of the Jews; and further, to prevail with those who have been at the pains to acquaint themselves with the Hebrew, not to despise the aid of the Greek text, which is more ancient than their favourite one, and will afford light in many points, where their Hebrew learning may fail them. After this, I have a hope, that the Greek and Hebrew schools will unite in allowing a proportionate share of credit and confidence to the two texts; and will, in their biblical studies, take pains so to approximate them, that they may reflect a mutual light upon one another, and contribute to establish the Word of God upon two testimonies, rather than upon one.” P. 37.

As a specimen of Mr. Reeves’s critical observations, we produce the following passages.

“ PSALM XXII.

“ Ver. 1. *Why art thou so far from helping me, and from the words of my roaring.*] רַבְרִי שֹׁאֲגֵתִי *verbis rugitūs mei.* Mont. which is properly translated, as the Hebrew now stands; so in Amos, iii. 8. אֲרִיָּה שֹׁאֲגֵת *leo rugiit*; but the Septuagint read it otherwise, for they render it μακρὰν ἀπὸ τῆς σωτηρίας μῶ οἱ λόγοι τῶν παραπλιωμάτων μῶ, *Longè a salute meâ verba delictōrum meorum.* Vulg. which will agree with the Hebrew

Hebrew sense of שָׁאֲנִי now rendered “my roaring” if it has a ך in it, instead of an ם thus, שִׁנְנִי “my ignorance,” from שָׁנָה *erravit*. It signified properly sins of ignorance, as in Lev. v. 18. עַל־שִׁנְנֹתַי אֲשֶׁר־עָנָנְנִי

super ignorantia sua qua ignoravit. Mont.

“Theodoret notices this peculiar reading in the Septuagint; and that Aquila renders this word Ἐρηχθήματος με, Symmachus ὀδυρμῶν με, and Theodotion βοήσεως με; and he exerts himself to explain, how παραπρωμάτω με could be put into the mouth of Christ, who is prophetically supposed to be the speaker; he solves this, by supposing that our Lord is made to speak in the person of sinful man, for whom he died. Jerome read it as the text now stands, and makes it *verba rugitus mei*.

“Ver. 2. And am not silent.] וְלֹא־דַוְמָה לִּי *Et non silentium miki*.

Mont. The Septuagint have rendered it καὶ ἐν εἰς ἀνοσίε ἐμοί, *et non ad insipientiam mibi*. Vulg. ἀ, non, and νοέω, not thinking, insensibility, composure, quiet. The word is in Leviticus, x. 3. וְיָרַם אֶהְרֹן *et siluit*

Abaron. Mont. the Septuagint translate it there καλεῖσθαι. It is again in Psalm iv. 5. where it is translated καλάνυχη. The famous Moses Mendelssohn, in his German version of the Pentateuch, has rendered the above passage in Leviticus, *und Aaron beruhigte sich*.

Ver. 3. But thou art holy, O thou, that inhabitest the praises of Israel.] וְאַתָּה קְדוֹשׁ יוֹשֵׁב הַהִלּוֹת יִשְׂרָאֵל *Et tu sanctus, inhabitans laudes Is-*

rael. Mont. The Septuagint divide the matter differently, Σὺ δὲ ἐν ἁγίῳ κατοικεῖς, ὁ ἔπαινος Ἰσραήλ. *Tu autem in sancto habitas, laus Israel*.

Vulg. which corresponds equally with the Hebrew wording; and Aben Ezra, on the passage recognises, that some divide it in this manner. The verb יָשָׁב which signifies either *sedet*, or *permanet*, is used in other places, as applicable to the Almighty, as in Psalm cii. 13. וְאַתָּה יְהוָה לְעוֹלָם תֵּשָׁב *et tu, Domine, in seculum, sedebis, or permanebis*.

“Ver. 16. They pierced my hands and my feet.] כָּאֲרֵי יָדַי וְרַגְלָי *Foderunt manus meas, et pedes meos*. Pagn. The Hebrew is properly rendered by Montanus, not *foderunt*, as Pagninus had made it, but *quasi leo*, for that is the only sense to be got out of כָּאֲרֵי. The Septua-

gint have ὤρυξαν χεῖράς με καὶ πόδας με. *Foderunt manus meas, et pedes meos*. Vulg. so that they, no doubt, read the verb in the Hebrew text without an ם, and with a final ן, instead of a ם; thus כָּרָו, which signifies *foderunt*, from כָּרָה *fodit*. See the same word, Psalm lx. 6. and lvii. 7. in the latter of which passages the Septuagint have rendered it by this word ὤρυξαν. Jerome renders it, *fixerunt manus meas*.” P. 103.

On this last passage we remark, that learned Jews, though they may be excellent teachers of Hebrew grammar, and may most usefully assist us in reading the *historical* books of scripture, are yet not to be without extreme caution followed, when they

they profess either to state the true text, or the true meaning of prophecies respecting the Messiah*. For example, instead of the absurd reading כָּאֵרִי, although the lesser Masora itself, and the correct MSS. consulted by Rabbi Ben Chaim, have preserved to us the genuine word כְּאֵרִי,† yet this reading is not even mentioned by Aben Ezra, nor the learned associate of Mr. Reeves.

(2) The radix כָּאֵר, though it does not exist in the present Hebrew, has survived in the sister dialect of Arabia; and this instance, which is only one amidst innumerable others which might be produced, proves the great utility of that copious language; which, still continuing to be vernacular, affords often the true signification of roots, which are now lost in the Hebrew, and of words, which occur so seldom in the original text, that it is impossible without that help to discover their genuine meaning. (3) The passage before us corroborates what Maimonides has observed concerning the identity of the Hebrew and Arabic languages. For כְּאֵרִי דִּי הַרְגֵלִי, is exactly *کاروا ידי ورجلي*—and we wonder much that a language

* “ — though the Jews have now so far lost their own ancient language, that it is not any more common to them as a mother-tongue, but, what they have of it, they learn, as others that study it do; yet do those of them who will get any learning, so make that their whole study from their childhood, that they are more than ordinarily versed in it, and get more skill in the Letter of the Scriptures than usually any others; at least did so, when those writers, which we have to deal with, flourished; so that their comments are, and have been always thought to be, very helpful for attaining the literal meaning of the text, except in such places as are prophecies concerning Christ, or make for the Christian religion against them: in such, they being obstinately set on maintaining their traditions received from their fathers, and with them combining against Christ, will be sure to wrest them as far as they can from the right meaning. But then, that is another reason why we should look narrowly into them, that where they pervert any such text, we may vindicate and rescue it out of their hands, that they may not securely triumph among themselves, as if they had the Scripture on their side against us.” *Pocock, Pref. to Comment on Micah.*

† “ — ipforum Judæorum antiquissima et emendatissima exemplaria duplicem hinc vocem semper agnovisse ostendit vir eruditus Johannes Isaacus Levita, in sua adversus Lindanun Veritatis Hebraicæ defensione: ac partim manifesto parvi Masoreth et R. Jacob filii Haym testimonio, partim sua ipsius experientia perspicue demonstrat olim fuisse כְּאֵרִי, h. e. scriptum fuisse in Textu, *Foderunt*—כָּרִי vero in Margine annotatum fuisse כָּאֵרִי, *tanquam Leo.*” *Nicolaus Ful-ler, Misc. Sacr. lib. iii. cap. xii.*

so essentially necessary to a Hebrew critic, as the Arabic undoubtedly is, has been so generally neglected by modern translators and commentators!

Having now protracted this article to a considerable length, we forbear to make any further extracts from the Collation itself. Those Hebrew scholars in particular, who are friends to the Masoretic system, will peruse with pleasure every part of the work, which we pronounce, without hesitation, to be well planned and well executed; and eminently deserving, on the whole, to be considered as a very considerable accession to our general stock of Biblical Literature.

ART. XIV. *The Life of David Garrick, Esq. By Arthur Murphy, Esq. Two Volumes. 8vo. 14s. Wright. 1801.*

THE name of Garrick still remains so dear to every lover of dramatic excellence, that the promise of memoirs of his life and character from the pen which was supposed best qualified to detail them, excited much and general curiosity. These memoirs have now appeared, and though it cannot be said that they have entirely gratified the public expectation, it would be preposterous and unjust to deny that they contain much amusing and interesting matter. We should have thought, indeed, that Mr. Murphy possessed an ample stock of materials; but with respect to the principal personage, these volumes contain very little that has not already appeared among the variety of publications on the same subject. The *Life of Garrick*, by honest Tom Davies, was so well received, as to pass through no less than four large impressions, and there will probably be many who will yet prefer that work to the present. Mr. Murphy gives the early life of Garrick till his appearance on the stage, and then proceeds to give the history of the stage, as connected with his hero, till his death. It seems merely necessary to give a short extract or two, that the reader may perceive what kind of amusement he is to expect.

“ An unexpected storm gathered over Garrick’s head in the beginning of this season. He had employed the summer in planning schemes for the entertainment of the town, and was resolved to spare no expence in preparing scenery and splendid decorations. For this purpose, he invited an artist, celebrated throughout Europe for his skill in all the graceful movements of dancing, and the art of presenting a regular story in dumb show. Such an exhibition would most probably have the attraction of novelty, and supersede the necessity of intro-

introducing those monstrous pantomimes, with which Mr. Lun hoped he could silence Shakespeare, Jonson, Otway, and Rowe. The person, whose dances were admired at every court on the continent, was Monsieur Noverre, a native of Switzerland. Garrick entered into a most liberal engagement with him, and gave him a commission to enlist in his service the best performers he could find. Noverre arrived in London in the month of August, with a band of no less than a hundred chosen for the purpose. He went to work immediately, and gave directions to carpenters, scene painters, taylor, and, in the mean time, exercised his dancers for an exhibition, called the Chinese Festival. The scriblers, the small wits, and the whole tribe of disappointed authors, declared war against the manager. In newspapers, essays, and paragraphs, they railed at an undertaking, calculated, as they said, to maintain a gang of Frenchmen. The spirit of the inferior class was roused, and spread like wildfire through London and Westminster. Garrick was alarmed, but still thought he could avert the impending storm. The king had never seen him act; this he stated to the Duke of Grafton, then Lord Chamberlain, and made it his request to have the honour of appearing before his majesty, when, according to custom, on the day of opening the session of parliament, he honoured the playhouse with his presence. The favour was granted, and Richard III. was announced by command. This contrivance, Garrick flattered himself would preserve peace and good order. His performance of Richard, and the royal presence, he hoped, would procure a quiet reception for the Chinese Festival. He found himself mistaken. The play being finished, the dancers entered, and all was noise, tumult, and commotion. His majesty was amazed at the uproar, but being told that it was because people hated the French, he smiled, and withdrew from a scene of confusion. The affray continued without intermission above an hour. In the mean time, Mr. Fitzherbert, father of Lord St. Helen, and possessed of wit, humour, and politeness, almost beyond any gentleman of that day, went into the green-room, where the present writer happened to be. He had been, in consequence of an office which he held, one of the attendants in the king's box. Garrick was impatient to know what his majesty thought of Richard. "I can say nothing on that head," replied Mr. Fitzherbert, "but when an actor told Richard '*the Mayor of London comes to greet you,*' the king roused himself; and when Tatwell entered buffooning the character, the king exclaimed, '*Duke of Grafton, I like that Lord Mayor;*' and, when the scene was over, he said again, '*Duke of Grafton, that is good Lord Mayor.*' Well! but the warlike bustle, the drums and trumpets, and the shouts of soldiers, must have awakened a great military genius. 'I can say nothing of that,' replied Mr. Fitzherbert; 'but when Richard was in Bosworth-field, roaring for a horse, his majesty said, '*Duke of Grafton, will that Lord Mayor not come again?*'"

"After some time passed in merriment, Garrick's friends advised him to think no more of the Chinese Festival; but the experiment was repeated three or four nights more. The opposition went on with additional violence. Gentlemen of rank leaped out of the boxes to support the manager. Swords were drawn, but John Bull still hated Frenchmen,

Frenchmen, though the band imported by Noverre were Italians, Swifs, and Germans. At last the rioters resolved to end the contest; they tore up the benches, broke the lustres, threw down the partitions of the boxes, and, mounting the stage, demolished the Chinese scene. The necessary repairs took five or six days, and, in the interval, public notice was given, that the proposed entertainment was laid aside for ever. The popular fury was appeased, and the business of the theatre went on without interruption.

“ In January, 1756, the farce of the *Apprentice* made its appearance. It will be sufficient to say, that in all its parts it was greatly supported, and if we add, that Woodward in the character of Dick was the life of the piece, it is a tribute due to the memory of that admirable comedian.

“ The following anecdote may, perhaps, amuse the reader. On the morning after the farce was acted, Mr. Garrick paid the author a visit, and brought with him the celebrated Dr. Munsey, whom this writer had never seen. Garrick entered the dining room, and turning suddenly round, ran to the door, and called out, ‘ *Dr. Munsey, where are you going?* ’—‘ *Up stairs to see the author,*’ said Munsey.—‘ *Pbo! pbo! come down, the author is here.*’ Dr. Munsey came, and, as he entered the room, said, in his free way, ‘ *You scoundrel! I was going up to the garret: who could think of finding an author on the first floor?*’ After this introduction, the Doctor sat down, and was highly diverted for near an hour. He rose on a sudden, and, ‘ *Well, Garrick,*’ said he, ‘ *I have had enough of this, and now I’ll go and see the tall woman at Charing Cross.*’ From that time the present writer was intimate with Dr. Munsey, and found him on all occasions a most pleasant companion.” P. 276.

