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BRITISH CRITIC,

FOR

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

M DCCC III.

Quid verum, et quid falsum; quid rectum in oratione pravumve;
quid consentiens, quid repugnet, judicando. CICERO.



VOLUME XXI.

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P R E F A C E.

IF we could live in a total seclusion from the world, occupied only by our studies, we might pass in silence the convulsions of nations, and mark only the state of letters; but, being engaged to read and report the publications of the day, even our studies frequently recall us to the exigencies of the times, and we are among the first to rejoice or lament with our countrymen at their prosperous or threatening aspect. In the present state of things, if we could seize the lyre of Tyrtæus, we would strike its boldest notes, to animate our countrymen to deeds worthy of their ancient glory; trusting that, when they should have performed achievements fit to be recorded, we should have to praise historians and poets worthy of the acts they had to celebrate;

Dignos laude viros Musa vetat mori.

We must turn, however, from patriotic wishes, to the proper subject of our Preface.

DIVINITY.

After an interval little suited to the wishes of English students, from 1793 to 1801, *Mr. Marsh* has, in some measure, completed his work on *Michaelis's Introduction*; that is, he has finished the *translation*, though not his own proportion of Notes. Our account of the second Part of this work was begun in a former volume*, and with very cordial commendation

* Vol. xx. p. 667.

of it. We continued our praise in the present volume*, accompanied with a partial dissent from the opinion of the very able translator, on an hypothesis introduced by him. Our dissent was strengthened by the arguments of a learned and acute, though anonymous writer†, who expressly opposed the sentiments of Mr. Marsh. In this opposition there would be no kind of evil, were it not the custom of authors to consider a difference of opinion, however respectfully expressed, as a personal attack or injury. We regret that this should be the case; but we must take human nature as it is. Michaelis himself, who can no longer resent an opinion, has met also with an opponent on this occasion, in another anonymous writer, who has most powerfully supported *the Authenticity and Inspiration of the Apocalypse*, in Ten Letters on the subject‡. They are addressed to Mr. Marsh, to whom the task of performing the same service more completely is, with great propriety, assigned. He had long ago appeared as a defender of *the Books of Moses*§, in a tract which, though less profound than his other works, is well calculated to produce its due effect, and has lately been republished. The publication of the *Dean of Peterborough*||, proving the Articles of our church not to be Calvinistical, is noticed by us, in our account of two works which maintain the opposite opinion; an opinion, diligently revived of late, but long ago refuted, in a masterly manner, by Bishop Bull. The *Harmonia Apostolica* of that learned Bishop has therefore, with great judgment, been translated and illustrated by the *Rev. T. Wilkinson*¶. The Calvinists, as long as they had a hope of procuring an alteration in our Articles, conformable to their opinions, laboured hard to effect it; that chance being over, they now endeavour to persuade us that they are already Calvinistical, and consequently that their former efforts were superfluous.

* No. II. p. 174.

† Ib. p. 181.

‡ No. III. p. 292.

§ No. VI. p. 678.

|| Ib. p. 589.

¶ No. VI. p. 679.

*Dr. Sandford's Lectures on the Epistles** received our commendation, as well as a set of *Sermons* by the same author†; his title of D. D. was acquired in the interval between these publications. We should be glad if we could recommend without reserve *D. Simpson's Plea for Religion*‡; it has in it, however, too much that is valuable to suffer us to pass it by in silence. To make a work of great excellence still more accessible, *Mr. Clapham* has employed his time in abridging the Bishop of Lincoln's *Elements of Christian Theology*§; and he has performed the task with diligence and judgment.

Of collected volumes of *Sermons*, our present list offers but a few; among which, we give the first place, without hesitation, to those of *Mr. Gisborne*||. The heart must be cold which is not moved by them, nor should we admire the head which was impenetrable to their arguments. The posthumous *Sermons* of *Dr. Stevens*¶ are also of considerable value; and the discourses of *Dr. Gardiner*** will perhaps be read with little less satisfaction than they were originally heard, from the pulpit of a well-attended chapel. Between volumes thus collected, and discourses singly published, the work of *Mr. Pateson*†† forms a kind of connecting link. The *Sermon* is only one; but the *Essays* subjoined as notes are thirty-three, which, being for the most part on subjects of an interesting kind, form a publication well calculated to detain the studious reader, and employ his thoughts to advantage.

We turn, at length, to *Sermons* singly published, of which so many have been noticed in the present volume, that we must select even from the select, to make our present enumeration. The two *Sermons* of *the Bishop of Bangor*, noticed together‡‡, but published at different times, the one on *the Utility of Creeds*, the

* No. V. p. 560.

† No. IV. p. 398.

‡ No. VI. p. 627.

§ No. VI. p. 679.

|| No. IV. p. 411.

¶ No. I. p. 8.

** No. V. p. 516.

†† No. VI. p. 614.

‡‡ No. I. p. 45.

other

other on *the Articles of the Church*, are both worthy of the sound understanding and knowledge from which they flowed. We have also two productions of the Bishop of Landaff, which demand our renewed attention. The former, a *Sermon on the Evidences of Revealed Religion**, preached at the London Hospital; the other, a *Charge to the Clergy of Landaff†*, arguing the necessity of religious sanctions to society, and the advantages of an established religion to a Christian society. Both are of considerable value. *Mr. Burgess*, whose various merits are now rewarded, no less honourably to the patron than to him, with a seat on the episcopal bench, published, early in the present year, a discourse on *Charity‡*, which we characterized with justice as an universal manual of that duty. We have seldom seen so much compressed, within the compass of a modern Sermon. In an exhortation of great precision and force, *Mr. Cooper§* warns the Clergy against the errors of enthusiasm, on the one hand, and the danger of receding, in any degree, from the truth, in the opposite extreme. The cautions are well stated, and certainly are not superfluous. Though we hasten to the close of this section, we must not omit to mention such discourses as that of *Mr. Howley*, at the consecration of the Bishop of Gloucester||, *Mr. Law* for the sons of the Clergy¶, and *Mr. Hall* on the subject of War**. For reasoning, for eloquence, or for both, they are all conspicuous, and deserve to rank among the best productions of the kind.

In a class by itself we must place the excellent *Concio ad Clerum* of *Archdeacon Pott††*; to clear argument, and sound theology, partly on the subject of the Calvinistic dispute already alluded to, it adds the merit of simple and unaffected Latinity, adapted no less to the nature of the composition, than the topics were to the times.

* No. II. p. 194.

† No. V. p. 558.

‡ No. IV. p. 436.

§ Visitation Sermon, No. II. p. 197.

|| No. III. p. 325.

¶ No. VI. p. 677.

** No. V. p. 558.

†† No. II. p. 195.

MORALITY.

There can be no doubt that to this class belong *Mr. Pearson's Annotations on Paley**; but our mention of that work recalls the name of "Remarks on the theory of Morals," by the same author, which, by some accident, has been passed by. It preceded in time, and should therefore have been first noticed. Treatises on Education we have usually considered as a branch of morals; but, wherever classed, *Dr. Barrow's Essay†* on that subject must be considered as a work of singular merit. It is more practical, and less indebted to fancy, than such books have usually been; the result of excellent judgment, improved by long experience. Carrying on education to the studies of the College, *Mr. Kett's Elements of general Knowledge‡* seem almost inseparable from the foregoing; the work is equally the result of much experience, and attracts by the elegance as well as by the solidity of its information. As a work of a minor class, *Mrs. Helme's* book, entitled *Maternal Instructions*, may be mentioned; it exhibits much assiduity of reading, applied to a very useful purpose, that of strengthening the youthful mind.

LAW.

We were pleased with the perusal of certain *Law Essays*, by *Mr. W. D. Evans*||, as calculated to improve the student, and evincing original thought in the writer; but we have not yet heard of any continuation of them. Of less originality, but not without its professional use, is *Mr. Serjeant Marshall's* treatise *on the Law of Insurance¶*. The learned Serjeant had, in *Mr. Park*, a predecessor, who left little

* No. IV. p. 473.
 § No. IV. p. 452.

† No. I. p. 48.
 || No. I. p. 15.

‡ No. III. p. 299
 ¶ No. IV. p. 39

to be added to his labours, and still less to be controverted of his doctrines. A small but useful work, on *the Duties of a Constable**, proceeded from the pen of *Mr. Colquhoun*. That active and enquiring magistrate, beginning with a particular object, extended his design till he rendered his book of general benefit. *Mr. Moore's* statement of *the Case of the London Clergy*†, contains a fair account of the law as it stands, and a strong plea to the legislature to amend, in that instance, the provisions of it. *Sir F. Eden's* tract on *Friendly Societies*‡ may be considered as a proposal for a benevolent law, hereafter to be further digested. Our retrospect does not at present show us any other works of consequence, connected with the subject of Law.

POLITICS.

The speculations of *Sir Francis D'Ivernois*, on the general politics of Europe, have always deserved attention. In his work on *the Five Promises* of the first Consul§, he considered the peace then subsisting as an experiment, the duration of which was likely to be very short; unhappily, its duration was even less than he appeared to apprehend, and the whole of Europe is again disturbed by the ambition of one man. On the internal politics of this country, we have not much, nor that of primary importance in the compass of the present volume. The Minister's able statement of our financial situation, in December, 1802||, is even now satisfactory, though we have been compelled to renew our expences, and to submit to additional burdens, for the sake of still higher interests. To the *Memoirs of this Administration*¶, we could have wished that a renewal of War had not been destined to be added; but we trust that a short pe-

* No. I. p. 87. † No. V. p. 563. ‡ No. II. p. 206.
 § No. II. p. 108. || Substance of *Mr. Addington's* Speech, No. III.
 p. 297. ¶ No. VI. p. 680.

riod of patriotic energy and exertion will restore to us the blessings that are for the present interrupted. On the circumstances of some late elections, *Mr. Bowles's* valuable tracts* gave warning of the existence of a Jacobinical spirit, which we hope will now be lost in the general feeling for our country. In this case, the haughty Corsican will prove as great an Anti-Jacobin here, as he has shown himself in his own dominions. The liberty to be enjoyed under his protection, would not be much to the taste of any Englishman.

HISTORY.