The following anecdote of Foote, in the second volume, is new to us.

“ In the course of the ensuing summer, Garrick devoted his hours to the completion of a design, which he had long meditated, and had much at heart. This was, to give a grand *Jubilee* to the memory of Shakespeare at Stratford-upon-Avon, the birth place of our great poet. At that town all hands were set to work. A boarded rotundo, in imitation of Ranelagh, was erected on the banks of the river, and many other decorations were displayed in various parts of the town. On the 5th and 6th September, a numerous concourse assembled from all parts of the country, and also from London. On the 7th, public worship was celebrated with great magnificence. As soon as the religious ceremony was over, the strangers went in crowds to read Shakespeare’s Epitaph over the door of the chancel at the east end of the church. At three, on the same day, the company met in the rotundo, where a handsome dinner was provided. A little after five, the musical performers ascended the orchestra, and the songs, composed by Garrick, were sung with great applause. Garrick closed the whole with his ode, upon dedicating a building, and erecting a statue to Shakespeare, in his native city.

“ When the company began to rise, Foote, who sat next to this writer, said, “ *Murphy, let us take a turn on the banks of the Avon,*

to try if we can catch some inspiration." We accordingly sallied forth. Foote was no sooner seen on the margin of the river, than a crowd assembled round him. He cracked his jokes, and peals of laughter resounded all over the lawn. On a sudden, a tall man, prodigiously corpulent and unwieldy, broke through the circle, richly dressed in gold-laced cloaths, in order to have conversation with a famous wit. Foote paid him several compliments, and then asked him, "Has the county of Warwick the honour of giving birth to you, Sir, as well as to Shakespeare?"—"No," said the uncouth gentleman; "I come out of Essex."—"Where, Sir?"—"I come out of Essex:"—"Out of Essex!" said Foote;—"and who drove you?"—A loud laugh broke out at once, and the Essex traveller rushed away, with a look that spoke his resolution never to have any more intercourse with a man of wit.

"On the 8th September there was a splendid ball in the rotundo, and for the following day was announced a grand procession through the town, in which the principal characters in Shakespeare's plays were to be exhibited. It happened, however, that a violent tempest of wind and rain made it impossible to put that part of the scheme into execution. The Jubilee ended abruptly, and the company left the place with precipitation." P. 66.

Many invidious personalities appear in these volumes, which probably in a future edition the author will think it expedient to correct or suppress. Means also seem to have been used to extend the size of the volumes, not in the highest degree reputable. The insertion of Prologues and Epilogues, which have been printed again and again; the analysis of popular plays, with quotations of passages familiar to every reader of dramatic composition, obviously seem to demand critical reprehension. Yet with all these deductions the work has been favourably received, and must necessarily have a place in every literary collection, of which a portion is assigned to the history of the theatre.

ART. XV. *A Philosophical Treatise on the Passions.* By T. Cogan, M. D. 8vo. 367 pp. 8s. 6d. Cadell and Davies. 1800.

THE study of the human mind and character, unquestionably one of the most interesting pursuits of science, naturally divides itself into two branches, as our investigation is directed to the qualities of the head, or those of the heart. Of these, although the former have afforded the most frequent and favourite topic to philosophers, the latter have, it must be admitted, the greatest influence on the conduct and welfare of mankind.

mankind. We may, it is true, with naturally good dispositions, and by self-taught reflections, do much towards the regulation of our passions, and the attainment of that temper, and those habits, which constitute virtue. Yet it cannot be unimportant or useless, to analyse the nature, and observe the effects, of those passions, on the right direction of which, very frequently our fame and fortune, and always our peace and happiness, depend.

From these considerations, we readily devote as much space as can be allowed to an examination of this Treatise; the most scientific and accurate, and (upon the whole) the most ingenious and useful on this subject, which, during the course of our critical labours, we recollect having perused.

The work is divided into two parts; the former containing an *Analysis of the Passions*, and the latter *Philosophical Observations and Inquiries* respecting them. As it appeared necessary, in the beginning, to define and distinguish those feelings which are denominated Passions, Emotions, and Affections, the author has performed this task with much care and attention. After stating the origin and derivation of the word *Passion*, he announces his design of using it "to represent the *first feeling*, the *percussion*, of which the mind is conscious from some impulsive cause; by which it is wholly acted upon, without any efforts of its own, either to solicit or escape the impression." He applies the term *Emotions*, to "the sensible changes and visible effects which particular passions produce upon the frame, in consequence of the reaction or particular agitation of mind." "The third term, *Affection*, has" he observes, "a different signification from either of the above. It always represents a less violent, and generally a more durable influence, which things have upon the mind. It supposes a more deliberate predilection or aversion, in consequence of the continued influence of some prevailing quality." By this he distinguishes it from "the transient impulse of *Passion*," and by its "not being so intimately connected with any external signs," he also distinguishes it from *Emotions*. Having laid down these distinctions, he concludes with the following just application:

"When there is a propensity to indulge one particular affection or class of affections more than another, arising from peculiarity of temperament, education, connections, habits, &c. we consider this propensity as an indication of temper or habitual disposition. Thus we speak of a benevolent, grateful, cheerful, timorous, revengeful temper. These characters do not imply that the subject is perpetually under the influence of the particular affection, but they mark his propensity towards it. The affections therefore refer to the actual impression made upon the mind by certain qualities real or supposed; and the temper

temper or disposition is that particular cast of mind which renders the perception of certain qualities capable of making a more prompt, or a more durable impression upon one person than another. We deem that man to be irascible who is disposed to be angry at trifles; and him we praise as humane who is always disposed to commiserate sufferings." P. 11.

The author's mode of arranging the Passions is next to be considered. After examining the plans of arrangement suggested by former writers, and showing the objections that arise to each, he judiciously introduces his own by a previous investigation of the "leading principle of our natures; namely, *the delight in well-being,*" and "the necessary consequences of this principle in beings formed as we are;" namely, *Love and Hatred, Desire and Aversion.*

On this deduction his analysis is founded. But he excludes from it those emotions which he terms "introductory." These are *Surprise, Wonder, and Astonishment*; the respective natures of which emotions are judiciously and philosophically explained.

The other Passions and Affections are then discussed according to the author's arrangement, which begins with those "founded on Self-Love, and excited by the idea of *good,*" such as *Joy, Desire, Hope,* and their subdivisions; thence proceeds to the Passions operating also upon "Self-Love," in which the idea of *evil* is immediately present to the mind; the principal of which are Sorrow, Fear, and Hatred; and after them sets forth the "Passions and Affections derived from the social principle," subdivided in the same manner into Passions, in which *good*, and those in which *evil* is the predominant idea. This arrangement appears to us, upon the whole, the most comprehensive, and the most accurate of all we have met with, and the remarks under each head are, generally speaking, just and valuable. We will give a specimen from the description of Fear, for the edification of those, whose minds require to be strengthened against the excess of this most painful passion.

"The passion of Fear is still more painful than that of Sorrow, which, notwithstanding its severity, has, when calmed into an affection, something soothing in its nature. Fear produces an agony and anxiety about the heart not to be described; and it may be said to paralyze the soul in such a manner, that it becomes insensible to every thing but its own misery. Inertness and torpor pervade the whole system, united with a constriction of the integuments of the body, and also a certain sense of being *fettered,* or of being rendered incapable of motion. The eyes are pallid, wild, and sunk in their sockets; the countenance is contracted and wan; the hair stands erect, or at least excites the sensation, which every child experiences as often as

he is terrified by stories of ghosts, witches, &c. the bowels are strongly affected, the heart palpitates, respiration labours, the lips tremble, the tongue falters, the limbs are unable to obey the will, or support the frame. Dreadful shrieks denote the inward anguish; these are often succeeded by syncopies; which, while they manifest that the sufferings are greater than nature can sustain, afford a temporary relief.

“Such are the external signs which indicate the wretched state of mind under this horrid passion. Since torpor, debility, and painful constrictions frequently accompany fear more than any other passion, the *emotions* will in such instances be less vivid. Instead of violent transports, a deep depression and numbness as it were both of body and mind characterize the passion; though these may be visible to the spectator, and are not less expressive of inward anguish.” P. 98.

The following remark also, on one species of Fear, deserves attention, and cannot be too often impressed on the mind of the libertine and the infidel.

“Remorse,” says the author, “has already been placed under *Sorrow*; but whenever it is connected with a fear of punishment, it deserves a place under this passion also, which greatly increases its agonies. When remorse is blended with the fear of punishment, and arises to despair, it constitutes the supreme wretchedness of the mind.”

The delineation of, and remarks on, the Passion of Anger, are also striking and useful. But we will turn to a more pleasing subject, the benevolent and social passions. In sympathetic Joy, it is observed that,

“In some instances, this species of benevolence becomes a very lively emotion, and the sudden impulse of joy may emulate that inspired by our own good fortune, although the object should be almost a stranger to us. When, for example, our minds have been previously and deeply affected with the knowledge of his distress; when a prosperous change has *suddenly* taken place; and particularly when this change has been accomplished by the triumph of the party over cruelty and oppression. In such cases, we enjoy this sudden transition from painful to pleasing sympathy, and we participate in that exultation over tyranny or injustice, to which every man entertains an hatred, unless it be his own act.

“But excepting upon extraordinary occasions of this nature, our sympathies with the good fortune of others, are much inferior in strength to those we experience from their distress. Various reasons may be assigned for this difference. The influence of many blessings newly acquired may not be so extensive and important, as the influence of a single calamity.—It is scarcely possible for any one to be elevated to the pinnacle of happiness, in so rapid a manner as he may be plunged into the depth of distress.—Good fortune, to whatever state or circumstances we may apply the term, is generally of slower progress, is accumulated by almost imperceptible degrees, and therefore is not calculated to make a vivid impression at any one period of its progress. The object may be more deeply afflicted in his relative and social connections,

nections by the misfortunes or irregular conduct of an individual, than he could feel himself benefited by their prosperity; consequently were we to sympathize with him in a manner correspondent with his own feelings, joyful events could not make an impression upon us equal to his afflictions.—Again; those distresses which call forth our sympathy of sorrow are generally promulgated to a considerable extent, while their recent acquisitions of good, with all the striking circumstances attending them, are mostly confined to the narrow circle of their relatives and friends.—To these incidental causes, we may justly add the wise constitution of our natures as the *final* cause. Sympathy with the distresses of another is infinitely more useful than rejoicing in his prosperity. It is an incentive to administer relief, to annihilate this distress, and to restore the sufferer to the pristine state of ease and comfort; and therefore it is rendered, by the Great Source of Benevolence, more powerful in its influence and operations, than the sympathy of joy in their welfare; which cannot be productive of equal good. The different kinds of sympathetic sorrow are admirably adapted to the particular state of its objects, in order that each may receive its correspondent benefit. These considerations will explain the reason why an insensibility to the misfortunes of any one, is much more odious than an indifference to his actual enjoyments.” P. 139.

The other Passions, arising from the social principle, are also clearly distinguished and accurately delineated. But we hasten to the most important and practically useful part of this Treatise, though the most difficult to be abstracted or faithfully described; we mean the *Philosophical Observations and Inquiries*, which conclude the work. In some of these observations we do not indeed wholly concur with the author; but, generally speaking, they appear to us to be equally ingenious and just. Having remarked on the effects of surprise, in quickening the Passions into ungovernable emotions (which, though certainly great, do not perhaps warrant to its whole extent, the theory he has founded upon them) having distinguished *Passions* and *Emotions*, which, according to him, are of a transitory name; from *Affections*, which alone he considers as permanent, he points out the relation of the Passions and Affections to each other, and thus accounts for many peculiar feelings, and many customs, which might otherwise appear extraordinary. On the *Seat of the Passions* he very properly hesitates to pronounce, as we have not sufficiently accurate ideas “of the nature of the rational and spiritual part of man on the one hand, and of the vivified matter which is supposed to constitute his animal nature on the other.” His remarks, however, in illustration of this subject, afford as much information as; with our limited faculties, we can perhaps expect to obtain.

In the second chapter of this part of the work, the causes which create a diversity in our affections are enumerated, in

the third their effects are considered, under the respective heads of "Medical Influence of the Passions," "Influence of the Passions on Thoughts and Language," "Their Influence on Character," and "Their Influence on Happiness." On each of these subjects the writer's observations are ingenious, and *almost* invariably judicious. We say *almost*, because in the remarks on the Passions, as they influence the human character, some positions appear to us to be laid down in terms scarcely consistent with those doctrines which our religion inculcates, and which reason and attention to human nature, though they would not have discovered, confirm. We allude particularly to the expression, that "insensibility would invite injuries, and give to unreasonable and wicked men a superiority over the moderate and just." If by insensibility is meant patience and forbearance, we think the observation dangerous, and tending to encourage that spirit of revenge, which the author afterwards very properly condemns. We think too the assertion, that "both virtue and vice are the offspring of passions in themselves innocent," liable to a misconstruction that may flatter the bad passions of mankind. It may be true, as the author seems to mean, that, philosophically speaking, some of the worst passions may be traced to sources not in themselves impure. Yet if the stream (as too often happens) be poisoned almost at the fountain head, if the perverted inclination takes possession of the mind before the supposed original passion has been manifested, or perhaps distinctly felt (as in some cruel and envious dispositions seems to be the case) it is an over-refined, as well as a dangerous theory, which tends to palliate every vice by supposing it to originate in some virtue. With this caution, the remarks on the human character may be read with much profit as well as pleasure. But in no part of his work has Dr. Cogan been, in our opinion, more successful than in his observations on the Influence of the Passions on human Happiness, with which the Treatise concludes. We will extract a part of them, as our last specimen of this valuable work.

"Love, considered as an affection placed upon a deserving object, and recompensed with reciprocal affection; joy, ecstasy, complacency, satisfaction, contentment, lively hope, these are decidedly the sources of present enjoyment. The social affections of benevolence, sympathy, compassion, and mercy are also other ingredients of happiness from a less selfish and more refined source than the preceding. A steady, uniform disposition manifested by incessant endeavours to promote happiness, is invariably rewarded with a large portion of it. Benevolence places the mind at a remote distance from little jealousies and envyings: it tempers the irritative nature of anger, and teaches

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compassion to subdue it. Through benevolence, the good enjoyed by another becomes our own, without a robbery or privation. This divine principle harmonizes the mind with every thing around, and feels itself pleasingly connected with every living being. In a word, it generates, communicates, and enjoys happiness. When benevolence manifests itself by sympathy, compassion, and mercy, some portion of uneasiness, it is acknowledged, accompanies the sensation congenial to its nature; but the exercise of these affections communicates a *pleasing* pain. The degree of uneasiness is more than recompensed by the satisfaction enjoyed from the relief of distress; and even from the consciousness of a disposition to relieve. There is a luxury in sympathetic sorrow, and every tear shed over distress becomes a pearl of inestimable price. Every species of benevolence possesses the quality which our great dramatic poet has ascribed to a *merciful* disposition." P. 318.

"In some of these kindly emotions, circumstances and situations in themselves displeasing are rendered capable of communicating pleasure. Thus in the sudden possession of good conferred by a superior, Gratitude, though it is so closely connected with the idea of our own wants, and the dependency of our state, rises above these natural causes of depressed spirits. The attention is arrested by the good received, and the heart glows with affection towards the benefactor; which is a more pleasing sensation than independency itself could ensure. Thus in the contemplation of the unrivalled excellencies possessed by another, lively enjoyment becomes intimately connected with the deepest sense of inferiority: as in the emotions of admiration, reverence, and awe. Nor is *Humility* so abject as to be devoid of dignity. It is accompanied with a strong affection for the excellencies which it laments that it cannot attain: and a conscious wish, to subdue its remaining defects, inspires more satisfaction than the self-sufficiency of *Arrogance* can boast. Even desire itself, which is an eager longing for gratification, if it be not intemperate; if it be united with hope; if it be not prolonged to the weariness of patience, it is cherished with a great degree of pleasure. The expectancy of enjoyment more than counterpoises the pain created by suspense." P. 320.

After the remarks we have made on this Treatise, and the extracts we have given from it, the reader need not be told that we think very highly of its merits. We cannot mention any work on the subject that, in our opinion, contains an analysis of the Passions detailed with more philosophical precision, or expressed with more attractive eloquence.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Miscellaneous Poems, dedicated to the Right Honourable the Earl of Moira. By William Thomas Fitzgerald, Esq.* 8vo. 190 pp: 8s. Wright. 1801.

The author of these poems is much admired, in the circle of his acquaintance, for lively and impressive recitation; and many of his effusions have been produced with a view to the exercise of this talent. Several have been written also for public recitation by others, as the Prologues, which derived advantage, doubtless, from the skill of the author himself in the art of speaking. Several among them have been published before, singly, or in other collections. The poem of the Battle of the Nile, in particular, was noticed by us in our 13th vol. p. 663, and several of those written for the Literary Fund, have been mentioned with the transactions of that society. On a collection of Poems, the most material part of which has thus already received its public commendations, it is unnecessary for us largely to expatiate.

Among the lighter productions, we are inclined to select the following:

“ *Lines written in Mrs. Crespigny’s Grotto at Camberwell.*

May no rude gale disturb this calm retreat,
The fane of friendship, and the Muses’ seat!
But cooling show’rs, and fresh’ning zephyrs bring
Th’ ambrosial sweetness of perpetual spring!
While all the feather’d warblers from above,
Chant their wild notes in eloquence of love!
May Envy wither if she enters here,
And drooping Mis’ry check the starting tear!—
Or if the mistress of the grot be nigh,
Let the poor wretch drink comfort from her eye;
Which melts in pity at another’s woes,
Gracing the boon her charity bestows.”

Of these smaller pieces, if we had superintended the revision, some would undoubtedly have been omitted; but the volume of an *amateur* must not be scrutinized like the works of an established poet; and indulgence will readily be granted, where no very arrogant pretensions are urged. The volume is beautifully printed by Bulmer.

ART. 17. *The Pleasures of Retirement, in three Cantos. With other Poems. By John Jefferys.* 12mo. 103 pp. 3s. 6d. Longman and Rees. 1800.

It would hardly, we believe, be an exaggeration to affirm, that there are, at the present day, almost as many writers as readers of verses.

Young men, in particular, who, from the perusal of Pope, and other mellifluous poets, have acquired some power of versification, hasten to enlist in the Parnassian corps, and as hastily call upon the public to confirm their claims to distinction. To this class, in our opinion, the author before us belongs. He seems to think a good ear alone sufficient to place him in the rank of poets. The "Pleasures of Retirement" are a trite, but will ever be a pleasing theme. They are here celebrated with enthusiasm; but with no great genius, and still less judgment or taste. The first canto is almost wholly occupied by the stories of Cincinnatus, Pompey, Cato, Brutus, and other Roman worthies. "Criticism," says Dr. Johnson, "disdains to chase a school-boy through his common places." In the second canto, the poet indeed dismisses his Greek and Roman heroes; but we have anecdotes, scarcely more novel, of Abelard, Petrarch, and Orlando Furioso; none of which lovers, perhaps, afford a very striking instance of the pleasures of retirement. The third and last canto exhibits, for the most part, the same indistinctness of ideas, and want of precision in applying them. Yet there are, in this poem, many harmonious lines, and some pleasing passages; of which the following, though not free from faults, will show that the writer, with more practice, and a diligent attention to the best models, may possibly become an elegant and not uninteresting poet.

" Thus in the world the man of virtue strives,
 Impell'd promiscuous as the tempest drives.
 As, when the winds their stormy fury roll
 O'er-heaving billows from the Northern pole,
 And through the deep the yielding vessel hurl;
 Their shatter'd sails the skilful seamen furl,
 Now here they run, now here they haste, to keep
 Their tottering vessel from the yawning deep,
 Till o'er the surface of the foaming seas
 An harbour opens to their eager gaze;
 They hail the land, they pass with transports through
 The wish'd-for haven which appears in view.
 Thus does the virtuous man, expecting, wait
 With equal pleasure for that happy state,
 When far retiring from the public noise,
 The world he quits, and all its transient joys." P. 49.

The shorter poems seem to have been added only to make up a book. In translating the celebrated dialogue between Horace and Lydia, an unpardonable error is committed, by confounding the past and present tenses, whereas the sense and turn of that beautiful Ode, peculiarly requires that they should be accurately distinguished. Upon the whole, if this author is, as we guess, young and inexperienced, we would not wholly discourage him from future poetical attempts, but recommend an attentive study of the best writers, and much more pains in the composition and revision of his works, before he ventures upon a second publication.

ART. 18. *Tales of Terror, with an Introductory Dialogue.* 8vo.
7s. 6d. Bell. 1801.

The reader will remember certain Tales of Wonder, which we know not why, except for their eccentricity, caught hold for a short time of public curiosity. Perhaps he may not remember, but such there were; and these Tales of Terror appear, by their enormities, to be a well imagined and well-executed burlesque on the said Tales of Wonder. The Introductory Dialogue has some spirited lines, as, for example:

“ Fashion dread name in criticism’s field,
Before whose sway both sense and judgment yield,
Whether she loves to hear, midst deserts bleak,
Th’ uncaught savage moral axioms speak;
O’er modern six-weeks’ epic strains to dose,
To sigh in sonnets, or give wing to prose;
Or bids the bard, by leaden rules confin’d,
To freeze the bosom, and confuse the mind;
While feeling stagnates in the drawler’s veins,
And fancy’s fettered in didactic chains.”

As to the Tales themselves, they are terrible indeed; but our great favourite is the Tale of Little Red-Riding-Hood, respectfully inscribed to Mr. Lewis. The Wolf-King sees Red-Riding-Hood going to her *grand-mammie*, and is determined to have her for supper, but first he eats *grand-mammie* herself.

“ He dash’d her brains out on the stones;
He gnawed her sinews, crack’d her bones;
He munch’d her heart, he quaff’d her gore,
And up her lights and liver tore.”

Then comes poor Riding-Hood’s turn, who, with her *custards three*, undergoes the same fate.

This is really a happy piece of humour; but the plates of Raw-heads and Bloody-bones, Gholts, Witches, and in particular that which accompanies Red Riding-Hood, and describing the Wolf-King as in the last line above quoted, might as well have been omitted.

ART. 19. *Tales of the Devil. From the original Gibberish, by Professor Lumpwitz, S. U. S. and C. A. C. in the University of Snorinberg.* 4to. 2s. 6d. Egerton. 1801.

These also are a ridicule on the Tales of Wonder, and are ornamented with a very humorous frontispiece, representing the Professor mentioned in the title-page at his studies, with his diabolical attendant at his back. The name of Lumpwitz we recollect to be taken from certain burlesque lives of painters, replete with a singular species of humour, and attributed to Mr. Beckford. The title of “The Phantom of Funkingberg,” which is the second tale, is well chosen; and a good deal of humour, rather broad than refined, pervades the collection. The Tales seem to have been written rather for a frolic than with any ambition

bition of poetical fame, and probably occasioned no small amusement at the time of their composition, whatever they may do when perused without the same local and temporary advantages.

ART. 20. *The Millenium, a Poem, in Three Cantos.* 8vo. 3s.
Carpenter and Co. 1800.

The versification of this poem, of which only the first canto is here given, is in general animated and harmonious. The vehicle of the satire is the *perfection* of the present times, ironically stated; but as a large part of it is aimed, after the example of P. Pindar, where no such attacks ought to be made, we shall not be studious to present any specimens of it to the public. To make some amends, however, Kant and other modern sophists are justly attacked. In imitation of the Pursuits of Literature, the pages are crowded with notes:—but these are rather pert in general than acute, and are far from displaying equal reading, though various modern languages, and some ancient, are quoted in them. Few scholars will approve the following line:

The *peripétia* (*περιπέτεια*) of the hero's woes:

but another kind of knowledge should have prevented the author from saying that Dr. Donne, who died in 1631, was a Dean of St. Paul's "during the middle of the last century."

DRAMATIC.

ART. 21. *Zuma, a Tragedy, from the French of Monsieur Le Fevre.*
Translated by Thomas Rodd. 8vo. 2s. Stockdale. 1800.

This is a French drama on the subject of Pizarro, prior in the time of its composition to that of Kotzebue, and consequently still more so to the English Pizarro. The present, however, is not represented as the original Spanish general of that name, but a son of that personage, who is a lover in all points; and, like all tragic lovers of French origin, makes speeches of a prodigious length. He is altogether a contemptible character, and his death produces no emotion. The translation is in blank verse, frequently very prosaic, but apparently good enough for the original, which we have not met with.

ART. 22. *The Lakers; a Comic Opera, in Three Acts.* 8vo. 2s.
Clarke, Bond-Street.

This Comic Opera is, like many other dramatic publications, an appeal from the judgment of managers to the judgment of the public. The chief novelty in it is the character of Miss Beccabunga Veronica, a lady smitten with the rage of botany, and picturesque beauty. It appears to be overcharged, but is not devoid of comic merit, and might probably, by judicious alteration, have been rendered fit for dramatic effect. We do not, in truth, perceive why this drama is not altogether as well worthy of notice, as many that are said to have been acted *with universal applause*. Several of the songs have merit. We should

not omit to add, that *Lakers* (a word new to us) is intended to mean, visitors of the Lakes in Cumberland: and that this Opera has accidentally been postponed long beyond its date, which is 1798.

MEDICINE.

ART. 23. *The Physician's portable Library; or, Compendium of the Modern Practice of Physic. In which the Causes, Symptoms, and Treatment of all the Diseases incident to the Human Body, are clearly and fully delivered; together with the Virtues, Doses, and proper Exhibition of all the medicinal Simples and Compositions directed in the last London and Edinburgh Pharmacopœias, &c.* By Brabazon Smith, M. D. 12mo. 256 pp. 5s. Mathews, Strand. 1800.