In the history of past times, let us take refuge from the historical materials of the present; only hoping, that when our turn shall come to be recorded, we shall make, at least, as noble an appearance as our ancestors. The final struggle in the North of Britain for the cause of the Stuart family had not, till lately, found a regular historian; when *Mr. John Home*†, the well-known author of *Douglas*, undertook the task. In his narrative, he has been studious to record facts rather than opinions; and of his opportunities for investigating the truth, no doubt can be entertained. A portion of English History, still nearer to our own times, has been undertaken by *Mr. Adolphus*‡; but, as our account of his book is hitherto incomplete, we shall say no more at present than that it was high time to rescue the period he has taken from the hands of faction. The late Union with Ireland forms the subject of *Dr. Coote's* History§; nor can we doubt that it will always be considered as an epoch very illustrious in the records of these islands. The circumstances of the period when it happened powerfully recall to mind that verse of our popular song, which, we trust, will ever be prophetic:

* No. IV. p. 445; V. p. 493.
 † 1745; No. I. p. 24.

‡ No. VI. p. 662.

† *History of the Rebellion of*
 § No. VI. p. 682.

Three

These haughty tyrants ne'er shall tame;
 All their attempts to bend thee down
 Will but arouse thy gen'rous flame,
 To work their shame and thy renown.

That a compilation, on the plan of the late Dr. Henry, is, when well executed, a most useful work, cannot admit a doubt; but it is rather a book of historical and antiquarian reference than a *History*; the name of which implies, according to classical notions, a regular and well-digested *composition*, as elegant in its general form as instructive in its materials; divided and illustrated by the art of the writer, not by a stiff and arbitrary rule. Still, for their utility, we wish to see such compilations formed, as Dr. Henry planned for Britain, and *Mr. Ranken** has begun for France. A vast country, colonized only in 1788, has already found an historian in *Mr. Collins*, whose first volume was formerly noticed by us†, and his second‡ very lately. Unpromising as the beginnings were, the seeds have perhaps been sown of something which the world will view hereafter with admiration. Let us not, ere we close this article, omit to mention that narrative of our late *Campaign of Egypt*, by *Captain Walsh*§, which gives so animating a view of the effects of British valour. If such is our vigour at the extremities, what will it be at the heart? The foe will surely experience to his cost, if he should dare to try.

BIOGRAPHY.

The life of a great statesman, from the very nature of its materials, approaches so nearly to public history, that it is almost doubtful where it should be placed. In *Mr. Coxe's Memoirs of the two brothers, Sir Robert Walpole*||, and *Horatio Lord Walpole*¶, is included a wide extent of English history;

* No. III. p. 239. † Vol. xii. p. 364. ‡ No. I. p. 1.
 § No. III. p. 288. || See Vol. xii. pp. 213, 395. ¶ No. IV.
 p. 341; V. 532.

which

which he has so managed, as to make the latter, from the more extended life of the younger brother, a kind of sequel to the former. The lives of a Judge and of an Admiral complete this class at present. That of *Sir John Eardley Wilmot**, whose private and public character did honour to an illustrious profession; and of *Lord Howe*†, whose naval victories added new respect and glory to his country. Biography is ever pleasing and important, while its topics are thus selected.

ANTIQUITIES.

When a venerable antiquary, of the age of seventy-eight, undertakes a journey of six hundred miles, in order to visit on foot the remains of a *Roman Wall*, he certainly deserves to take the lead among the writers of that class. Such is *Mr. W. Hutton*, F. A. S. whose *History of the Wall*‡ across this island is enlivened by a very pleasing mode of narration. In a much more splendid style of illustration, *Dr. Whitaker* gives his account of *Clitheroe* and *Whalley*§, on the borders of Lancashire and Yorkshire. With a very few abatements, made for the want of simplicity of language, and other points, not of the first magnitude, *Dr. Whitaker's* book will be received as a valuable acquisition. The splendor of *Mr. S. Lysons's* work on *Horkstow*||, consisting chiefly of delineations, recommends it to particular notice. It forms part of a series, which began with the Roman pavements at *Woodchester*¶, and will be extended to similar remains in other places. The name of *Beauchief Abbey* will strike none but antiquaries; yet, in the hands of *Dr. Pegge*** , it became a subject of curious enquiry, leading to the detection of some popular errors. The town of *St. David's* has been celebrated by *Mr.*

* No. III. p. 306. † No. V. p. 529. ‡ No. I. p. 89.
 § No. II. p. 101; III. p. 229. || No. V. p. 473. ¶ See
 vol. xi. p. 1. ** No. II. p. 171.

*Manby**, and its antiquities recorded; and the same service has been rendered to *Reading*, by the Rev. *Charles Coates*†. All these works may serve to show how much research and diligence is required to illustrate even inconsiderable places by an account of their antiquities.

TRAVELS.

If the world had all been described, the narrations of travellers would not be the less written or the less read. Every man either sees new things or tells them in a new way; and the indolent reader (that is, 99 out of 100) is satisfied to be carried from place to place, without any personal fatigue. The Ottoman Empire, the subject of *M. Olivier's*‡ volumes, has been as much described as any part whatever; yet he must be a fastidious reader who turns from his account, in which there is much interspersed that will not elsewhere be found. The voyage of *Marchand* round the world§ embraces, of course, a vast variety of objects; and the observations of the editor, *Fleurieu*, introduce it with some advantage. It is remarkable, that this voyage and that of *Bougainville* are the only complete circumnavigations performed by French sailors. Our own settlements, and those of other European powers, in the East Indies, are described by *M. Grandpré*||; and his work is entertaining at least, if not of particular novelty. Thus far we have only translations from foreign works; and *Mr. Acerbi's*¶ is doubtless the same, though the history of its compilation is not exactly told. Our opinion of it will be given in due time. The late visits of our countrymen to France produced an influx of descriptions of that country. Of these we shall at present mention only three. These are, *a few*

* No. II. p. 206.

‡ No. III. p. 221.

† No. III. p. 285.

|| No. IV. p. 423.

‡ No. I. p. 35.

¶ No. V. p. 461.

*Days in Paris**, a *Rough Sketch* of it†, and the *Letters* of Mr. King‡. In their various ways they gratify the curiosity of their readers, and present lively, if not studied pictures of the actual manners of the people.

PHILOSOPHY.

In the various branches of philosophical study there is an activity at present subsisting throughout Europe, in which this country takes an honourable share. Original works are formed, and the best foreign publications are made our own by translation. In the present arrangement, the *Mathematical Treatises* of the *Bishop of St. Asaph*§ demand the first place. They are such as students have long wanted; but every teacher was not able to supply. But Philosophy and Mathematics must not be confined to students only, they form also a most liberal source of amusement; and, after many imperfect attempts, *Dr. Hutton* seems to have completed, on the foundation of *Montucla* and *Ozanam*, such a work of that kind|| as will long be found satisfactory. On chemical science, we have three great works in this volume, all translated from foreign languages. These are, *Klaproth's Analytical Essays*¶, *Gren's Principles of Modern Chemistry***, and *Lagrange's Manual*††; all evincing an accurate attention to the science, and an extent of knowledge in it, which are peculiar to modern times.

A few smaller works remain, of very different classes, which, for convenience sake, we must bring together here. *Mr. Marwe's Mineralogy of Derbyshire*‡‡, though a slight work, is not without attraction or utility; and the *Natural History of Volcanoes*§§, as translated from the *Abbé Ordinaire*, collects many curious facts, and

* No. III. p. 331.

† No. VI. p. 651.

‡ No. VI. p. 685.

§ No. III. p. 372.

|| *Mathematical Recreations*; No. V. p. 542.

¶ No. III. p. 266.

** No. V. p. 521.

†† No. VI. p. 648.

‡‡ No. II. p. 184.

§§ No. V. p. 496.

describes

describes phænomena; in general very little known. An English *Dictionary of Ornithology*, by Mr. Montagu*, presents some advantages to the student which have never before been given in such a work; and Mr. Bent's *Meteorological Journal*†, as usual, records the phænomena of the year connected with the weather, and, we believe, with faithfulnes:

TRANSACTIONS OF SOCIETIES.

These, being various in their subjects, we have sometimes referred to the class of Miscellanies; but it is more for their dignity to be arranged together. To the very useful Society for *the Encouragement of Arts, Manufactures, &c.* we have often given our testimony of praise, nor do we perceive any reason to consider their 19th volume‡ as at all inferior to those which have preceded. With the Transactions of the *Royal Irish Academy*, accident has made us a little in arrear; but we have now noticed their sixth volume§, and shall proceed, ere long, with the rest. The *Literary Fund* has attracted our attention from the commencement of its career, and we are happy to have seen it rise, from very small beginnings, to a most prosperous state of resources. The last report of its proceedings is particularly favourable||.

MEDICINE.

The philosophy of health, the most important to be rendered perfect; yet, in some respects, the least likely, suffers not, however, by neglect. It is a case of life and death with the practitioners, as well as with the patients, and is, therefore, certain to command attention. Our present list, however, is not particularly important. Among the medical books most worthy of notice, we may mention *Duncan's*

* No. I. p. 75.

† No. III. p. 333.

‡ No. II. p. 147.

§ No. IV. p. 351.

|| No. IV. p. 448.

Annals for the year 1801*, *Trotter's Medicina Nautica*†, a third volume, added after an interval to two which we have formerly commended; and *Quincy's Lexicon Medicum*, reprinted with large additions and amendments by *Dr. Hooper*‡. *The Edinburgh Practise of Physick*, a compilation now carried to a considerable extent, evinces that diligence which almost insures success, and must be allowed to have deserved it.

Of smaller works, we ought not to omit *Dr. R. Pearson* on the late *Epidemic Catarrh*||, or influenza, or *Dr. Hooper* on the same subject¶. *Mr. Power*, a young surgeon, has written on the *Ophthalmia of Egypt*** , in a manner which does credit to his professional talents and diligence; though the occasion for applying his remarks may not, perhaps, very speedily be renewed. But the general rules for preserving health in hot climates must be ever valuable to a nation of extended commerce, and in this point of view we recommend the *Medical Directions* of *Dr. Winterbottom*††, drawn up in the colony at Sierra Leone. A translated work, from the French of *Guyton-Morveau*‡‡, on the use of acid vapours against infection, pursues a subject well begun in this country by the experiments of *Dr. C. Smyth*.