The author promises largely, but it will be readily seen that it is absolutely impossible, *clearly and fully to describe* all the diseases incident to the human body, and to give an account of the virtues, doses, and proper modes of exhibiting the numerous remedies that are used in their cure, within the compass in which this Compendium is contained. The following short specimens, taken casually, will enable our readers to judge of the execution.

“Empyema. A collection of purulent matter lying loose in the thorax, attended with an enlargement of that cavity, and an œdematous fulness of the flesh on one side thereof, with a dry cough and difficulty of breathing.

“Medicines can have but little effect in promoting the absorption of the extravasated matter; blisters may be tried, but the only probable relief to be expected, is, by discharging the matter through an opening made between the ribs.

Enula Campana. radix. (L.) expectorant, diuretic; a scruple to a dram.”

As such descriptions and accounts cost but little labour to the writers, so it is evident they can afford but small information to the readers.

ART. 24. *A short Account of the Royal Artillery Hospital at Woolwich, with some Observations on the Management of Artillery Soldiers, respecting the Preservation of Health. Addressed to the Officers of the Regiment, and dedicated to the Master-General and Board of Ordnance.* By John Rollo, M. D. Surgeon-General, Royal Artillery, &c. 12mo. 173 pp. Mawman. 1801.

The author conceiving it might be of general utility, that the regulations by which the Royal Artillery Hospital at Woolwich is conducted, should be extensively circulated, as having a tendency to preserve and improve the health and strength of the soldiery, “has been induced,” he says, “to compose this short account, and to direct it to be printed. The regiment, although consisting of upwards of 7000 persons, is yet, by the humane attention of the officers, and the institution of several societies, for the alleviation of distress, under various circumstances, united and governed as a single family. After these
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general observations, the author gives minute and particular accounts of the situation of the hospital, which he commends as highly eligible for the purpose; then of the form and dimension of the building; its division into wards: the conveniences for ventilating and keeping every part of the building clean and wholesome; the duty and office of the several servants who have the care of the hospital; the manner of admitting patients; of fumigating the apartments or wards in which any infection appears; the separation of the patients, and other means used to prevent contagious diseases from spreading; and, lastly, a Table of the admissions, discharges, and deaths of persons taken into the Hospital, from January 1, 1796, to December 31, 1800, from which it appears, that of 7526 patients received into the Hospital during that time, 133 only, or one in 56, had died. This, the author justly observes, should be considered as a favourable account, as the sick are sent to them from every quarter, where there are artillery soldiers. About two fifths of the deaths were occasioned by pectoral complaints. The account seems to be drawn up with great care and attention, and cannot fail being useful to officers of the army, and of all persons concerned in the management of soldiers.

DIVINITY.

ART. 25. *A Sermon, preached before the Honourable Society of Lincoln's Inn, on Friday, February 13, 1801; being the Day appointed by his Majesty's Proclamation for a General Fast. By William Jackson, D. D. Canon of Christ Church, Oxford, and Preacher to the Society.* 4to. 22 pp. 1s. Elmly, &c. 1801.

We have before admired both the matter and the manner of Dr. Jackson's occasional discourses, preached at Lincoln's Inn*; and the same characters which we then remarked are strongly impressed upon this Sermon. The preacher vindicates the duty of national supplication, not against the Infidel, but against all objectors who have a sense of the general duty of prayer. He argues also, that the want of success in these petitions should not cause us to doubt either the propriety or the natural efficacy of the service; but should lead us to examine whether the failure may not rather arise from our own omissions and faults. After mentioning the general causes of this kind, and suggesting that they are designed to be applied by each person individually, as subjects of self-examination, the Doctor introduces the following very striking and animated paragraph:

“ But still much less, from the topics which I have now insisted upon, would I be understood to intimate, that our prayer *shall not be heard* by the Almighty, or that our situation is such, as to leave room for no other feelings, than those of wretchedness and despondency. Blessed be God on the other hand, that amidst all the perils, and all the afflictions which have fallen upon us, there is yet much, very much, for

* See vol. v, p. 541, and vol. xiii, p. 197.

which as a nation, we may give thanks to the Almighty, and acknowledge his mercy towards us. We are still in possession of the free exercise of our holy Religion, and still under the protection of the ancient and legal form of government of this land. We have grounds for even a stronger attachment also, than erewhile perhaps all amongst us entertained, to the civil polity and constitution of our country, having felt the perils, to which it has been exposed, and seen the strength and energy, by which it has been found competent to surmount them. And we feel, I trust, that our interest is but one and the same thing with our duty, to defend what we thus enjoy, if need be, to the utmost, and to preserve it inviolate against all attacks both of open violence, and secret conspiracy." P. 20.

Were we a nation of religious patriots, we should be unanimous in these sentiments, and in proportion as we deserve those glorious characters, we may hope for the approbation and blessing of the Almighty.

ART. 26. *The Libertine and Infidel led to Reflection by calm Expectulation: a Method recommended, in a farewell Address to his younger Brethren, by John Duncan, D. D. Rector of South Warmborough, Hants.* 8vo. 502 pp. 6s. Cadell and Davies. 1799.

This work is a mere extension of another which appeared in 1794, and was soon after noticed by us (*Brit. Crit.* vol. v. p. 428). It is an amplification formed upon the very same heads, arranged in the same order, but in magnitude increased, in the proportion of 502 to 94. We cannot say that we think it improved by this extension. It is now become wordy, and runs into an inflated semi-poetic style, by no means good in taste, or pleasing in effect. A most excellent intention we can perceive throughout; and that intention successfully pursued in general, so far as the Libertine and Infidel are concerned; but, with respect to some principles of our established church, we cannot but think the venerable author (for such we understand him to be) has accustomed his mind to a laxity of opinion, which will not be equally instructive to his younger brethren, whom he addresses; and seems too ready to give way to those who are desirous to innovate, under pretence of amendment and reform. Dr. Duncan shows a just and laudable confidence in the protecting providence of God over true religion; but in that spirit too much, perhaps, despises dangers which many wise as well as serious men conceive to be formidable.

The tract was published originally without a name; but sufficient intimation of the author was given, at the same time, by advertisements subjoined to it.

ART. 27. *Appeals to Love reconciled with Christian Charity: a Sermon, preached at the Assizes held at Nottingham, July 31, 1800, before the Honourable Sir Giles Rooke, Knight, One of the Justices of the Court of Common Pleas, and the Honourable Sir Soulden Lawrence, Knight, One of the Justices of the Court of King's Bench. By Edward Pearson, B. D. Rector of Rempton, Nottinghamshire.* 8vo. 23 pp. 1s. Burrell and Bransby, Ipswich; Rivingtons, &c. London.

The exordium of this discourse, on Rom. xii, 19, is appropriate and judicious. "It is a custom founded in great wisdom, that the

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more solemn occasions of administering justice, are usually preceded by religious exercises. There is an evident propriety in providing that the indignation, which may arise in us at the recital of public wrongs, and the sense of injury to ourselves, which may be excited by private ones, and by which we may be led to seek redress for either, should be tempered by the reflections, which such exercises are adapted to promote." P. 3. The preacher then proceeds to show the errors of those persons, who from certain texts of Scripture, which enjoin us—to love our enemies, not to render evil for evil—to forgive one another, if any man have a quarrel against any, &c.—infer, "that any appeal to the laws of our country is inconsistent with the charity prescribed to Christians." P. 5. But, "though such exhortations to mercy and forgiveness ought not to deter us from an appeal to law on all proper occasions, they certainly ought to have great influence on the *mode* of our appeal, and on the sentiments we indulge in pursuing it." P. 6. Among many just remarks, the following deserves to be noticed. "In assigning different punishments to different crimes, it does not aim at proportioning them to the different degrees of moral demerit implied in each, which would be necessary, if retribution were intended; but to the harm which the community may sustain from them, or the facility with which they may be perpetrated. It does, indeed, generally happen, that crimes of greater moral demerit are more severely punished. This, however, is rather *accidental* than *designed*, and arises from the circumstance, that, in general, crimes are prejudicial to the community in proportion to their moral demerit. Many instances might be mentioned, in which this is not the case; and, supposing the law to be consistent with itself, a single instance would be sufficient to show, that regard to public security is the principle, on which the law is constituted." P. 8. "The indignation, indeed, which injuries, done either to ourselves or others, are apt to excite, is natural, and therefore justifiable; but it must be regulated by a regard to the purpose, for which it was intended. In the too common backwardness to exertion on the principles of public spirit, it is often useful, in bringing offenders to justice. It ought, however, generally speaking, to be but a *momentary* emotion of the mind. "Be ye angry, and sin not," says the Apostle, "let not the sun go down upon your wrath." It may be allowed to *excite* us to action, but *in* action, we must be directed by a better principle. In having recourse, then, to the decisions of the law, dismiss from your minds every sentiment of malice and revenge. If it be possible, when you enter into a court of justice, leave all human passions behind you, more especially those of the *angry* kind; for these, when indulged, will at least have an unfavourable effect on your *own minds*, if they should not also impel you to do injustice to your neighbour." P. 9. Pages 12, 16, 17, &c. would also recommend this discourse, if our limits would allow us to extract them. But enough, we trust, has been produced effectually to serve this purpose.

ART. 28. *Prayers for Families: consisting of a Form, short but comprehensive, for the Morning and Evening of every Day in the Week. Selected by Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire.* 8vo. 125 pp. 3s. Adams, Jun. Loughborough; Rivingtons, London. 1800.

We hail, with much satisfaction, publications of this kind; and we trust that the effect produced by them has lately been considerable, and is happily increasing.

The author, or editor, after some remarks on prayer in general, and on family-prayer in particular, states, that though we have numerous publications of this kind, yet he has never met with one, which entirely accorded with his ideas. "The collections of forms, which I have seen, are either so multifarious, as to leave too much difficulty of selection for each particular occasion, or so limited, as not to comprehend a sufficient variety either of subjects or expressions; not to say, that, in many instances, the prayers themselves are either too verbose or too concise. Besides, in compositions of this nature, while warmth of devotion is endeavoured to be excited, there is a danger, not always very clearly shunned, of falling into sentiments or expressions, which sober piety may not altogether approve. On the other hand, while an approach to enthusiasm is apprehended, it is easy to fall into coldness and apathy. It has been my aim, whether successfully or not, to keep the mean between the several extremes, to which I refer. In any case, there will be no harm in adding to the variety; which, if not a necessary, may at least be a pleasing accommodation to the variety of existing tastes. But, though I did not know a work of this kind, which I approved in the whole, I was fully satisfied with various parts of many; and, as the merit of original composition was not in view, I have freely borrowed from such, as seemed most likely to assist me. Those of which are made the most use, are the following:—Book of Common Prayer;—Common Prayer-Book the best Companion, &c.—Companion to the Altar;—Pious Country Parishioner;—Great Importance of a religious Life." P. 6. Much use is very properly made of the Prayers of the Established Church; but as, in the order in which they are directed to be used, they are of too general a nature for the purpose of family devotion, selections are here made from them; different prayers, or parts of them, are brought together with suitable verbal alterations. "The order of subjects generally, though not invariably, observed in this collection, is this:—Introduction,—Confession, and Prayer for Pardon,—Prayer for Grace,—Prayer for Preservation,—Intercession,—Thanksgiving,—Conclusion. For the introductory Psalms or Hymns, which I have made use of, and which are taken from different versions of the Psalms of David, Addison's Hymns, Pope's Universal Prayer, &c. I am principally indebted to the selection of Psalms and Hymns made for the use of the Parish Church of Cardington, in Bedfordshire." P. 10.

To the Hymns for *Sunday* Morning and Evening, we recommend to be added, in another edition, two by Mr. Mason, which will be singularly acceptable (we think) to well-educated families. In such families,

families, if the singing were assisted by music, a very desirable impression might, perhaps, be made upon some minds not sufficiently ferocious. The whole work has our cordial approbation; being composed with much judgment, and with a warm, yet sober spirit of devotion.

ART. 29. *The Diffusion of Divine Truth. A Sermon, preached before the Religious Tract Society, on Lord's Day, May 18, 1800; and published at their Request. By David Bogue. 8vo. 47 pp. 6d. Williams. 1800.*

“The sole object of this Society is the diffusion of divine truth, by means of small cheap tracts on subjects purely religious, calculated to alarm the profane—to awaken the inattentive—to instruct the ignorant—to assist the plan of education in Sunday schools, and the benevolent exertions of societies for visiting the sick.” P. iii. In promoting this object we shall always most cordially concur; yet never losing sight, we hope, either of the professions of any society, or of the mode in which they make good those professions. The writing of religious tracts is justified, without much necessity, at p. 10, in a manner somewhat curious: Moses, Joshua, Samuel, David, Solomon, the Prophets, and the Apostles, are said to have composed religious tracts for the benefit of mankind. “Nay, to do the greater honour to this way of diffusing divine truth, God himself becomes the author of a short religious tract: with his own hands he wrote the Ten Commandments of the law. You see what high authority we can plead for *writing* as well as speaking truth.” P. 10. The preaching of *itinerants* is vindicated in a way not less remarkable: “Is it not a singular circumstance, that when God had but one son, he should make that son a teacher of *truth*? And, that it might be more widely diffused, he made him an *itinerant* preacher. Let those who have ought to say against itinerant preaching, say it now.” P. 19. In despite of these, and a few other sectarian eccentricities, this is a pious, animated, and vigorous piece of oratory.

ART. 30. *A Sermon, preached at the Triennial Visitation of the Lord Bishop of Sarum. By Richard Lawrence, LL. D. Rector of Great Cheverell, Wilts. 8vo. 22 pp. 1s. Hanwell and Parker, Oxon; Rivingtons, London. 1800.*

A sound and vigorous defence of ecclesiastical establishments in general, and of our own in particular. A few specimens will perhaps more effectually recommend this discourse, than an analysis of its arguments. “Nor is the assertion true, that the clergy, in this country at least, are maintained at the public expence of the government. The property they possess is in all respects independent, and as such is acknowledged and protected by the laws of the land. That it may be seized and consigned to other hands cannot be denied; but such a seizure (which could never take place without the subversion of our existing laws) would perhaps answer only a temporary purpose of government, while it enriched another class of men, who might be less, but who could not be more attached to our constitution than its present possessors

possessors from education, habit, and principle. At any rate the confiscation of church revenues would annihilate a character of more utility and importance in rural districts than it may at first be imagined; a character, which, while it remains, will prevent the total loss of that middle link in the chain of society, so much apprehended of late from the accumulation of landed property in fewer hands; a character, which knows how to be exalted, and how to be humbled; in its lowest state of humiliation equally preserving its consistency as in its highest state of exaltation; which in the reciprocal interchange of duties is not too far removed either below the superior classes, or above the inferior; which by its meliorating influence, while it displays a lustre derived from its intercourse with the former, diffuses over the manners of the latter the gradual dawn of a brighter day." Pp. 10, &c. At p. 16, the talents and learning of many among the Dissenters are justly acknowledged: "It may indeed be remarked, that among the Dissenters, who enjoy no seminaries of distinction, there are Ministers eminent both for natural and acquired abilities. But of these the best informed, and most liberal, honestly confess the great deficiency of their order, when collectively considered. According to the opportunities which they possessed, all may have more or less profited; many in so commendable a degree, as not only to claim respect, but to excite admiration. It is the poverty of their means, that they have to lament, and not of their talents. To extend these no pains have been spared; repeatedly has their eloquence been exerted to rouse the private as well as public spirit of their respective congregations, and sometimes with considerable effect. Hence attempts have been made to form a kind of collegiate seminary, which was to receive its principal support from contributions. But every attempt of this sort has hitherto uniformly failed. Should not the experience of such things weigh," &c. P. 16. Though unanimity on religious subjects, however desirable, is found by the experience of ages to be unattainable; yet union, among Christians (whether Churchmen or Dissenters, Protestants or Catholics) "in supporting with combined zeal the general cause of Christianity," is well enforced at p. 18. Very just is the following remark; and we wish the thought had been pursued in its application to our own, as well as to foreign countries: "But it is not only the garb of the Philosopher which the Infidel has affected in order to cheat the eyes of the multitude; for the purpose of a similar delusion, he has assumed the mask of the Patriot, and, by pretending an almost exclusive zeal for liberty, has gained a political importance, more dangerous to religion than the keenest shafts of his wit, or the most formidable batteries of his logic." P. 20.

ART. 31. *A few plain Reasons for the Belief of a Christian.* By Thomas Robinson, M. A. Rector of Ruan-Minor, Cornwall. 8vo. 44 pp. 1s. Crutwell, Bath; Robinsons, London. 1800.

A tract, having a title very similar to this, and proceeding from the pen of Mr. Cumberland, was analysed by us in April last (p. 436). The two publications, however, have little similarity, except in their titles. The present has nothing polemic in it, but contains a plain and didactic statement, 1. Of the different Revelations of the Will
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of God. 2. Of the Reasons for believing the Old Testament. 3. Of the Reasons for believing the New Testament. 4. Of the Reasons for believing the present Scriptures to be agreeable to the original. 5. Additional Reasons for believing in the divine Origin of Christianity. In the following passage, a very judicious and impressive argument is drawn, from events which we all have lately witnessed and deplored. Speaking of the improvements of society produced by the Christian religion, the author says :

“ On this head, indeed, little occasion has the advocate for Christianity to go back to the former ages of the world. They that will not allow it the credit of having meliorated and improved the condition of man, have had an opportunity of witnessing the effects that have resulted from its open rejection. They have seen men absolved from every religious obligation, and left to their own natural propensities, to guide their conduct towards each other ; and the consequence has been such as might easily have been predicted ; the venerable fabric of social order has been shaken to its base, and but for the timely inter-ference of divine Providence, must have been prostrated in the dust.”

P. 42.

Mr. Robinson has certainly compressed much useful argument into a very narrow compass, and thereby has probably rendered a material service to a large class of readers.

ART. 32. *Reflections on the present State of Popery compared with its former State. A Sermon in Commemoration of the great Deliverances of Britain in 1605 and 1688, preached at Salters'-Hall, November 2, 1800, to the Supporters of the Lord's Day Evening Lecture at that Place ; and published at their Request. By Robert Winter. 8vo. 31 pp. 1s. Conder, &c. 1800.*

The general purpose of this discourse on Rev. xv, 3, 4, is to consider the wonderful change which has taken place in the state of the Romish church, as a source of very important religious instruction. And, 1st, “ As affording an awful and impressive moral lesson, on the uncertainty of all earthly greatness, and on the power and wisdom of the Governor of the universe.” P. 8. 2ndly, “ As a memorable instance of the retributive justice of God.” P. 12. This is an awful topic, and is treated (we think) somewhat presumptuously. 3dly, “ As affording a most convincing evidence of the truth of Revelation.” P. 16. This important topic is well, but briefly insisted upon. 4thly, “ As a caution against even seeming to countenance a cause, which God abhors.” P. 21. 5thly, “ As leading our thoughts forward to its final destruction, and the universal diffusion of the Gospel in all its native simplicity and glory.” P. 26. In some passages, the preacher speaks with just abhorrence of the atrocious wickedness which has afflicted France ; and we could wish that he had forborne to speak of any among their late deeds in such soft terms as, *the enterprising spirit—the exertions of that nation* : “ the enterprising spirit of that nation has completely burst the chain of dependence on Rome, by which she had long been held in captivity. And one important consequence of the exertions of the French has been, the weakening, to a very great degree,

degree, of the Papal cause." P. 10. Even the *annihilation* of Popery, and all its corruptions, by *such* a spirit, and *such* exertions, should be spoken of with unmitigated horror. We do not, however, hesitate to repeat the praise which we have more than once awarded to Mr. Winter; but willingly pronounce him to be an able divine, and an eloquent preacher.

ART. 33. *Sermons sur le Culte Public, par Louis Mercier, Pasteur de l'Eglise Française de Londres. Deux Volumes. 8vo. 12s. Dulau.*

These Sermons are evidently distinguished by sound good sense, by unexceptionable sentiments, by the purest moral doctrine, and by a spirit of true loyalty; but they are without that spirit and energy which usually distinguish French compositions of a similar nature. They have not the fascinating eloquence of Bourdaloue, nor the interesting manner of Bossuet.

SCARCITY.

ART. 34. *A Twelve Penny Answer to a Three Shilling and Six Penny Pamphlet, intituled A Letter on the Influence of the Stoppage of Issues in Specie at the Bank of England, on the Prices of Provisions, and other Commodities. 8vo. 29 pp. 1s. Richardson. 1801.*

The author contends, that if the main position of the letter-writer could be maintained, these consequences must have appeared: 1st. the discredit of the bank-paper; 2dly, its rejection at its original and intrinsic value; and, lastly, the circulation of it at a discount. Here is a great deal of matter, well compressed within a small compass.

ART. 35. *Short Thoughts on the present Price of Provisions. By an Officer of the Volunteer Corps. 8vo. 15 pp. Wright. 1800.*

Feaw, as well as short. The dearness of bread is attributed to two causes; a succession of three bad years, 1795, 1796, 1799; (to which may now be added 1800) and, "speculators being possessed of that degree of statistical knowledge, by which is ascertained the exact consumption; and then, by means of *combination*, feeding the ovens from day to day, and the public markets from week to week." P. 4. Concerning the existence of the former of these causes, no doubt can be entertained; and perhaps it is alone sufficient to account for our calamity, continued from the last to the present year. The *combination* of such a multitude of persons, as the dealers of corn throughout the kingdom, each pursuing his own individual interest, is much more questionable: and if the ovens and markets were not thus regularly fed, what would become of us? A return to government of the quantities of corn grown and consumed, an ascertainment of twelve month's corn being within the kingdom, and a correspondent opening or shutting of the ports, are the remedies suggested in this tract; which seems to contain abundance of good meaning, with a scanty stock of sound information.

ART. 36. *Thoughts on the Dearness of Provisions, and the most certain Method to reduce the present high Price of Wheat; addressed to the principal Inhabitants of Great Britain.* 8vo. 15 pp. 6d. Robins-sons, &c.

These Thoughts, at the price of sixpence, are dearer, in our opinion, than provisions have ever been; and the "certain method to reduce the present high price of wheat," is of less value than one handful of the most damaged wheat we have seen.

ART. 37. *Refutation of certain Misrepresentations, relative to the Nature and Influence of Bank-Notes, and of the Stoppage of Issues in Specie, at the Bank of England, upon the Prices of Provisions, as stated in the Pamphlets of Walter Boyd, Esq. and Mr. William Frenck. By T. S. Surr.* 8vo. 44 pp. 1s. 6d. Hurst. 1801.

The author's purpose is to show, that, from the very nature of the operations of the Bank, it is impossible that the Directors can have availed themselves of the restriction, to have issued a single pound more than they could have done, had it never existed. (P. 42) And his conclusion is, that the restriction of the Bank from payment in specie, has not increased the circulating medium. (P. 43) This tract appears to have been written with the best intentions; but the author characterizes it justly, when he speaks of it as "touching too lightly on the subject." P. 21.

POLITICS.

ART. 38. *The Question, as to the Admission of Catholics to Parliament, considered upon the Principles of existing Laws; with supplemental Observations on the Coronation Oath. To which is annexed, a further Supplement, occasioned by the Second Edition of Mr. Reeves's Considerations on the same Subject. By John Joseph Dillon, Esq. Barrister at Law.* 8vo. 53 pp. 3s. 6d. Booker. 1801.

The reasons which, on * a former occasion, we alledged for declining to enter into a full discussion of the Catholic Question, subsist in their full force, and must necessarily abridge our account of the tract before us. It is, however, but justice to say, that it is written not only with ability and information, but with candour and temper.

The claim of the Catholics to be rendered eligible to seats in the legislature, is the point chiefly urged by this writer; and his principal argument is drawn from the circumstance, that Protestant Dissenters, though incapacitated (by the Test Act) from holding offices, or being members of corporations, are not disqualified (as the Catholics are by another statute) from sitting in Parliament. Thence he infers, that "by no principle of the British Constitution, are those who exercise parliamentary functions obliged to profess the religion of the state;"

* See Brit. Crit. for May, 1801, p. 549.

and he insists, that “the *principle* on which Catholics were originally excluded from Parliament has ceased to exist, being *destroyed* by modern Acts of Parliament, and that the Legislature itself has acknowledged the persons who take the Catholic Test to be good subjects of his Majesty, and has declared, that, as such, they ought to be relieved from disabilities *imposed solely and peculiarly on them.*” We state not these arguments exactly in the same order in which Mr. D. has arranged them, but as the course which his reasoning seems to us to take.

Without examining the validity of his inference from the case of the Dissenters (though we think it too much to draw an omission, perhaps casual, perhaps owing to some peculiar circumstances, into a fixed constitutional principle) it will, we apprehend, be obvious, that the cases of the Protestant Dissenters, and of the Roman Catholics, differ widely from each other, inasmuch as the former do not acknowledge the jurisdiction or authority of any foreign prince or potentate, either in temporal or *spiritual* concerns within this kingdom.

As to the argument that because the *penalties*, and some even of the *disabilities*, imposed on Roman Catholics, have been taken away, no distinction whatever between them and the members of the established church should remain; but that they must be invested, in all its plenitude, with political *power*, the discussion of it would lead us far beyond the limits within which we have hitherto judged it proper to confine ourselves on this great Question. Mr. Dillon’s reasonings, we have admitted to be ingenious, as they are elaborate. They have not, however, convinced us that it can be expedient or safe to admit the professors of a religion, ever hostile to our own, into that assembly, on which the maintenance of the established constitution, both in church and state, so essentially depends. On this point, some of the arguments of Dr. Duigenan, and others, appear to us unanswerable. Much of this treatise, as of most others on the same side of the Question, is employed in replying to Mr. Reeves’s tract on the Coronation Oath. We have (in the article referred to) already expressed our opinion upon that subject.

ART. 39. *Observations on the Income Tax; with Regulations, suggested for the Security of the Revenue, and preventing the Waste of public Money. Together with a proposed Plan for an Auxiliary to the Sinking Fund. By Joseph Burchell, One of the Joint Clerks to the Commissioners of Taxes for Holborn Division, Middlesex.* 8vo. 24 pp. 1s. Jordan. 1801.

Although the public are, no doubt, obliged to every individual who, with honest purposes, applies his mind to so important an object as the improvement and easier collection of the revenue, yet, of the numerous volunteers in finance, few have the sagacity to devise beneficial measures, or the clearness of mind to elucidate and digest them.