Comparative Anatomy, one of the most amusing and curious branches of enquiry connected with medical science, has been well illustrated by the *Lectures* of *M. Cuvier*, translated from the French§§: and thus we close our medical sketch.

P O E T R Y.

It will not be suspected that, through any want of respect for Poetry, we defer it usually to the latter end of our Preface. We are at least, sufficiently attached

* No. I. p. 58.

§ No. V. p. 513.

** No. VI. p. 674.

§§ No. II. p. 127.

† No. IV. p. 401.

|| No. III. p. 315.

†† No. V. p. 557.

‡ No. V. p. 556.

¶ No. V. p. 556.

‡‡ No. IV. p. 380.

to that delightful art; but though taste says one thing, reason, with more authority, commands us to let the pleasing yield to the important and the useful.

We did not at one time expect that the avowed writings of *Chatterton*, and those of the *Pseudo-Rowley*, would so soon be united in one collection, as the productions of the same pen; so stiffly was the argument maintained at first, and not without ingenuity and learning. We rejoice, however, that *Mr. Southey*, in his edition*, has given this testimony to what we have always considered as the fact; and which he has also supported by additional arguments. The collected works of the late Laureat, *Mr. Warton*†, will take their place of right in all future arrangements of English poetry; and the labours of *Mr. Mant*, in preparing the edition and the memoirs, will doubtless be repaid by the success; unless, as may be the case, it was paid by anticipation. The poetical talents of *Mr. Dermody*‡ were such, as to cause a just regret for his death to those who had seen his writings. The volume lately collected will convey the same regret, wherever it shall be taken up for the amusement of a leisure hour. Of original poetry we have, on this occasion, but little more to recommend. *The Tales of Superstition* will not discredit the pen of *Miss Bannerman*§, nor will require any emphatic praise to recommend them to those readers whose imaginations are habituated to derive delight from that fashionable stimulus. A double testimony is due to *Dr. Bookser*, for his poem entitled *Calista*, or a Picture of Modern Life||, and for a small *Collection*¶, addressed to Lord Dudley. Nor would we omit to speak of *Mr. Hubbard's Triumphs of Poesy*** , though we cannot place it on an equal footing with his spirited production entitled *Jacobinism*††. The *Argument of the*

* No. IV. p. 367.

† No. V. p. 506.

‡ No. I. p. 81.

§ No. I. p. 78.

|| No. III. p. 310.

¶ No. IV. p. 430.

** No. VI. p. 670.

†† Vol. xviii. p. 385.

*Foxiad** is at present a single instance of political poetry, and is executed with no little spirit.

That *Mr. Boyd* has now completed his translation of *Dante*†, according to his original plan, will be satisfactory to multitudes, whom the fame of the Italian poet, or the merit of the first volume, may have led to interest themselves for the undertaking. It was arduous in itself, but has been well performed.

Two selections of Italian poetry demand our present notice; the *Componimenti Lirici*, formed, arranged, and illustrated by that able scholar *Mr. Matthias*‡; and the poetry of *Lorenzo de' Medicis* and his friends§, brought forward by Italian editors, as a kind of supplement to the life of that illustrious man.

On the Drama it is best to be silent. A collection of *Dramatic Poems*||, which we thought entitled to some distinction, is now said to be the production of *Mr. Chenevix*. To this we again refer our readers, as a pleasing and meritorious publication.

NOVELS.

For the class of Novels, we scarcely reckon ourselves responsible. Though a good novel ranks, in our opinion, very honourably among the productions of Genius; the trash that is periodically manufactured, for the summer or winter markets, cannot easily be read by persons qualified to criticize. Of a very different kind is *Mrs. West's Infidel Father*¶, in which, as in her other works of fancy, the ingenious and sensible author employs invention for its noblest ends, to display the wretchedness of Vice, and stimulate the reader to the love of Virtue and Religion. *The Canterbury Tales of the Mij's Lees*** , in several successive

* No. V. p. 551.

† No. III. p. 255.

‡ No. I. p. 32.

§ No. VI. p. 646.

|| No. II. p. 190.

¶ No. IV. p. 407.

** No. I. p. 82.

b

volumes,

volumes, have gained the attention of judicious readers, and done credit to the talents of the writers.

MISCELLANIES.

We must here, as usual, bring strangers together, little likely to meet, except by accident. *The Lectures on Painting*, delivered at the Royal Academy, by *Mr. Fuseli** are such, in point of critical merit, as to induce a wish for their continuation. We have seldom felt the same respecting the author's labours upon canvas. A posthumous work of the late *Mr. Pegge*, entitled *Anecdotes of the English Language*†, does in truth contain many curious and amusing anecdotes, and keeps the reader throughout in excellent humour with the author. On account of what is now introduced, as well as the parts which had before been published, the *Miscellanies* of the late *Daniel Webb*‡, have an honourable claim to notice. The translation of *Varro on Agriculture*, by *Mr. Owen*§, must depend for its circulation, partly on the present rage for that pursuit. There is clearly more attraction in it, than in certain modern reports on local agriculture, at least as full of mischief as of use. Of *Mr. Pinkerton's Geography*||, we shall speak our sentiments hereafter. To *Mr. Allwood's Remarks*¶ on ourselves, what shall we say? This only, that where disputants are so fair, we honour them, even when we adopt not all their ideas.

Of many of the books now mentioned, if not of all, we say in the words of Quintilian, "Erit hæc quoque laus eorum, ut priores superasse, posteros docuisse dicantur."

* No. II. p. 160.
§ No. II. p. 609.

† No. IV. p. 418.
|| No. VI. p. 581.

‡ No. II. p. 133.
¶ No. VI. p. 624.

T A B L E

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THE
BRITISH CRITIC,

For JANUARY, 1803.

“ Men’s principles, notions, and relishes, are so different, that it is hard to find a book which pleases or displeases all men.” LOCKE.

ART. I. *An Account of the English Colony in New South Wales, from its first Settlement, in January, 1788, to August, 1801; with Remarks on the Dispositions, Customs, Manners, &c. of the Native Inhabitants of that Country. To which are added, some Particulars of New Zealand; compiled, by Permission, from the MSS. of Lieutenant-Governor King; and an Account of a Voyage performed by Captain Flinders and Mr. Bass; by which the Existence of a Strait separating Van Dieman’s Land from the Continent of New Holland was ascertained. Abstracted from the Journal of Mr. Bass. By Lieutenant-Colonel Collins, of the Royal Marines, late Judge-Advocate and Secretary of the Colony. Illustrated by Engravings. Vol. II. 4to. 1l. 11s. 6d. Cadell and Davies. 1802.*

IN our twelfth volume, p. 364, the reader will find a detailed account of the first part of this interesting work, which, as we there observed, cannot fail to become highly important to the future historian of this remote Colony. When we consider the peculiar circumstances of this settlement, and the description of individuals of which it is composed, we cannot be surprised if its progress towards refinement should be tardy and impeded with various difficulties. It does, however, certainly ap-

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BRIT. CRIT. VOL. XXI. JAN. 1803.

pear that these difficulties seem, though slowly yet progressively, to diminish, from the firm but temperate measures of government, which have there been adopted. The native inhabitants indeed sternly and obstinately resist all attempts to meliorate their condition, by the introduction of European arts and manners, though it cannot be doubted that their reluctance to assimilate with the new settlers would have been more easily overcome, if circumstances had given them the opportunity of beholding the better rather than the most degraded specimens of our fellow subjects. If instead of seeing the most abject, depraved, and abandoned of human kind, they could have contemplated the courtesy, the generosity, the integrity, and the mildness, which are, thanks be to heaven, the general characteristics of Britons.

The form of this volume is the same as that of the former. A faithful Journal has been kept of the more particular transactions of the Colony, with such judicious observations interspersed, as seem to arise immediately and pertinently from the subject. A journal of this kind thus conducted, is well calculated to excite universal curiosity. It is alike curious and instructive, to mark the delineation of the human character in all its shades, varieties, and contrasts; and it is important, both to the legislator and the moralist, to follow with fixed attention to this secluded spot, the restless and turbulent spirit, which to satisfy its inordinate ambition, would annihilate all principalities and powers, the subtle perpetrators of secret frauds, the fierce and relentless ministers of rapine and of murder.

We have, however, no inducement to protract this article, as unfortunately the Journal only records repeated examples, that change of climate and of situation produces no alteration in minds debased by habitual profligacy and vice. One extract from this part of the work may suffice.

“ Toward the latter end of the month, James Wilson, who had for some time taken up his abode in the woods, and was one of those named in the proclamation of the 13th of May last, surrendered himself to the governor's clemency. He had been herding with the savages in different parts of the country, and was obliged to submit to have his shoulders and breast scarified after their manner, which he described to have been very painful in the operation. He made his appearance with no other covering than an apron formed of a Kangaroo's skin, which he had sufficient sense of decency remaining to think was proper.

“ The governor, well knowing, from his former habits, that if he punished and sent him to hard labour, he would quickly rejoin his late companions, thought it more advisable to endeavour to make him useful even in the mode of living which he seemed to prefer; he therefore pardoned him, and proposed his attempting, with the assist-

ance of his friends, to take some of the convicts who were at large in the woods; two of whom had, just before Wilson's appearance, stolen two mares, the property of private individuals, but which were allowed to be kept during the night in a stable belonging to government.

“ Wilson, among other articles of information, mentioned, that he had been upwards of 100 miles in every direction round the settlement. In the course of his travelling he had noticed several animals, which, from his description, had not been seen in any of the districts; and to the north-west of the head of the Hawkesbury, he came upon a very extensive tract of open and well-watered country, where he had seen a bird of the pheasant species, and a quadruped, which he said was larger than a dog, having its hind parts thin, and bearing no proportion to the shoulders, which were strong and large.

“ It is not improbable, that Wilson invented these circumstances in the hope of obtaining some attention, and thereby averting the punishment which he expected, and well knew that he had long deserved.

“ If it be painful to the writer of these sheets to find little else than crimes and their consequences to record, how much more painful must it have been to have lived where they were daily committed? Particularly so must it have proved to the gentleman who was in the chief direction of the settlement, who found himself either obliged to punish with severity, or to be fearful even of administering justice in mercy, lest that mercy should prove detrimental in the end, by encouraging others to offend in the hope of impunity.