The writer before us objects to what he calls “an equal tax on an unequal income,” stating, that “an equal charge, of a tenth only, on an income of forty thousand pounds, and one of two hundred a year, must tend to privation and destruction of one class, while another en-

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joys every luxury." As "men of the pen," who are not likely to be in the highest classes of income, our *feelings* accord entirely with his opinion; and possibly the scale of taxation might be regulated in a manner more consistent with the ease of the classes most affected by it, and equally productive to the state. Yet, as the very large incomes are comparatively few, much could not be done for the relief of persons of this description, without a considerable defalcation in the revenue. The temporary nature of this tax also renders it the less necessary to hazard doubtful experiments. These difficulties are, however, trifling compared with that of applying the assessment to the nature of every man's income, and even (as this author seems to propose) to his rank, profession, and habits of life. The mode of taxing commercial men according to the same rule as land owners, and an increasing no higher than a stationary income, *may*, in some degree, produce the consequences here described; but, we conceive, an attempt to prevent them by such alterations as could alone be effectual (and which must be founded on doubtful speculations) would be a remedy far worse than the disease.

The next proposal is to simplify schedules of property, and to require a verification, on oath, in the first instance, appointing persons of character in every parish to administer it. These measures, the writer thinks, would (in many instances) render printed notices, and even Commissioners of Appeal, unnecessary, as every man would thus charge himself. We fear this great confidence would often be extremely abused, and an additional temptation to perjury would be held out, which many persons, now perhaps deterred by the dread of a subsequent examination, would find it difficult to resist. Other regulations, of less consequence, are suggested; one or two of which it might perhaps be advisable to adopt. The proposed Auxiliary to the Sinking Fund (which consists in charging interest for public money in private hands, and introducing the law of set off) seems unexceptionable, but not likely to have, as this author supposes, a powerful effect.

ART. 40. *Thoughts on Parliamentary Reform, and on Reform in General: in which the Nature of the British Constitution, the Government, its component Parts and Establishments, &c. &c. &c. are freely, but briefly considered. By an Ex-Member of the present Parliament. 8vo. 52 pp. 1s. Jordan. 1801.*

Of this *Ex-Member* it may be said, that he appears rather *excentric*, that his arguments are frequently *extraneous*, and his work, upon the whole, somewhat *extravagant*. He proposes, in the first place, to "add to the splendor of the Monarchy," and yet "reduce the expences of it:" two very desirable objects, we admit, but not perhaps so easily attainable as this worthy gentleman concludes. He begins, by striking off the whole salaries from four great offices, giving the possessors in return four ribbands, with precedence above other Peers. From inferior officers in the household, and (as the author terms it) "mere stately departments," he would deduct only a part of their salaries, or rather a part of the overplus beyond a certain income. Whether the four great officers thus *reformed* (as the modern term is) would

would be as well pleased to harter "solid pudding for empty praise," as this writer imagines, and whether the saving in salaries would amount, upon the whole, to any thing that could be deemed a national object, we will not at present discuss; but we think it right to inform him, that the part of his plan on which he seems most to rely, namely, the proposal "to take on the public account, every fee, and every emolument possessed by every individual," arises from a misapprehension (we had almost said ignorance) of the subject in question. We believe there is no subject on which greater pains have been taken, both by Government and Parliament, to form a just and uniform system, and none which is involved in more difficulties. At all events, the sweeping mode which this writer proposes, would not answer his purpose since, if all fees and emoluments were taken on the public account, the individuals concerned must be compensated, in some degree at least, by additional salaries, or they would, in many instances, literally want bread. If such additional salaries, on the one hand, amounted to less than the fees before received, the fees themselves would be very difficult to collect, when they no longer produced that alertness and dispatch of business for which the persons concerned had voluntarily and cheerfully paid them. But this matter has some time since been regulated in most of the public offices (though not by one uniform mode in all) and it yet we believe is doubtful, whether any saving to the revenue, or any improvement in the dispatch of business, will be the consequence. The remainder of this desultory tract consists of a long speech which the author would make to the King if he were Minister; some trifling remarks on sinecure places, pensions, and grants; a scheme for a new office for army agency (on which we do not feel ourselves competent to decide) some general observations on the duty of Peers; complaints of abuses in boroughs; and arguments against imprisonment for debt. Some of the parliamentary regulations proposed, particularly as to a bribery oath, and qualifications of members, seem not unworthy of attention.

LAW.

ART. 41. *Considerations on the Increase of the Poor-Rates, and the State of the Workhouse, in Kingston-upon-Hull: to which is now added, a short Account of the Improvement in the Maintenance of the Poor of the Town.* 8vo. 98 pp. Robinson, &c. also the Booksellers in Hull and York. 1800.

We have here two tracts united. The first was published in 1799, "with a view to excite the attention of the inhabitants in Hull, to the numerous abuses which had long prevailed in the maintenance of the poor of the town." P. 3, (Part ii.) The effort was as successful as it was vigorously and judiciously made. Abuses were discovered so numerous and gross, that the existence of them could scarcely have been credited; without actual demonstration. A general disposition to correct them was happily found (even in a corporate town, sending members to Parliament) among those persons who had the chief power to

do so, and in the inhabitants of the place at large. The result has been, that the poor-rates in Hull, which, on the 1st of July, 1799, amounted to 8320l. per annum, were reduced, on the 10th of January following, to 4160l. though, at the latter period, wheat was selling at 11s. 6d. per bushel. The deserving objects of charity appear to have fared better than before, vice and idleness seem to be in a great degree extirpated, and habits of virtue and industry planted in their room. The provision for spiritual instruction is highly creditable to all parties concerned in it. Most just is the remark, that "the poor-laws have often been condemned, when, in reality, the fault has been in the indolence or incapacity of those who ought to carry them into execution." P. 43. Mr. Thompson, the chief author of this reform, has well earned the high esteem of his neighbours, whether rich or poor; nor is it easy to say to which of these classes he has been the greater benefactor. May this, and other such recent examples, pervade and animate every parish in the kingdom!

NATURAL HISTORY.

ART. 42. *Insecto-Theology; or, a Demonstration of the Being and Perfections of God, from a Consideration of the Structure and Economy of Insects. Illustrated with a Copper-Plate. By M. Lefser: with Notes, by P. Lyonet.* 8vo. 439 pp. 6s. Creech, Edinburgh; Cadell and Davies, London.

Lefser was an author of some fame among his countrymen, the Germans, and wrote not only an *Insecto-Theology*, but a *Litho-Theology*. Lyonet was the famous author of the "*Traité anatomique sur la chenille,*" &c.—a prodigy of physiological labour and exactness. The origin of the notes of Lyonet upon this work is thus related by himself.

"The success which this book had in Germany, and the encomiums bestowed upon it in the *Leipfic Transactions*, induced the publisher to have it translated into French. He requested me to revise the manuscript, and to correct those passages which the translator's ignorance of the subject might have occasioned. That I might not deprive the public of the advantage to be derived from a book, intended to promote the glory of God, I undertook the task; but I had no sooner begun than I found that the faults of the translator were not the only ones I had to correct, but that the original itself in many places stood in need of revision and elucidation." P. ix. Besides some notes of the author, to which an asterisk is prefixed, there are several by the translator. The notes are placed at the end, with proper references to the text.

The word *insect* is used in this work with some latitude, as is explained in the following passage of the introductory advertisement, which it will be useful for readers to know. "As the original work was published before the accurate definition of an insect was given by Linnæus, the word is used much more loosely than at present. By Lefser, all the animals that compose Linnæus's class of *vermes* are called insects; and even Lyonet, who defines an insect to be an animal with an external skeleton, gives the same name to snails. The naturalist, accustomed to the strict acceptation of the term, will revolt at this inaccuracy; but it was thought better to retain the expression." P. xi.

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The use and pleasure of a work like this will not require to be explained, to those who have seen the excellent writings of Ray and Derham. Abundance of very curious information is here accumulated, especially in the notes; and though the translator modestly apologizes for the style, we see nothing in it at which sound criticism ought to take offence: on the contrary, it appears to us unusually simple and chaste.

ART. 43. *Elements of Botany. Illustrated by Sixteen Engravings.* By John Hull, M. D. Member of the Corporation of Surgeons, and of the Physical Society of London, of the Natural History Society of Edinburgh, and Secretary of the Literary and Philosophical Society of Manchester. In Two Volumes. 8vo. About 800 pp. 18s. Clarke, Manchester; Bickerstaff, London. 1800.

“Botany,” says this author, “is that branch of Natural History which treats of vegetables, and includes not only the knowledge of them, but the consideration of every circumstance relative to them, as their structure, functions, properties, uses,” &c. As this science has of late years been cultivated with great assiduity, systems of it have been multiplied in a great variety of forms; but among these works there have been few, if any, which contained so much, within so small a compass, as this compilation by Dr. Hull.

Though this author strictly follows the Linnæan System, and defends it with great skill and judgment from the reducing plans of Thunberg and others, he gives a distinct, though comprehensive view, of other methods. He also explains at large the terms adopted by Hedwig in his System of Mosses, and by Gærner in his very elaborate and excellent work on Fruits and Seeds. He gives also both an English and Latin dictionary of Botanical terms. He translates the Linnæan terms into English, in our opinion, with more judgment and taste than was formerly done by the Lichfield Society. His decision, at the close of his Preface, on the subject of the four classes which Thunberg retrenched, being the result of due examination, deserves, we think, to be made known.

“To conclude,” he says, “after a careful consideration of the objections raised by Professor Thunberg, against the four classes, *Gyandria*, *Monœcia*, *Diœcia*, and *Polygamia*, I am of opinion that they are founded upon true principles, and only liable to particular exceptions, in common with all the other classes; and that the abolition of them will, by the confusion it has introduced into botanical writings, rather retard than promote the extension of the science.” P. xxxii.

In this opinion we most cordially unite, and hope that the manner in which it has been defended by Dr. Hull, will tend to recal botanists from that rage of innovation, which threatens to destroy the use of the Linnæan System, by gradually reducing the number of its classes. Could they be reduced to three or four, how little better would they be than no classification at all.

In his popular illustration of the Linnæan divisions, the author is rather unhappy in comparing species to parishes, and varieties to villages. If the species are parishes, the varieties are more like extra-parochial spots.

MISCELLANIES.

- ART. 44. *A Method of making Abridgements; or, easy and certain Rules for analysing Authors. Divided into Two Parts; the First, containing preliminary Explanations, and the Rules for making Abridgements; the Second, the Application of these Rules to various Selections from the best Authors. By the Abbé Gaultier. Part the Second.* 4to. 130 pp. 10s. 6d. Elmly, Newberry, &c. 1801.

The merits of the Abbé Gaultier's improvements in the art of analysis, were mentioned in the *British Critic* for September last. This Second Part exemplifies the method of the author, by applying, it first, to the eleven consecutive papers in the *Spectator*, on the Pleasures of Imagination; secondly, to the Sermon of Bishop Atterbury, on the duty of praise and thanksgiving; 3dly, to Dean Swift's Proposal to the Earl of Oxford, for correcting, improving, and ascertaining the English language. They are the same works on which Blair has commented in his *Lectures on Rhetoric*, &c. and evidently derive a new and material illustration from this method. The talents of this author, and particularly his skill in the arts of instruction, have gained him a patronage highly honourable, among the most illustrious families in this kingdom, and we doubt not that the present work will materially contribute to extend his general fame.

- ART. 45. *Thoughts on the Frequency of Divorces in modern Times, and on the Necessity of Legislative Exertion, to prevent their increasing Prevalence. By Adam Sibbit, M. A.* 8vo. 54 pp. 2s. Cadell and Davies. 1800.

Mr. S. proposes to consider some of the causes which have a tendency to produce the crime of adultery; and then to make a few observations on the adoption of measures to prevent it. (P. 6.) He takes a view of the education, habits, and manners of the women of the present age; presenting to us a very unfavourable, but, we hope, exaggerated account, of the system of modern female education, in our fashionable boarding-schools, and indeed all over the kingdom. (Pages 9 10, &c.) We assent, however, to his reprobation of many books, which tend to relax and deprave the minds of females; such as have been furnished by Rousseau, the German novelists, the English author of the *Monk*, &c. who seem to have written for the express purpose of corrupting the minds of their readers. "The Cyprian dress, and Cyprian manners of [some among] the ladies of our times, and the spirit of ostentation which marks the present age," are reprobated with due severity. (Pages 19. 20.)

The profligacy of Roman women in former times, and of French women in late times, is alledged to have been the principal cause of the ruin which betel each of these people. The measures to be adopted, for preventing the crime in question, are not set forth with sufficient distinctness; and the whole tract, though evidently written with the best intentions, is less argumentative and more declamatory and verbose, than the friends of religion, morality, and social order, might desire.

- ART. 46. *The Creation; in Six Books. After the Manner, and as an introductory Companion, to the Death of Abel and Death of Cain. By William Henry Hall, Author of the Royal Encyclopædia, &c.* 8vo. 145 pp. 2s. 6d. Crosby and Letterman. 1801.