“ There can scarcely be recorded a stronger instance of human depravity, than what the following circumstance, which happened in this month, exhibits. A convict, who had formerly been a school-companion with the Rev. Mr. Johnson, had been taken by that gentleman into his service, where he reposed in him the utmost confidence, and treated him with the kindest indulgence. He had not been long in his house before Mr. Johnson was informed that his servant, having taken an impression of the key of his store-room in clay, had procured one that would fit the lock. He scarcely credited the information; but, being urged to furnish him with an opportunity, he consented that a constable should be concealed in the house, on a Sunday, when all the family, this servant excepting, would be attending divine service. The arrangement succeeded but too well. Concluding that all was safe, he applied his key, and, entering the room, was proceeding without any remorse to plunder it of such articles as he wanted; when the constable, seeing his prey within his toils, started from his concealment, and seized him in the act of taking the property.

“ Thus was this wretched being without “one compunctious visiting of nature,” detected in the act of injuring the man, who, in the better day of his prosperity, had been the companion of his youth, and who had stretched out his hand to shelter him in the present hour of his adversity!

“ The Deptford brig sailing this month for the coast of Coromandel, the governor took the opportunity of transmitting to Admiral Rainier, or the commander in chief of his Majesty's ships in the East Indies, a list of the deserted convicts, and a description of the two boats which had lately been taken from the colony. As it was, prob-

bably, the intention of those people to steer along the coast of New South Wales to the northward, until they should reach some of the Dutch settlements among the Molucca islands, there was a possibility of their being picked up by some of the King's cruizers; in the event of which, the governor forcibly urged their being forwarded, by any opportunity which might offer, to his government, there to be made an example that should, if possible, deter others from making the like attempts.

“ The widow of Ensign Brock, who died in July last, availed herself of this opportunity to get, with her family, partly on her way to England.

“ Although the settlement had now been established within a month of ten years, yet little had been added to the stock of natural history which had been acquired in the first year or two of its infancy. The Kangaroo, the Dog, the Opossum, the Flying Squirrel, the Kangaroo Rat, a spotted Rat, the common Rat, and the large Fox-bat (if entitled to a place in this society) made up the whole catalogue of animals that were known at this time, with the exception which must now be made of an amphibious animal, of the mole species, one of which had been lately found on the banks of a lake near the Hawkesbury. In size it was considerably larger than the land mole. The eyes were very small. The fore legs, which were shorter than the hind, were observed, at the feet, to be provided with four claws, and a membrane, or web, that spread considerably beyond them, while the feet of the hind legs were furnished, not only with this membrane or web; but with four long and sharp claws, that projected as much beyond the web, as the web projected beyond the claws of the fore feet. The tail of this animal was thick, short, and very fat; but the most extraordinary circumstance observed in its structure was, its having, instead of the mouth of an animal, the upper and lower mandibles of a duck. By these it was enabled to supply itself with food, like that bird, in muddy places, or on the banks of the lakes, in which its webbed feet enabled it to swim; while on shore its long and sharp claws were employed in burrowing; nature thus providing for it in its double or amphibious character. These little animals had been frequently noticed rising to the surface of the water, and blowing like the turtle.”
P. 59.

We are glad, on this occasion, to assist in recording a discovery of material importance to the science of geography, namely, the actual existence of a strait, separating Van Diemen's Land from the continent of New Holland. The fifteenth and sixteenth Chapters exhibit a pleasing narrative of this discovery by the Norfolk sloop; and this is, to us at least, by far the most agreeable portion of the work. The following curious particulars deserve attention.

“ The account of the Derwent river being now closed, and the whole of what was learned of Van Diemen's land related, it may not be improper, says Mr. Bass, to point out the manner in which this
country

country and New South Wales appear to differ in their most essential quality, that of their soil.

“ In adjusting their comparative fertility, the contrasted disposition of their soils is much more prominent than any inequality in their quantity. They are poor countries; but, as far as the eye of discovery has yet penetrated into either, the cultivatable soil of the latter is found lying in a few distinct patches of limited extent, and of varying quality; while the soil of the former, being more equally spread, those spots of abundant richness, or large wilds of unimproveable sterility, are much less frequently seen.

“ Although Van Diemen's land seems to possess few or none of those vast depths of soil with which the happiest spots of New South Wales are blessed; yet it seldom sickens the heart of its traveller with those extensive tracts which at once disarm industry, and leave the warmest imagination without one beguiling project.

“ In point of productive soil, Mr. Bass gives the preponderance to Van Diemen's land.

“ In one particular, which, to the inhabitants of a civilized country, is of the utmost importance, both countries are but too much alike: each is amply stored with water, for the common purposes of life; but deficient in those large interfections of it which, in other more fortunate countries, so much facilitate the operations of man, and lead commerce to the door of even the most inland farmer.

“ Two rivers only, Port Dalrymple and the Derwent, are known to descend from Van Diemen's land; and, by Point St. Vincent, possibly there may be a third. But two rivers, or even three, bear but a scanty proportion to the bulk of the island.

“ On the 3d of January they left the Derwent, and proceeded to the northward, coasting the east side of Frederick-Henry Bay, which was, for the most part, high and steep to the sea. The figure of the shore, between what is now called Cape Basaltes and Cape Pillar, exhibited one of those great works of nature which seldom fail to excite surprise: it was all basaltic. The cape is a vast high wedge, which projects into the sea, surmounted by loftly single columns.

“ After passing Cape Pillar, some islands came in sight to the northward; but they did not fetch them, owing to the wind hanging in that quarter. On the following day, they reached within five or six miles of one of them, which, in its general appearance, bore some resemblance to Furneaux's islands. This groupe must be either Maria's or Schouten's islands, or both; but it was not determined to which they belonged.

“ On the 7th, having until that day had but indistinct views of the land, they saw Cape Barren Island. They did not pass through the channel, or passage, which divides Furneaux's Islands, but discovered why Captain Furneaux named the place the Bay of Shoals.

“ Early on the morning of the 8th, they were among the islands lying off the Patriarchs. They were three in number; the largest of which was high, rocky, and barren, with a basis of granite, which, like that of Preservation Island, laid scattered about in large detached blocks. Mr. Bass landed upon the outermost, and found it well inhabited. The various tribes had divided it into districts. One part

was white with gannets, breeding in nests of earth and dried grass. Petrels and Penguins had their under-ground habitations in those parts of the island which had the most grass. The rocks of the shore, and blocks of granite, were occupied by the pied offensive shag and common gull; geese, red-bills, and quails, lived in common, and the rest was appropriated to the seals, who seemed to be the lords of the domain. Mr. Bass remarked with surprise, that though the principal herd scampered off like sheep, as is usual on the first approach; yet the males, who possessed a rock to themselves, where they sat, surrounded by their numerous wives and progeny, on his drawing near them, hobbled up, with a menacing roar, and fairly commenced the attack, while the wives seemed to rest their security upon the superior courage and address of their lords; for, instead of retreating into the water in the utmost consternation, they only raised themselves upon their fore fins, as if ready for a march, keeping their eye upon him, and watching the movements of his enemy.

“ The seal is reckoned a stupid animal; but Mr. Bass noticed many signs of uncommon sagacity in them; and was of opinion that, by much patience and perseverance, a seal might be trained to fish for man; in which there is nothing, at first sight, more preposterous than the attempt to make a hawk his fowler.

“ The seal appeared to branch off into various species. He did not recollect to have seen them precisely alike upon any two islands in the strait. Most of them were of that kind called by the sealers hair seals; but they differed in the shape of the body, or of the head, the situation of the fore fins, the colour, and very commonly in the voice, as if each island spoke a peculiar language.

“ Having collected as much stock as was necessary, they stood to the northward, and on the 12th reached Port Jackson.

“ On delivering the account of this voyage to the governor, he named the principal discovery, which was the event of it, Bass Strait, as a tribute due to the correctness of judgment which led Mr. Bass, in his first visit in the whale boat, to suppose that the south-westerly winds, which rolled in upon the shores of Western Port, could proceed only from their being exposed to the Southern Indian Ocean.

“ The most prominent advantage which seemed likely to accrue to the settlement from this discovery was, the expediting of the passage from the Cape of Good Hope to Port Jackson; for, although a line drawn from the Cape to 44° of south latitude, and to the longitude of the south Cape of Van Diemen's land, would not sensibly differ from one drawn to the latitude of 40° , to the same longitude; yet it must be allowed, that a ship will be four degrees nearer to Port Jackson in the latter situation, than it would be in the former. But there is, perhaps, a greater advantage to be gained by making a passage through the strait, than the mere saving of four degrees of latitude along the coast. The major part of the ships that have arrived at Port Jackson have met with N. E. winds on opening the sea round the South Cape and Cape Pillar, and have been so much retarded by them, that a fourteen days' passage to the port is reckoned to be a fair one, although the difference of latitude is but ten degrees, and the most prevailing winds at the latter place are from S. E. to S. in sum-

mer, and from W. S. W. to S. in winter. If, by going through Bass Strait, these N. E. winds can be avoided, which in many cases would probably be the case, there is no doubt but a week or more would be gained by it; and the expence, with the wear and tear of a ship for one week, are objects to most owners, more especially when freighted with convicts by the run.

“ This strait likewise presents another advantage. From the prevalence of the N. E. and easterly winds off the south Cape, many suppose that a passage may be made from thence to the westward, either to the Cape of Good Hope, or to India; but the fear of the great unknown bight, between the south Cape and the S. W. Cape of Leuwen's land, lying in about 35° south and 113° east, has hitherto prevented the trial being made. Now the strait removes a part of this danger, by presenting a certain place of retreat, should the gale oppose itself to the ship in the first part of the essay; and should the wind come at S. W. we need not fear making a good stretch to the W. N. W; which course, if made good, is within a few degrees of going clear of all. There is besides, King George the Third's Sound, discovered by Captain Vancouver, situate in the latitude of $35^{\circ} 03'$ south, and longitude $118^{\circ} 12'$ east; and it is to be hoped, that a few years will disclose many others upon the coast, as well as the confirmation or futility of the conjecture*, that a still larger than Bass Strait dismembers New Holland.” P. 189.

This publication is amusingly diversified by notices of some more rare and valuable productions in natural history. It is also accompanied by some engravings; but neither of these, nor of the typography in general, are we able to speak in very high terms of commendation. We trust, however, that a similar Journal will be continued, by some equally able and impartial narrator; which, from time to time, may, in like manner, be communicated to the public. It should be added, that a still stronger light is thrown on the characters of the native inhabitants, who do not, however, appear at all more amiable or attractive than in preceding publications of a like kind.

“ * To verify or confute this conjecture, Lieutenant, now Captain Flinders (from whose journal these observations on the advantages of the strait are taken) has lately sailed in his Majesty's ship *Investigator*. He is accompanied by several professional men of great abilities, selected by that liberal and distinguished patron of merit, Sir Joseph Banks, from whose exertions, joined with those of the commander, navigation and natural history have much information and gratification to expect. The *Investigator* is to be attended by the *Lady Nelson*, a small vessel of fifty tons burthen, built under the inspection, and according to the plan, of that truly respectable and valuable man, and scientific officer, Commissioner Schank, whose abilities are too well known to require any eulogium from this pen.”

ART. II. *Sermons by William Stevens, D. D. Rector of Great Snoring, and St. Peter's Walpole, County of Norfolk; Morning-Preacher at Grosvenor Chapel; Lecturer of St. George's, Hanover-Square; and Domestic Chaplain to his late Royal Highness the Duke of Cumberland. In Three Volumes. 8vo. 1l. 1s. Cadell and Davies. 1801.*

THESE discourses are so well calculated to instruct and edify all who are willing to be taught, that it is with great concern we announce them as a posthumous publication. We are sorry to think, that the heart is now cold that could dictate, and the tongue silent for ever that could utter, such wholesome truths, and such impressive precepts: but such is the appointment of Providence; one race passes away, and another succeeds. Let us congratulate ourselves, however, that in their works at least the wise and the good may still live; and that, though we may no longer profit by their example, we may yet reap the fruits of their knowledge and experience.

These discourses are plain, clear, and perspicuous; seldom rising above the capacities of the most illiterate, and yet never sinking below the notice of the scholar. There are many, the subjects of which may be called purely of a moral tendency (Christian morality;) others there are, on the other hand, that may be styled purely doctrinal; such, for instance, are Sermon II. Vol. I. on "Salvation by the Grace of God;" Sermon V. on "the Christian Redemption;" Sermon VI, on "the Gospel Covenant;" Sermon XI. on "the Divine Nature of Christ;" and Vol. III. Sermon VIII. on "Faith."

Where all is good and useful, it is difficult to know what parts best deserve to be brought forward into public notice, in order to give proper specimens of the value of the whole; at the same time, while the difficulty of choosing what is best is increased, the danger of choosing any thing bad is removed. We shall rather confine ourselves, in our extracts, on this occasion, to the temper of the times; and endeavour to select, not perhaps what may be most brilliant, but what may be most useful. We shall, however, proceed in order; and notice, as we pass on, what has most drawn our attention. In Sermon VII. Vol. I. are some good directions, not only for the due encouragement and government of religious zeal, but for distinguishing a proper zeal from that which, both in its causes and effects, is unjustifiable and dangerous. In Sermon IX. of the same volume, are some good arguments, to prove that not
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only the Jews in general, but Moses in particular, must have believed in a resurrection. From the tenth Sermon we shall be induced to make an extract; not only because it is on an interesting subject, but because it points out a very proper distinction between the true religion and those invented by the heathens.

“ Our affinity to the Deity, therefore, and our future existence, being in this manner expressly delivered; the next thing we are to observe from the text is, that it doth not yet appear what we shall be; that the Christian revelation doth not declare in what the rewards of the next life are to consist, or of what nature our future existence will be.

“ We are told very little more than that our bodies shall be raised, and that we shall be rewarded openly and eternally. It is said, indeed, that we shall see God, and that we shall enjoy the society of angels and glorified spirits; but what we are to understand by those expressions cannot be well ascertained. For God cannot be seen in his real essence by any creature whatever; and, with regard to the angels, we are now most probably always in the presence of some of them; at least, we may surely presume, that we are frequently attended by them, and enjoy the advantage of their ministrations and assistance. “ For,” according to St. Paul, “ they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.”

“ This, then, at the first glance, may perhaps have the appearance of a defect in the revelation of the gospel; and it may be thought, that it would have been a stronger incentive to virtue and obedience, if it had been declared explicitly, what we shall be, and in what our rewards are to consist.

“ But this seeming defect is really one evidence of the authenticity of the revelation. For our all-wise Redeemer knew it was impossible to describe these things to us, or give us any clear and adequate conception of them; because we derive all our ideas from the things of this world; and so long as we continue in it, we can have no ideas of things beyond our present senses and perceptions; and consequently, matters that have no relation to our present senses, and our present modes of perception, cannot be comprehended by us.

“ Agreeably to this, the sacred writings inform us, that the rewards of the next life are such as “ eye hath not seen, nor ear heard; neither hath it entered into the heart of man to conceive them.”

“ This is a just and rational account of them; and such as our understandings teach us, that God would give, supposing him to give any revelation at all concerning them.

“ Whereas, if they had been described to us by familiar ideas, and familiar language, not as emblematical allusions, but real facts, after the manner of the Heathen accounts of them, this alone had been a demonstrative proof, that the description of them did not come from God, and was no divine revelation.

“ We may, therefore, acquiesce very safely in the obscurity that rests upon this subject; being convinced we are told as much of it as

is useful to us, and as much as we are capable of understanding; and that the design of the Christian dispensation was, not to gratify human curiosity, but to improve our morals, and thereby increase our happiness.

“ We cannot comprehend more than this, without having our faculties enlarged farther than it was intended they should be in the present life; that is, farther than is consistent with our nature, and the manner of our temporal existence. For if our faculties were enlarged so much as to comprehend the nature of a spiritual essence, they would be useless to the purposes of our terrestrial being; and we should, in such a case, be as unfit to exist in the present world, as we are now to exist in a world of spirits.” P. 273.

In Sermon II. Vol. II. we have the following just observations on a species of candour too often prevalent in the world.

“ There is a palliative kind of candour now and then to be met with, which prompts men to suggest an apology, and find a plausible pretext and excuse for the most flagrant dissipation, or the most immoral and flagitious conduct. This charity is so extensive, that it makes no exceptions, but comprehends all persons and all sins. By being thus universal, it loses its innocence, and demonstrates itself to be the wisdom which is not from above, but to be earthly and sensual, and to have a tendency to promote confusion and every evil work. For St. Jude directs us, in matters of religious conduct, not to palliate all failings, but to make a difference; to have compassion on some persons, and to save others, “ by fear pulling them out of the fire.” But those indiscriminate extenuations violate this rule of the apostle, and defeat the good effects intended by it. They flatter vice, and discourage virtue; and they too often proceed from a bad motive. For those who thus improperly, appear blind to predominant follies and vices, who excuse, and perhaps justify them, many times do this from sinister principles. They hold mens' persons in admiration, because of advantage. They hope to be well received for their servility, to meet with the same measures of indulgence, to be flattered in return, and to be generally well spoken of for their dishonest complaisance.

“ And to say the truth, they too frequently are. For the world is, for the most part, very faithful to its friends in this respect. But then, as we are told, “ that friendship with the world is enmity with God,” it would be well if they would seriously reflect, whether its friendship be worth purchasing at such a price; or whether either the wisdom or the innocence which Christ enjoined in the text was designed to have such an effect as to set them at enmity with God.” P. 52.

In Sermon III. Vol. II. we have an excellent summary of the moral precepts of the sacred books, brought forward as an answer to those who are inclined to complain, that the path of duty is not plain enough. In Sermon IV. of the
same

same volume, we find some good remarks on the testimony of conscience, and its advantages even in the concerns of this life.

At the end of Sermon V. are some just observations on the difference between religious and other joy. The next Sermon, also on the same subject, "the Cheerfulness of Religion," might furnish a pleasing extract, if we could allow ourselves to take so much. In Sermon XI. stoical pride and apathy are opposed to each other, in very animated language.

In Vol. III. Sermon II. "on Anger," the preposterous custom of duelling is noticed, and set in a very proper light. The following remarks are just, and deserve the consideration of those who deceive themselves so far, as to pretend to any meritorious conduct on these occasions.

"Instances are too frequent, of men very deliberately sacrificing each other's lives to refined resentment; which, the more refined it is, often becomes thereby the more criminal. They profess, perhaps, to be altogether cool and dispassionate in what they do; but the human heart is very deceitful to itself in this case, as well as others; as is evident from hence, that, while they affect great calmness and tranquillity, they violate the laws both of God and man; which cannot be done either precipitately or deliberately, without the passions being engaged; and the more of deliberation there is in this, or any other crime, there is usually the greater guilt. The consequence of which is, that, with all their specious refinement, they are gratifying one of the most atrocious and destructive passions which human nature is capable of admitting; that is, a premeditated design of revenge.

"Thus, while they are pleasing their deluded imaginations with much self-flattery and ideas of sublime heroism; they no sooner expire, than they are deserted of all their high notions; their ideas of earthly glory and heroism are gone; and, we may fear, they find themselves vile and contemptible in the eyes of God, and wretched and undone for ever." P. 43.

In Sermon IV. of the same volume, the author very ingeniously proves, from some passages in the book of *Job* (in which he wishes for death) both *his* abhorrence of suicide, and his belief of a future state. In his dissuasions from suicide generally, he places two particular arguments in a stronger light than we often see them in.

"First, then, I observe that the self-murderer is guilty of an act of injustice to himself, in casting away the remaining part of existence which he might have had in the world, and rejecting all chance for the enjoyments of the present life, which are by no means to be despised; and which might perhaps have fallen to his lot, if he had not thus precipitately rendered himself incapable of them. No human mind can, from present appearances, inter an absolute certainty with regard to future events. The designs of God are inscrutable to the
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narrow capacities of men. From very unprosperous conjunctures, he sometimes produces the most fortunate successes, and blesses men's latter end far more than their beginning. If Job had been as rash and impatient as many men have imprudently been, he would have failed of obtaining that portion of felicity which the Fountain of all Good had in store for him; and by which the former period of his life, though fortunate, was, after a short interruption, far exceeded by the subsequent prosperity that attended him. No man, indeed, has now any reason to look for such a visible interposition of Divine power in his protection and favour, as Job experienced: but the secret and less conspicuous operations of Providence are often not less efficacious, though less perceptible, in the temporal success of those whom God thinks fit to bless with worldly happiness; which they who deprive themselves of their own lives, remove themselves from all capacity of receiving. As I have said, therefore, the self-murderer is unjust to himself." P. 116.