Poems in prose (if the terms do not, as we think they do, involve a contradiction) are not, even when well executed, agreeable to our taste. They are, for the most part, minute and tedious, or bombastic and extravagant. Of all these qualities, the performance before us has its due share. The simple and sublime narrative of the creation, in Scripture, is not always dilated to advantage, even by Milton himself. What must it be in the hands of an inferior writer, in a prose composition, like the present, which describes the mode and process of the creation in minute and affectedly scientific terms, and puts a number of pompous and vain-glorious speeches, more proper for some boastful tyrant on the stage, into the mouth of the Supreme Being? Where, however, a work seems to have been written with good intentions (which the very respectable patronage implied by the dedication imports) we refrain as much as possible from severe censures. The *Death of Abel*, by Gessner (of which this book professes to be an imitation) has some pathos and interest; but in that Poem the story is, in a great measure, domestic, and in itself affecting. Here the subject is above the grasp of human intellect; and the writer's knowledge favours of pedantry, as his piety is, we fear, not a little tinged with enthusiasm.

- ART. 47. *Another Effence of Malone, or the Beauties of Shakspeare's Editor.* 8vo. 128 pp. 3s. 6d. Becket. 1801.

The man who invented second parts often seems to deserve a share of the anathema which has sometimes fallen upon the inventor of fifth acts. We have here a second Effence of Malone, so extravagantly witty, and so utterly confused, that to read it through seems an absolute impossibility. Yet the criticism enveloped in this strange vehicle appears almost uniformly to be just. The brief result is this, that the person attacked is (which cannot be denied, and was well known to accurate observers before) in general unfortunate in his remarks on syllables and rhymes; and that he has bestowed too minute an attention on the not very important point of the exact spelling of Shakespeare's name; and this attention also not always successful. But why all this eagerness of attack on these points; which, after all, will leave Mr. M. the character of a very diligent, and, generally, a very useful editor? We fear chiefly for the purpose of making a book, which certainly is made, in this instance, with as little skill as temperance. The most amusing part of this tract is the tale of Abel, the famous musician, and the Sermon; but told with rather too much ambition of taciturnity, and in fact but too literally applicable to the case.

- ART. 48. *An Examination of the Merits and Tendency of the Pursuits of Literature. Part Second. By W. Burdon, M. A. formerly Fellow of Emanuel College, Cambridge.* 8vo. 143 pp. Brown, Newcastle upon Tyne; Clarke, London. 1800.

“Je tiens,” says Moliere, in one of his prefaces; “aussi difficile de combattre un ouvrage que le public approuve, que d’en défendre un qui il

qu'il condamne." In the former of these attempts Mr. Burdon labours hard, against all probability of success; and hopes, no doubt, to persuade the multitude, who have admired the P. of L. that they ought to have waited for his decision, before they ventured to form an opinion. We, however, are among the stubborn readers, who are determined to think for themselves; and when we see that the persons whom this examiner panegyricizes, are such as Mr. Flower, the Cambridge printer (a true account of whom, from his own actions, was given in our Review for August last, p. 123) we cannot wonder that he should be hurt at the popularity of that poem, or conceive that the author of it can possibly wish for his approbation. How far Mr. B. may find it answer to go on lecturing the public, on a question which has been decided strongly against him, it is not for us to guess; but the prospect is formidable, if he is to proceed on the scale he has hitherto employed; for this second pamphlet, of 140 pages, takes him only a very little way into the second Dialogue. Every thing, which can be made the subject of a remark or cavil, is taken up. The former part of this publication was noticed in vol. xvi. p. 691.

ART. 49. *Picturesque Views, with an Historical Account of the Inns of Court in London and Westminster.* By Samuel Ireland, Author of a *Tour through Holland, Brabant, &c. of Picturesque Views of the River Thames, Medway, Avon, and Wye; and of Graphic Illustrations of Hogarth, &c.* Large 8vo. 2l. 2s. Egerton, 1800.

The author of this work has paid the great debt of nature; it shall not, therefore, be our part to exaggerate any demerits which cannot now be reformed, or to bring back to the recollection of the reader errors which may well be forgotten. As far as this volume may be considered as increasing the materials for a systematic history of the metropolis, it is certainly acceptable. In other respects, it seems rather to have been intended as a vehicle for the plates, which are executed with considerable skill and merit, and indeed are superior to those which adorn Mr. Ireland's former productions. The work is dedicated to the late Lord Chancellor, now Earl of Rosslyn.

ART. 50. *Les Saisons pour l'Enfance et la premiere Jeunesse ou Dialogues amusans, moraux et instructifs entre une mere et ses enfans par la Comtesse de Fouchecour née Grant, dédiées à l'Honorable Lady Honywood.* 12mo. 3s. 6d. Dulau, 1801.

A very entertaining and useful little book for children, somewhat resembling, though on a less enlarged plan, the work of Dr. Aikin's, called the Calendar of Nature, which was exceedingly well received.

ART. 51. *The true Lover of his Country; or, a Treatise on Sovereignty, with Respect to its Origin, its Object, its Functions, and its several Modifications; with a concise Description of the Revolutions of the Roman Republic, of the Kingdom of England, and more particularly that of France.* By M. Clémence. 12mo. 3s. 6d. Dulau, 1801.

This work, which is published both in French and English, is a selection of the sentiments of various authors, upon the subjects detailed

so circumstantially in the title-page. The intention is obviously good, and is meritoriously executed; it will be useful for students in either language; but perhaps it would have been more so, if the particular passages introduced had been assigned to their respective authors.

ART. 52. *The German Museum, or the Monthly Repository of the Literature of Germany, the North, and the Continent in General. In Two Volumes.* 8vo. 11. 1s. Geisweiler. 1800,

This collection was originally published in numbers; they are now formed into two volumes, and altogether compose a most agreeable miscellany. They exhibit specimens of the best and most popular works circulating on the continent; but we are not sorry to observe, that the English taste for that species of German literature, which for a time was eagerly received among us, is rapidly on the decline. We have long been ridiculed in Germany for the admiration which has been paid to the performances of Kotzebue; an author, who has never been much esteemed among those who were the best judges of his real value, and who seems to have little claim to attention beyond that of affected eccentricity of sentiment, of a vapid and false sensibility, and of a suspicious and defective morality.

ART. 53. *Juvenile Biography; or, Lives of celebrated Children, inculcating Virtue by eminent Examples from real Life: to which are added, Moral Reflections; addressed to the Youth of both Sexes.* By Mr. Jasse, Professor of the Spanish and French Languages. Translated by Mrs. Cummyng, Translatress of Estelle. In Two Volumes. 12mo. 6s. Dulau. 1801.

This is doubtless a proper and very entertaining book for children; but we think the *translatress* might have employed her time and talents to a better purpose.

ART. 54. *A Narrative of the Life of Sarah Shade, born at Stok Edith in the County of Hereford, containing many well-authenticated and curious Facts, more particularly during her Voyage to the East-Indies, in the New Devonshire Indiaman, in the Year 1769, and in traversing that Country in Company with the Army at the Sieges of Pondicherry, Velore, Negapatam, &c. &c. together with some extraordinary Accounts of the Ferocity of Tigers, Jackals, Piab Dogs, Vultures, &c. taken down by some Gentlemen, and published for her Benefit.* 8vo. 2s. Hatchard. 1801.

If this be what it professes, we wish it success; but it has not much recommendation in itself.

ART. 55. *The Two Princes of Persia. Addressed to Youth.* By J. Porter. Crown 8vo. 117 pp. 3s. Crosby and Letterman. 1801.

In this little volume an Eastern sage is represented as instructing two Persian Princes, his pupils, by precepts and short stories applied to every perverse inclination, or reprehensible action that he observes in them. By this mode of education he succeeds so well, that the elder of the Princes,

Princes, though naturally haughty and passionate, proves, on his accession to the crown, humble in his thoughts, and gentle in his temper; the younger, who at first showed symptoms of an indolent and trifling disposition, becomes active and energetic; and both, although of opposite characters, unite in firm and affectionate friendship. There is not, it is true, much novelty in the design or execution of this little work; but the maxims laid down are, generally speaking, just; and the book is not unworthy of admission into those useful libraries for children, which the present age has produced.

ART. 56. *A Review of the Musical Drama of the Theatre-Royal, Drury-Lane, for the Years 1797, 98, 99, and 1800: which will tend to develope a System of private Influence injurious to Musical Emulation, and Public Entertainment; and to elucidate several interesting Points of Matter in Mrs. Plowden's late distinguished Publication. Addressed to the Proprietors of the Theatre. By R. Houlton, M. B.* 8vo. 80 pp. 2s. Westley, &c. 1801.

A formidable attack upon Mr. Kelly, of Drury-Lane Theatre, as practising many undue arts, to secure to himself the exclusive advantages of the musical department in that house, is carried on throughout this pamphlet. In the dispute we have no inclination to interfere. Certain it is, that several very curious allegations are urged against the person accused; but whether any thing can be said in reply, remains to be disclosed. The piece which particularly occasioned this discussion, is *Wilmore Castle*, an Opera, by the author of this tract; of which, as a drama, we found ourselves unable to give much commendation*. The "distinguished publication of Mrs. Plowden," is an Opera, entitled *Virginia*, the Preface to which is here reprinted (p. 35) as containing allegations similar to those of Mr. Houlton. The Opera itself, after the *distinction* thus attributed to it, we shall take an early opportunity to examine. Acuteness and vivacity are manifest in the mode of urging the charges here made, which are such as the public has reason to resent, if they appear to be well-founded.

ART. 57. *Elements of German Conversation, upon the Plan of Perrins's Elements.* By George Crabb. 12mo. 114 pp. 2s. bound. Boosey. 1800.

We have already commended some of Mr. Crabb's publications on the German language. The present is a vocabulary divided into sections, each of which is followed by a set of examples, in which the words are applied. It appears to be a very convenient book to furnish and direct the studies of learners.

* The first edition was noticed in March last, p. 314, and the second very briefly, with three others, in April, p. 434.

FOREIGN CATALOGUE.

FRANCE.

ART. 58. *Notions mathématiques de Chymie et de Médecine, ou Théorie du feu, ou l'on démontre par les causes la lumière, les couleurs, le son, la fièvre, nos maux, la clinique.* Par Antide Manganin, docteur médecin du Jura. Paris, 1800. 8vo. 334 pp. Pr. 4 fr. 25 cent.

Nothing can be more extraordinary than the ideas on which the author establishes his system of condensations and dilatations, unless it be perhaps the jargon adopted by him to express them. "Guidé," says he, "par le compas de Newton et la boussole de Lavoisier, le timon de la clinique à la main, j'ai tourné le cap vers la science que je professe, celle de guérir; au retour, j'apporte la solution des problèmes de l'homme sain et malade, et par elle celle des phénomènes naturels.... Je conviens, que l'objet de mes méditations étoit circonscrit; tant que l'ennemi sous la hache duquel je tomberai, n'avoit attaqué que les ouvrages avancés, je l'avois combattu mollement; mais déjà il avoit plus d'une fois pénétré jusqu'au cœur de la place. Pour le chasser, il m'en avoit couré du sang, je n'en pouvois perdre beaucoup; il falloit pourvoir à des moyens de résistance moins abstraitifs; tel étoit mon unique point de mire. Je cherchai dans une maladie purement chymique, dont la cause pût m'être connue, et qui fût douée du même mouvement de principes que celle dont je suis atteint. Je la trouvai dans la *mitte* et le *fronton*, affection particulière aux hommes courageux qui se dévouent aux dernières fonctions de la société, l'exposition des larmes déterminées par l'une, la cécution dont frappe l'autre, me présentèrent non seulement la théorie des intumescences indolentes et des frigidités douloureuses qui caractérisent le rhumatisme chronique, mais encore celle du vomissement, de laquelle se déduisoit sans peine le mouvement péristaltique. Pour parvenir à ces résultats, je n'avois employé que des condensations et des dilatations: j'avois beau parcourir la création entière, partout je retrouvais ces mêmes phénomènes, l'un produit par le froid, l'autre par la chaleur. La nature, m'écriai-je, ne nous en impose que par une simplicité inimaginable, purement pyrotechnique; elle n'a pas d'autres puissances que ses condensations et ses dilatations, tels sont les deux voiles dont elle couvre toutes ses œuvres. L'un d'eux avoit été heureusement soulevé par la chymie, l'autre n'offroit rien de si étonnant que d'être si voisin de l'homme, et qu'il ne la pénétrât pas. Déchirons-le, avons nous dit, si nous parvenons aux causes premières des dilatations et des condensations, la nature n'aura plus de secrets, et le grand livre de ses merveilles sera réduit à un petit nombre de feuillets qui seront aussi simples qu'elle l'est elle-même. Je ne me trompois pas; ensemble parcourons le peu de pages qu'ils contiennent."

We shall only observe, that if nature has really entrusted the knowledge of her secrets to Mr. M. she has certainly, at the same time, withheld from him the means of communicating them, in an intelligible manner, to others.

Magas. Encyclop.

ART.