"He is not less unjust to his friends, whom he perhaps involves in circumstances of much distress and want, by his rashness; at least he brings upon them great affliction and grief of mind, and even some degree of ignominy; which, as they have not deserved, so he will find himself accountable to his Almighty and Eternal Creator for it. This state of unmerited distress and anguish, which he occasions to others, is probably little regarded by him in his reflections and premeditations on the crime he is about to commit: but it is a circumstance which the Righteous Judge of all the earth will strictly attend to and scrutinize with great exactness; and, as the sacred writings teach us, "He that doeth wrong to any one shall receive for the wrong that he hath done: for there is no respect of persons with God." P. 119.

In Sermon VI. Vol. III. on "Self-Sufficiency," the oblivion into which many works on Infidelity have fallen, and the stable footing on which Revelation remains, are noticed with great judgment. In Sermon IX. Vol. III. we have an able and judicious defence of prescribed forms of religious worship, and of our own excellent Liturgy in particular.

We shall conclude our remarks on these discourses (which we strongly recommend to the notice of the public) with an extract from the last Sermon, too applicable to the present times.

"All countries and times are liable to scarcity and dearth by one means or another. All indeed are not by nature equally liable to every one of the causes before mentioned. For instance, some may be in a certain degree protected by their situation from the incursions of enemies; and others, by their climate, from the scourge of devouring insects: but all means are in the power of God; and he, without going out of the natural course of things, can raise up abundant instruments to punish the wickedness of mankind.

"When he is pleased to permit the extravagant or irregular passions of men to proceed to excess; pride and luxury, or waste and negligence,

gence, may occasion as great a destruction of the fruits of the earth as an army of locusts. Avarice and oppression may make a great artificial scarcity even in the midst of real plenty. Ignorance and obduracy may withhold men from employing the best means to propagate and increase the fruits of the ground; and tumults and insurrections may destroy the produce of the earth when it is large and plenteous.

“ These, and many other causes, which might be enumerated, occasionally contribute to introduce dearth and famine into a nation, whose situation, soil and climate, might seem to promise plenty and abundance; and they are to be considered as instruments in the hand of the Almighty Governor of the world, not always as punishments for flagrant immoralities, although they are very often of this kind; but they are universally to be attended to as awakening dispensations; as alarming circumstances, designed by Divine Providence to excite caution and circumspection, to reach men to consider their ways and their doings; and to reform their irregularities in time, before they grow up to such a magnitude, as to make the utter extirpation of the people necessary to extirpate their sins.

“ God may, in general, be considered as proceeding gradually in his chastisements: and as it is an old observation, that extreme depravity is seldom attained at once; so it may be observed likewise, that divine punishment, as well as human wickedness, is usually progressive, and rarely extreme in the beginning.

“ There is a very remarkable instance of this in the denunciation of God to the Israelites by the hand of Moses; which hath been in part already quoted. “ If ye will not hearken unto me, and will not do all my commandments, ye shall sow your seed in vain; for your enemies shall eat it. And if ye will not yet hearken unto me, &c. then will I make your heaven as iron, and your earth as brass: and your strength shall be spent in vain; for your land shall not yield her increase; neither shall the trees of the land yield their fruits. And if ye will not hearken unto me, I will send wild beasts among you; which shall rob you of your children and destroy your cattle. And if ye will not be reformed by me by these things, then will I punish you seven times more for your sins; and will bring a sword upon you, that shall avenge the quarrel of my covenant. And if ye will not for all this hearken unto me, then I, even I will chastise you seven times more; and I will scatter you among the heathen, and your land shall be desolate and your cities waste.”

“ We see in this passage how their punishment was continually increasing with their wickedness by many successive degrees; before their iniquity was full, and made their total dispersion necessary.

“ Thus it is that the Almighty usually acts towards all other nations. When he thinks proper to break the staff of their bread, though it may not be designed in vengeance, yet it is certainly designed to stir them up to religious consideration: and, if it have not this effect upon them, their danger increases; and their punishment will certainly increase with their immorality.

“ Sensual minds are unwilling to see this, and, consequently, seldom acknowledge it; and indeed they have some plausible reasons for their

their disbelief: for the state of such nations is commonly flattering and fluctuating. They are alternately declining, and then again seeming to recover their former vigour and prosperity; according as God sees fit to make them his instruments to chastise one another.

“ If, however, they will but carefully and impartially examine their condition, they will always find, in such cases, that it grows worse upon the whole, and that they are declining in the midst of their apparent successes and prosperity. One distinguishing characteristic of this is, that such prosperity is only partial, not general; that is, it does not spread itself proportionally among all ranks and classes of men. The rich, that is, the higher ranks, have an overgrown destructive affluence. The lower ranks, on the contrary, have not enough to supply the necessities of nature. The affluence of the former has sometimes an unhappy tendency to make them insolent, overbearing, oppressive, vindictive, and tyrannical. The distresses of the latter, make them dissatisfied, seditious, and desperate. And as the former forget all condescension and compliance, so the latter lose all decency and respect.

“ When a community is in this condition, its situation is critical, and it stands upon the edge of a precipice. This critical situation is perhaps never unattended with a scarcity of the fruits of the earth, and the necessary supports of life. All the passions by which men are usually actuated in such situation are unfavourable to plenty; and Divine Providence, in this case, generally co-operates with human passions and increases the scarcity. This he does to convince them of the sin and folly of their conduct: and if they will not be convinced by it, it is a proper reward for their depravity.

“ The great and the opulent often think the distress may be removed by strict laws and penalties; and it is confessed that good laws faithfully and prudently executed will frequently be of service. But they cannot do all that is wanted: for human laws are not a remedy adequate to the distemper: the disease is spiritual, and, consequently, cannot be removed by mere temporal measures.

“ The Jews, therefore, judged rightly in making it a matter of religion. It is impiety that is usually the cause of the affliction: and a thorough reformation of conduct and devout application to God for pardon and mercy, are the only effectual means to relieve the distress, to avert the divine displeasure, to draw down a blessing upon the labours of the husbandman, and make the earth yield her increase.

“ It would, indeed, by no means be proper, or, rather, it would be bordering upon hypocrisy, to imitate the Jews so far, as to make it a rule to cultivate our fields with tears. The religious worship of the Jews which abounded with ceremonial institutions, gave some degree of sanction to external forms of piety, even when they were only of human appointment. But modern times and customs are unfavourable to such ambiguous evidences of holiness.

“ Even Christianity itself, which gives all rational indulgence to the softer passions and tender sensations of men, does not hold them in much estimation. Sighs and tears, fear and trembling, and other appearances of devotion, are of no value, according to evangelical principles, without internal sincerity, attested by outward, evident integrity.

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These last are the only methods to be relied on for procuring public plenty. They are methods which God promised his people should always be successful. "If ye walk in my statutes, and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield her fruits; and ye shall eat your bread to the full."

"It will be our wisdom to apply this promise to ourselves, and to use the means necessary to obtain the favour of God; to walk in his statutes and keep his commandments; and, while we are doing this, not to forget that particular commandment of being fervent and constant in our requests to him for every blessing of which we stand in need.

"The public offices of our church supply us with some useful forms for this purpose. We are there taught to pray, "that it may please him to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;" "that he would give us all things that are profitable for us;" "that he would defend us by his power from all adversity;" "that he would give us those good things which we are not worthy to ask;" "that scarcity and dearth may be turned into plenty and cheapness;" "that we may find seasonable relief;" "that he would increase the fruits of the earth by his heavenly benediction;" "that we receiving his bountiful liberality, may use the same to his glory, our own comfort, and the relief of those that are needy;" and, "that, among the fundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found."

"These are seasonable, rational, and pious requests, besitting all times of want or scarcity, and in which all ranks and degrees of men ought with an humble devotion to join; that, by thus offering up to the throne of Almighty Goodness their united petitions, they may be prevalent with God to lighten the public affliction; to bring down a blessing upon our fields and labours; and to change the hearts and principles of the avaricious and obdurate, who grind the face of the poor, and, by their extortion, oppress the honest and industrious hireling; so that his utmost diligence and assiduous labour are not sufficient to earn him a comfortable subsistence.

"If we persevere in these requests with unfeigned devotion, accompanied with humble repentance for past sins, and sincere reformation for the future; if, at the same time, we faithfully do our part, and use our best and most rational endeavours, so far as human means can contribute, to remove the distress; we may with good reason hope, and be assured, that the Almighty Giver of all good things will at length attend to our condition, and reward our perseverance, piety and diligence, with a plentiful increase of the necessaries and conveniences of life. "He that beareth forth good seed, shall, doubtless, come again with joy, and bring his sheaves with him." P. 373.

The time may again arrive, when to refer to these observations, and these precepts, will be of manifest use and even necessity.

ART. III. *Essays: on the Action for Money had and received, on the Law of Insurances, and on the Law of Bills of Exchange and Promissory Notes.* By William David Evans, Esq. Barrister at Law. 8vo. 518 pp. 10s. 6d. Liverpool printed; Robinsfons, London; Bell and Bradfute, Edinburgh. No Date.

OF these Essays, the first, upon the Action for Money had and received, as it is the most original, is by far the best. The Essay on the Law of Insurance is little more than a brief collection of the principles in Mr. Park's valuable book, arranged in similar order. The Essay on the Law of Bills of Exchange, &c. is more satisfactory, as well as more the writer's own. But the subject is of a limited nature, and the books already published upon it are sufficiently good, to make us regret that Mr. Evans should occupy his time and talents upon a work which adds little to the stock of professional knowledge, and (as we fear) will scarcely repay the pains that he has taken.