ART. 59. *Histoire naturelle des quadrupèdes ovipares, par F. M. Daudin, membre des sociétés d'histoire naturelle et philomatique de Paris; avec des gravures faites et enluminées sur les dessins d'après nature, par J. Barraband. Deuxième livraison. Paris.*

This second *livraison* is composed of six plates, representing, 1. the *hyla viridis*; 2. the *hyla boans*; 3. the *hyla venulosa*; 4. the *hyla lacerta*, and *hypochondriasis*; 5. the *hyla lateralis*, and the *hyla bilineata*; and, lastly, 6. the *hyla marmorata*; each engraving being accompanied with two pages of text. We are informed likewise, that when the thirty *livraisons*, of which this work is to consist, are finished, the author will publish a volume in quarto, with the title, *Traité élémentaire et complet de l'histoire naturelle des quadrupèdes ovipares*, written on the same plan with the first volume of the treatise on Ornithology, published some months ago. *Ibid.*

ART. 60. *Dictionnaire portatif de la Fable, pour l'intelligence des poëtes, des tableaux, statues, pierres gravées, médailles et autres monuments relatifs à la mythologie, par Chompré. Nouvelle édition revue, corrigée et considérablement augmentée, par A. L. Millin, garde des médailles, pierres gravées, et antiques de la bibliothèque nationale, professeur d'histoire et d'antiquité, &c. 1 vol. 8vo. of more than 1000 pages. Pr. 8 fr. 50 cent. Paris.*

As the author was not publishing an original work, but only making additions to, and improvements in, that of *Chompré*, he has availed himself of all the existing materials, and sometimes borrowed entire articles from other writers. The works to which he has had recourse, after the classics, and besides a very great number of particular dissertations, are those of *Banier*, *Heyne*, *Voss*, *Boettiger*, *Hermann*, *Lenz*, *Moritz*, *Seybold*, *Rambach*, *Voelkel*, *Sichenkees*, *Larcher*, *Delandine*, *Dupuis*, *Bassville*, *Zœga*, *Lessing*, *Vogel*, &c. the excellent dictionary of *Heredich*, written in Germany, and revised by *Schwabe*, that of *Nisceb*, and the English *Dictionary* of *Riley*. Many articles have likewise been extracted from the learned author's *Course of Lectures on Antiquities*; and the account, or descriptions, of the different monuments, from the most considerable and universally esteemed engravings, such the *Statutes of Roffi*, the *Monumenti inediti* of *Winkelmann* and *Guattani*, the *Florentine*, *Veronese*, *Pio-Clementine* and *Capitoline Museums*; the *Antiquité expliquée* of *Montfaucon*; the *Recueil d'Antiquités* of *Caylus*; the *Villa Pinciana*, the *Galleria Giustiniani*; the *Greek Vases* of *Passeri*, *Hancarville*, and *Fischbein*; the *Paintings of the Herculaneum*, those of the *Tombs of the Neros*, of the *Baths of Titus*; the *Pierres gravées* of *Mariette*, *Fizoni*, *Lachausse*, *Gravelle*, *Stofsch*, *Lippert*, and *Tassie*; those of the *Cabinets of Orleans* and of *Vienna*; the *Lamps of Bartoli* and *Passeri*; the *Medals of Hunter*, *Vaillant*, *Seguin*, *Patin*, *Morel*, *Maguan*, *Gessner*, *Eckhel*; the *Medallions of Décamps*, *Albani*, *Carpegna*, and of the *Cabinet du Roi*; the *Inscriptions* of *Gruter*, *Muratari*, *Marini*, &c. &c. *Ibid.*

ITALY.

ART. 61. *Mumiographia, Musei Obiciani, &c.* Padua, 1800. 4to. 65 pp. with two Plates.

In this work the learned and indefatigable author, *Paulinus à Sto. Bartholomæo*, describes an Egyptian mummy, covered with hieroglyphics, which had attracted his attention, when, in the month of July, 1799, he had been, together with Cardinal Borgia and Dr. Florian Caldani, to see the magnificent museum of the Marquis *Thomas de Obicis* at Catajo, near Padua. Mr. *Edward Wortley Montague*, celebrated for his travels and his singular adventures, had enriched that museum with this mummy before his death, which happened at Padua in 1776. The amateurs of antiquity will read with much pleasure this memoir; in which, besides the description of the mummy, are to be found a great number of interesting observations.

Mr. *P. à Sto. B.* is likewise employed in preparing a new and greatly augmented edition of his *Grammatica Samserdana*, with Latin characters, for the use of Europeans.

GERMANY.

ART. 62. *Joh. Gurlitts Versuch über die Büstenkunde.—Essay on Busts,* by J. Gurlitt. Magdeburg, 1800. 4to. 91 pp.

Mr. G. has before published several valuable works on the subject of Archæology. In the present one, which is peculiarly important, he treats of antique busts; his dissertation is divided into six parts.

The author first gives an account of the origin and use of heads, of *Hermès* and of antique busts. By the term *Hermès* are understood heads placed on a square base, because *Hermès* (*Mercury*) had been represented in this manner. Thus we say *Hermathene*, to indicate a *Minerva* so placed; *Hermerotes*, to denote a *Cupid* of the same form, and not, as has been imagined, to signify the double heads of *Mercury* and *Minerva*, of *Mercury* and *Cupid*, &c.

Mr. G. gives an alphabetical catalogue of 375 busts, of all kinds, still existing. The authors from whose works he has formed it are chiefly *Ürsini*, *Bellori*, *Sandart*, the *Capitoline* and *Pio-Clementine* museums.

ART. 63. *Reise nach Troas oder Gemähde der Ebene von Troja in ihren gegenwärtigen Zustande vom Bürger Lechevalier. Nach dem Französischen der zweyten Ausgabe frey bearbeitet, von C. G. Lenz, Professor am Gymnasium zu Gotha.—Voyage to the Troad, or description of the Plain of Troy in its present State, by Lechevalier. Freely translated from the Second French Edition, by C. G. Lenz, Professor in the Gymnasium at Gotha, with Eight Engravings, and a Chart.* Altenburg and Erfurt, 1800; 271 pp. in 8vo.

A work had already been published, on the Plain of Troy, by Mr. *Lenz*, after a manuscript of the Duke de *Choiseul*, which had been sent to him from Transylvania, in which he had given an account of the scene of the *Iliad*, according to Homer. Since that time, he has published this German translation of the second edition of the excellent work of Mr. *Lechevalier*, on the Plain of Troy. Besides this version, well

well executed, and accompanied with notes, Mr. L. publishes in this volume a letter, which had been addressed to him by Mr. *Akerblad*, who had resided for several years as Swedish Secretary of Legation at Constantinople, and who, in 1792 and 1797, had visited the Troad. This letter contains different observations on the work of *Lechevalier*; and, among other things, an inscription, copied by Mr. *Akerblad* near Tschiblak; an exact copy of the inscription, published No. V. of the work of *Lechevalier*, pp. 262 seqq.; a copy of what is still remaining of the Sigean inscription; some other inscriptions, found in the Troad by an English merchant, *Willis*, settled in the Dardanelles, in whose house Mr. *Akerblad* copied them, in 1792, &c. The other additions consist of two letters from Major *Schwartz*, one of them to Mr. *Heyne*, the other to Mr. *Lenz*; another from the Swedish Major *Helwig* to Mr. *Heyne*, also relating to the Troad; and, lastly, some observations of the late Mr. *Kaestner*, Professor at Göttingen, on the height of Mount Athos.

ART. 64. *Petri Camperi, summi medici, dissertationes decem, quibus ab illustribus Europæ, præcipuè Gallicæ, academiis palma adjudicata.—Accedunt ejusdem de optima agendi vel expectandi in medicina ratione liber singularis, et dissertatio de forcipum indole et actione. Vol. secundum et ultimum; cum tabulis in ære expressis. Lingen, 1800. 834 pp. in 8vo.*

The first volume of these very valuable Dissertations was published in 1799. In this second volume we have the following articles, besides those specified in the title: 7, *De remediorum specialium requisitis, genuina historia, actione, et optima administrandi methodo; necnon de morbis, quorum speciales curationes desiderantur*; to which the prize was awarded in 1779, by the Royal Academy at Dijon; 8, p. 129, *Dissertatio de somni et vigiliæ indole atque usu in morbis qui manu curantur*; which, in 1781, obtained the prize from the Royal Chirurgical Society at Paris; 9, p. 227, *Solution de la question: comment le vice des différentes excretions peut influer sur les maladies chirurgicales? et quelles sont les regles des pratique, relatives à cet objet*; to which the prize was likewise adjudged in 1782, by the same society; 10, p. 389, *De hydrope*, to which the prize was given by the Royal Medical Society at Paris, in the same year, and which was also published in 1788, in the sixth volume of the *Mémoires de la Société Royale de Médecine* at Paris. The three annexed plates belong to the last Dissertation, *De forcipum indole et actione.* Jena ALZ.

ART. 65. *Codices manuscripti theologici bibliothecæ Palatinæ Vindobonensis Latinæ atque Occidentis linguarum. Volumen I. codices à Caroli VI. tempora bibliothecæ illatos complexum Pars I.—III. 3358 Col. together with a double Index.—Vol. II. codices à Caroli VI. temporibus bibliothecæ illatos complexum, Pars I. Recensuit, digessit, indicibus instruxit Michael Denis, a concil. aul. Aug. et ejusdem bibliothecæ primus custos. Vienna, 1799. 1116 Col. Fol.*

The theological manuscripts described in this very important and accurate work, are divided by the learned author into *hierographici, hermeneutici,*

menentici, patristici, dogmatici, polemici, ascetici homiletici, liturgici, synodici. The *codices*, of which an account is given in the *first volume*, amount to 975; and those in the *first part* of the *second volume* to 475. Mr. Denis has, as far as was possible, assigned the ages of the different MSS. and we are presented with *fac similes* of the characters of two of them only. Among the most ancient may be reckoned a *Codex Hilarii de Trinitate*, belonging to the fourth, fifth, or sixth century; and future editors of that Father, as also of *Lactantius, Cyprian, Bede, Isidorus* of Seville, *Rhabanus Maurus, Petrus Longobardus, &c.* and of the Christian Latin poets, will find a considerable store of new materials either transcribed into, or pointed out by, this catalogue.

We must not forget to observe, that where articles in other departments of literature are found, bound up in the same volume with theological works, they are likewise described with them. *Ibid.*

HOLLAND.

ART. 66. *Berichten van de Zendingen der Evangelische Brædergemeente onder de Heidenen.*—*Account of the Missions of the Evangelical Brotherhood among the Heathen.* No. 3—4; from p. 163 to p. 315. Zeist and Amsterdam.

The *third* part contains, 1. The Continuation of the Account of the Missions of the Brotherhood among the Heathen. 2. The Journey of *Hans Wied* from Paramaribo to Hoop in the year 1794. In the former of these articles, we are presented with the history of the endeavours of the Brotherhood to propagate the Gospel among the Laplanders and Samojedes; of the Missions to Georgia, Surinam, and Berbice. The latter of these articles gives an account of the situation of Hoop, and of the measures adopted there for the purpose of the mission. The author, accompanied by his wife, left Paramaribo on the 1st of July, and returned thither on the 16th of September. In p. 229, he describes the preparation of the Indian beer from the casabi root, which was first chewed by an old woman. Many other customs of the Indians are likewise here noticed.

The *fourth* number comprizes, 1. The Life of *Matthew Stach*, the first Missionary to Greenland, who died, 1787, in the 77th year of his age. 2 and 3. Observations on the State of the Mission, from the middle of the year 1795 to 1797, and from the 1st of July, 1797, to the 30th of June, 1798, at Paramaribo; among the Hottentots, at Bavianskloof; in Greenland, Labrador; in the West Indies, in Antigua, St. Kitt's, St. Thomas, Santa Cruz, and St. John; as also in North-America.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

W. W. will find our sincere and candid opinion on the work he recommends, in the Review for the present month. If we cannot be so unlimited in our applause as the persons he mentions, he may recollect, that the very circumstances which remove the limits of their praise, are likely to produce a contrary effect on our decision. We have been much urged on the subject of this book, and have spoken with reflection and care.

To *J. S.* who wrote on the same subject, and whom we answered last month, we now add, that we are sorry it was not in our power to decide more according to his wishes.

We cannot suppose *C. S. S.* to be ignorant, that the Elements of Euclid are the proper work for commencing the study of mathematics; yet what else can we consistently recommend? The editions of Euclid are many, and a very good one added to the number, was reviewed by us last month, p. 498.

LITERARY INTELLIGENCE.

Mr. William Smith, Member of the Bath Society of Agriculture, is printing a work on the natural order of the various strata in different parts of England and Wales, with practical observations.

Dr. Watkins has it in contemplation to publish an account of the Clergy of the Church of England who were sufferers in the Great Rebellion, an improved edition of Walker's Sufferings of the Clergy; to be comprised in two volumes, octavo.

The *Rev. John Moore*, President of Sion College, is preparing Notes on the Latin Sermon which he preached before the Clergy, on the Seventy Weeks of Daniel, and is about to publish at their request.

Sir Henry Englefield has in the press a *Walk through Southampton*, which comprises an interesting survey of the long neglected antiquities of that town, and will contain engravings of some of the most remarkable objects.

A new translation, in French, of *Pope's Rape of the Lock*, will be published in a few days, handsomely printed in post quarto, with notes, by the translator, *Mr. Desmoulins*, of Southampton.

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