Mr. E. has the merit of thinking and deciding for himself in every part of his book; and, in his Essay on the Action for Money had and received, he has not only illustrated, but traced the English law to its foundation in that stupendous monument of civil wisdom, the Roman law. Of this practice we heartily approve. The author has wisely remarked, in a short preliminary Essay, that law is not, as is frequently supposed, "the mere creature of positive and municipal institution, but that in its general operation, it is founded upon those moral principles of justice and integrity which are immutably and universally the same." The jurisprudence of those civilized nations which inherit different portions of the globe must enable the legislator to appreciate the merits and defects of his municipal system, and the lawyer to apply its rules to the innumerable combinations of human events. The great object of all is to regulate the social conduct of mankind for the good of all. Our general passions are the same from nature, and our habits of dealing and living in civilized society vary but little in different countries. The best mode of approximating to the general good, therefore, must be the same in different places, with few exceptions. The great body of human law flows from the same source. The predominant quality of the fountain must remain the same; the difference in different countries does not extend beyond a few accidental discolorations, or adventitious qualities, imbibed from the soil through which it runs, joined by a local variety in the ramified channels and aqueducts through which it is conveyed.

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But this comparison is particularly useful when made between the Roman law and that of any country which, like Britain, has been subject to the Roman dominion. Many of our internal customs may be traced to it; most of our laws respecting personal rights are bottomed upon it; our Judges have referred to it occasionally; and our late writers have followed it so far, as to make even an awkward application of its phrases, divisions, and distinctions, to parts of our civil code least fitted to receive the illustration.

The action for Money had and received is borrowed from the Roman law; and was finally moulded by Lord Mansfield, to supersede a tedious application to courts of equity, in the common bargains and transactions of life. Reference to the learning of the civil law, such as is made by Mr. Evans, will be found not only useful to the student, but to the more experienced lawyer. As we consider it to be of professional advantage to encourage the composition of Essays like the present, we shall subjoin a considerable specimen, which will enable the reader to judge of the author's style, and manner of handling his subject. We take it from chap. i. sect. 1, p. 11, where he treats of money paid by mistake. We cite this passage the rather, as we are enabled to correct an error, into which Mr. E. seems to have fallen.

After stating that errors are of two kinds, of fact and of law, he examines how far money paid, through an ignorance of law, can be recovered back by the payer under the form of an action, as follows.

“ The opinion of the old interpreters is, that if no natural obligation intervenes, even what is paid under a mistake in law may be recovered back; in which opinion I concur. I am principally influenced by the reason, that the right to recover back what has been unduly paid is founded upon equity and moral rectitude; of which it is an universal consequence, that it can only be repelled by an exception founded upon the same principles. But what pretence of equity can a person have, or what colour has he, for excepting to the injustice of being required to refund what has been paid to him, though under an ignorance of the law, but was no wise due to him upon the principles of natural justice; as if a person was induced, by fraud or force, to enter into an engagement. I cannot be brought to think, that what has been paid in the execution of such engagement can be retained; and that any man can avail himself of his own iniquity, under the single pretence, that the person who made the payment mistook the law, and was ignorant that an engagement so obtained was of no legal efficacy: and, lest this should seem to be an assertion without authority, the text of the law is evidently applicable, wherein Julianus, following Nerva and Attilinius, elegantly answers, that money

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paid by one who thought it was due from him, but might have protected himself by an exception of fraud, might be recovered back. And this is paid under an error of law. And there are other similar instances. I am also influenced in this opinion, by the consideration, that, in the whole title of the pandects *de conditione indebiti*, though it is diffuse, the right of reclaiming is never limited to payments made under an error in fact, or excluded from those which are made under an error in law; but is constantly referred to payment through error generally, whether the payment was nowise due, or whether it was barred by reason of a perpetual exception; from which it may be understood, that the nature of the error is no bar to the recovery, but the knowledge of the person who pays; and that alone is an impediment. And this is also proved, by the reason which is given for precluding a person from recovering what he has paid, knowing it not to be due; that he is considered as having made a donation, which cannot be affirmed of a person who conceives himself to be under an obligation, and necessarily bound to pay. Lastly, I am influenced, and that in a principal degree, by what is stated in the eighth law of the title, *De juris et facti ignorantia*, that an error of law shall not prejudice any person, so far as to induce the damage of losing his property; which seems clearly to denote, that what is paid under a mistake, in point of law, may be reclaimed; because, if that be denied, it must be admitted, that an error in point of law does extend to prejudice a person, by inducing the loss of his property, contrary to the opinion of Papinian, in the law which has been cited. For the answer of those who dissent from this argument is a mere cavil; they insist, that the person claiming a right to be repaid does not contend in respect to the losing of property, but in respect to property which is already lost (*non de re amittendâ sed de amissâ;*) for if a person who pays his money under a mistake of the law so far loses it that he has no remedy for recovering it back, then an error of law does induce the damage of losing his property. Neither does the question refer to the time of instituting a suit for the recovery, but that in which the payment is made: and Papinian denies that a person, in consequence of an error in law, can lose his property, that is, by being precluded from recovering it: and what the same Papinian lays down, in the preceding law, that ignorance of the law is of no avail to those who wish to acquire, but does not prejudice those who only seek their own, (*juris ignorantia non prodest acquirere volentibus suum vero perentibus non nocet*) is to be understood as an universal proposition. Neither is the twenty-ninth law Digest. Mandati any obstacle to this course of reasoning; for there a case is proposed, of two persons contesting which shall avoid a loss that has been incurred: the debtor who could have availed himself of a perpetual exception, and the surety, who, not being ignorant of the fact, paid the money: and it is decided, that the surety has no right of action. But there is not a word in that law about the obligation to refund: and where it is said in the ninth law, *de juris et facti ignorantia*, that an ignorance of the law shall not be prejudicial, it is to be understood, that it shall give no advantage; that it shall not entitle a man to any gain, neither shall it subject him to any loss. But still it is to be remembered, that

the payment made under an ignorance of the law, can only be reclaimed if it was unaccompanied by any natural obligation. But if the person making the payment was naturally under such an obligation as may afford the party receiving a just cause for retaining it, a distinction is to be made between an ignorance of law and of fact; and a right to recover shall be denied in the first case, but allowed in the last. If I pay a legacy according to the will of a testator, though it has not the requisite formalities: if I am not apprized of the fact of its wanting those solemnities, I may reclaim it; but not if knowing the facts, I was ignorant of the legal consequences. But this is not founded upon the single reason, that a man shall be bound by his ignorance of the law, but because there is a natural obligation founded upon the will of the testator: and to this principle may be referred the passages in the code, wherein a right to recover is denied upon a mistake in law, or confined to a mistake in fact: for, in truth, you cannot merely in consequence of my having made a mistake respecting a matter of law, have any just cause of retaining what nowise belonged to you: and here we shall attend to the rule, that it is better to favour a person reclaiming his own, than the adventitious gain of another.

“ Pothier adopts the opposite conclusion, and states without reserve, that a person cannot be allowed to alledge an ignorance of law, which is not to be presumed, and is inexcusable, because he ought to take advice, and inform himself of the law respecting the business in which he is concerned. He refers to the law 10, *de jur. et fact. ignor.* above cited, as deciding the question, and to the case in which the heir was not allowed to reclaim the Falcidian portion, that he had omitted to deduct in payment of a legacy, as illustrating the difference between an error of law and an error of fact.

“ It is singular that a question, open to so much discussion, has passed away with very little attention in the cases affected by it in the English courts. The opinion of Vinnius appears to be best founded, as it arises from the application of the rules of natural justice, upon which this right of action rather depends, than upon any positive rules or artificial reasoning. I conceive it may now be positively stated, that this opinion is adopted in the English law.”

Mr. E. proceeds to cite the cases of *Anchor v. the Bank of England*, Dougl. 638, and *Bize v. Dickason*, 1 Term Rep. 285, and a note from Mr. Chitty on Bills of Exchange, in support of his position. But the two first cases may certainly be supported without recourse to this proposition, and the last is too loose a note to be relied upon as authority. In a recent case, the law of England seems to have been considered as clearly the other way. In *Bilbie v. Lumley*, 2 East. Rep. 469, the present Chief Justice of the King's Bench, asked the plaintiff's counsel whether he could state any case when, if a party paid money to another voluntarily with full knowledge of all the facts of the case, he could recover it back again, on account of his ignorance of the law? 'Every man must be taken to be cognizant of the law, otherwise there is no saying to what extent

tent the excuse of ignorance might not be carried. His Lordship cited a case, Dougl. 467, as an authority for his opinion.

The reader will perceive from the foregoing extract, that the author's style is not devoid of peculiarity; and that, like many other legal writers, his work is composed rather as if intended to be pronounced *ex cathedra*, than perused in the closet.

In all his Essays, Mr. E. has treated of the principles, and not the minutiae, of his subject. They are, therefore, particularly adapted for the student, and the freedom of questioning received opinions adopted in them, will teach the young lawyer the first duty of a vigorous mind, namely, to discuss for himself. The author promises, in his introductory pages, the publication of two other works; namely, an Adaptation of Pothier's Treatise on Obligations to the English Law, and an Essay on the Law of Partnership, in which, being persuaded of their utility, we wish him success; but we trust that he will supply his books with something like an Index, both of the chapters and the matter. The want of them (except one of the chapters in the Essay on Insurance) will nearly render the present work useless to a professional man, as a book to be resorted to for occasional research. We further recommend it to him, to have more attention paid to his printing. The volume before us is extremely incorrect, and several gross errors are unnoticed in the errata. There is also a general deficiency of skill in the knowledge of just punctuation, which is the more to be regretted, as the sentences are rather long, and sometimes perplexed in their construction. These, however, are trivial errors. They are mentioned with a friendly wish to have them removed, and not from any idea that they can materially detract from the author's merit.

ART. IV. *The Indian Cottage.* By James Henry Bernardin de Saint-Pierre. Translated by Edward Augustus Kendall. 12mo. Vernor and Hood. 1799.

ONE of the most mischievous contrivances of the Jacobins and infidels is, to disseminate their anarchical and anti-christian principles by means of novels, and other works, which lead the public, by their titles, to expect from them nothing but harmless amusement. For this purpose has the little tale before us been written and published. From such a title as *the Indian Cottage*, no one would look for any thing more than a luxuriant description of Asiatic scenery, and an account of the

the manners of a class of people with whom our adventurers in Hindostan do not usually associate. Of manners, however, the Indian Cottage gives no picture.

It begins with a ludicrous account of an undertaking, by several Englishmen of letters, to search through various parts of the world, for information respecting the sciences, and whatever could tend towards enlightening mankind. One of these, called a Doctor, but in what faculty it is not said, visited all the celebrated regions of the East; and, by the time he was ready to return from Benares to England,

“ he had collected ninety bales of manuscripts, weighing no less than 3540 pounds troy weight. With this rich cargo of illumination, the traveller was about commencing his return to London, when he suddenly recollected, that he had not obtained a precise answer to any one of the 3500 questions, of which the Royal Society had requested him to procure solutions.”

He bent his course, therefore, through Calcutta, to the famous pagoda of Jagernaut, of which the Superior Bramin had, at Benares, the character of the most learned Pundit in India, or, as the translator carelessly expresses it, “ that ever was heard of.”

At Jagernaut he was disappointed; for he found the Superior proud, ignorant, and bigotted, and parted from him in disgust. On his way back to Calcutta, he was forced, by a typhon, to take shelter in the cottage of a *Paria*, one of that unfortunate *cast* of men, who, because the first of them sprang from the *feet* of Brama, may be killed by any one of the higher casts whom he has chanced to touch. Into the solitary cottage of this forlorn wretch, the Doctor's attendants would not enter; but the Englishman was not so scrupulous. “ Stay here, if you please, said he; for my part, all casts of Indians are the same to me, when I am in need of shelter from the rain.”

The *Paria* received him with great hospitality; and, though he could neither read nor write, solved the three most important of his questions, and gave him a learned lecture on *natural* religion. The lecture is professedly directed against the superstition of the Bramins; but the reader is little conversant with the writings of modern infidelity, who perceives not, that, by the author, it is really levelled against the authority of the Jewish and Christian scriptures. Fortunately it is founded upon a maxim so palpably false, that it can mislead only the unreflecting youth, who has paid no attention to the operations of his own mind. Some such we *know* it has misled; filling their breasts with discontent at the institutions of civil society and

and revealed religion; and, having very lately met with a young person who seriously pants for such a habitation as *the Indian Cottage*, and a religion *simple* like that of the Paria, we feel it to be our duty, though the tale has been published these three years, to point out to parents its dangerous tendency, and to expose the fallacy of the maxim on which the Paria rears his simple system of natural religion. Being asked whether truth should be sought? the unlettered philosopher replied,

“ Though I am but an ignorant man, yet, since you permit me to give my opinion, I think that every individual should seek truth, for the sake of his own welfare; otherwise he will become avaricious, envious, *superstitious*, wicked, nay, even a cannibal, following merely the prejudices or interests of those by whom he happens to be educated.”

“ The Doctor, who had his three questions that he proposed to the chief Pundit continually in his mind, was delighted with the reply of the Paria: since you think it the duty of every man, said he, to seek truth, tell me, then, through what medium it may be found? For *our senses deceive us*, and still more does *our reason make us wander*. The *variations of reason are as numerous* as the individuals who possess it; and *it is founded, I believe, only upon their particular interests*; and this is the reason why it differs in every part of the world. There are not two religions, two nations, two tribes, two families—what do I say? two men, who think in the same manner. With which *perception* ought we then to seek truth, if the understanding is of no use?”

“ I believe, replied the Paria, that it should be with a simple heart. The senses and the judgment may deceive; but a simple heart, though it may be deceived, never itself deceives.”

“ Your reply is profound, said the Doctor; man must seek truth, *not with his judgment, but with his heart*. All men feel in the same manner, but they *reason differently*; because the principles of truth are in nature; and because the inferences which they would draw from them are, in fact, in their own interests. It is, then, with a simple heart that we should seek truth; for a simple heart never pretends to understand that which it does not understand, nor to believe that which it does not believe. It will not first assist its own deception, and afterwards that of others. Thus a simple heart, far from being weak, as are the hearts of the greater part of mankind, seduced by partial interests, is strong; and thoroughly capable of seeking truth, and of preserving it.”

After some useless compliments, reciprocally paid and received by the Doctor and the Paria, the latter says,

“ I should suspect truth itself, if I received it only through the medium of man. Truth should be sought, not in mankind, but in *nature*. Nature is the source of every thing which exists; her language is not unintelligible or variable, like that of men and their books. Men make books, but nature makes things. To found truth upon a *book*, would be as if we were to found it upon a picture, or upon a statue, which can interest only one country, and which time alters

alters day by day. *Books are the work of man; nature is the work of God.*"

The Doctor to whom this was said is called an *Englishman*; but had he not been a philosopher of the *French* school, he could not, immediately after his own absurd assertions respecting the *fallaciousness* of *sense* and the *wanderings* of *reason*, have replied to the Paria, "You are possibly right!" A British philosopher, even when an infidel, has some regard to the *appearance* of consistency. Such a man would not have allowed, that truth can be sought with greater hopes of success in the book of nature than in the books of men. The language of nature may indeed be uniformly true; but, if our senses and our reason, by which alone that language can be read, *perpetually deceive us*, the truths of nature are not discoverable by us!

Yes, says the Paria, they are discernible by a *simple heart*; and our enlightened Doctor, by a simple heart, understands our *internal feelings*; adding, most absurdly, "that all men feel in the same manner, though they reason differently." What are those *feelings* which all men have in common, and all in an equal degree? Not *consciousness*; for little as St. Pierre knows of the philosophy of the mind, he cannot be supposed ignorant, that the objects of consciousness are our own *sensations, perceptions, volitions, and reasonings*, and not the *works of external nature*: still less can they be the feelings of *touch, taste, smell, &c.* for these are the language of our *senses*, by which we are perpetually deceived. Nothing, therefore, remains but our passions, appetites, and affections, including the *moral sense*; but is there a philosopher on earth, who knows not that two thirds at least of our *feelings* of this kind are generated by early and deep-rooted associations; and that they are therefore exceedingly different in different men?

Had our sage Doctor said, that all men *reason* in the same manner, but they *feel differently*, his language would have been much more philosophical, because nearer to the truth; for they are the different *feelings* of men, that constitute different interests, which influence their judgments to draw opposite conclusions, not indeed from the *same* premises, but from premises *partially* viewed by one or both parties. In pure mathematics, where *feeling* has no place, men are not wont to reason differently. One indeed, conversant with the science, will carry his reasonings further than another, whose intellectual powers have been habituated to different pursuits; but, as far as they can both proceed, they will proceed in company, and arrive at the same conclusions. Not so in moral and religious

religious enquiries. There, different feelings, the offspring of different associations, are perpetually concealing from the intellectual view *part* of the premises, or presenting them in different forms; so that, though the reasonings should be logically conducted, the conclusions must be different.

A simple heart, therefore, is absolutely necessary to the investigation of religious and moral truth; but not that kind of simple heart of which our Paria and Doctor dream. By a simple heart, *we* understand a mind in which the social and selfish appetites are duly balanced and regulated, by what has been called the *moral sense*; but this never was, nor ever will be, the result of associations *casually* formed in a *state of nature*. It is the offspring of education, and of education ably conducted; but so far from suspending the use of *judgment*, as our Doctor ignorantly affirms, it serves, in the search after truth, only to present the subject fully and fairly before the judgment; by which alone the truth can be perceived.

There are other absurdities, even in the extract which we have made from this pernicious tale; but they must be obvious to every reflecting reader; and, if we have shown that truth cannot be sought with success but by *reason*, nor even by it, unless the affections be evenly and duly balanced, we have destroyed the foundation of the Parian system, and exposed the mischief of St. Pierre's fallacious tale.

ART. V. *The History of the Rebellion in the Year 1745.*
By John Home, Esq. 4to. 394 pp. 1l. 1s. Cadell and Davies. 1802.

THE publication of this work has been long expected, by many on this side, and possibly by many more on the other side, of the Tweed. The advanced age of the author, the part which he had taken in the transactions, and the diligence which he was known to have exerted, in collecting authentic materials for the compilation of this History, had excited a considerable degree of curiosity among those who have long looked upon him as a kind of living chronicle of past events, of events which still furnish subjects of conversation and tradition, more especially in the northern parts of our island. This curiosity, though at the first glance it may appear advantageous to the author, yet, in the result, may be productive of dissatisfaction.

They who have taken a lively interest in the transactions recorded, are not always content with a bare narrative of events,
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but look for observations in unison with their own prejudices; if these are wanting, the compilation is held to be jejune and vapid. If, on the other hand, the author thinks proper to introduce his own comments, he will with difficulty avoid the censure of being partial, from those whose sentiments are of a different tendency. In the History before us, the writer has contented himself with presenting to the public a complete detail of the events comprehended within the subject matter of his work, but has been very sparing (and in our opinion very judiciously so) of comments and observations. An account of the manners of the Highlanders, and the peculiarities of clan-ship, and of their attachment to the Stuart family, is prefixed, together with a statement of the political projects of such of the different courts of Europe as favoured the restoration of the Stuart race. The progress of the Rebellion is traced from the first landing of *Charles* in the Highlands, during the several battles that were fought, till the defeat and dispersion of the rebel army at Culloden; and the concluding chapter contains a narrative of the incidents and difficulties experienced by him, during an interval of more than five months from the battle of Culloden, until his landing at Morlaix, in Brittany; lastly, an Appendix is subjoined, containing a number of authentic documents.

The first chapter, after describing the customs and manners of the Highlanders, presents us with an anecdote of a measure, suggested by that truly virtuous character Duncan Forbes, to induce the Highlanders, who had been alert to take up arms upon any crisis of public affairs, to become reconciled to the existing government; and of the reasons why it was not adopted. This anecdote tends still further to confirm the reputation of one of the most able ministers that ever conducted the affairs of this kingdom, namely, Sir Robert Walpole; to whom, notwithstanding he became the victim of a clamorous faction, posterity has begun to yield ample justice. We shall present the account to the reader in the words of the author.

“ Duncan Forbes, born a younger brother, and bred to the law, had passed through the different offices of that profession, which usually lead to the chair, universally esteemed, and thought still worthy of a higher office than the one he held. When called to preside in the supreme court of justice in Scotland, he fully answered the expectations of his countrymen: his manners gave a lustre to the dignity of his station; and no president of the court of session was ever more respected and beloved. He was a Whig upon principle; that is, he thought the government established at the Revolution was the best form of government for the inhabitants of Britain. In the end of autumn, in the year 1738, he came to Lord Milton's house at Brunstane, one morning before breakfast. Lord Milton was surprised to see him at so early

an hour, and asked what was the matter? A matter, replied the president, which I hope you will think of some importance. You know very well, that I am like you, a Whig; but I am also the neighbour and friend of the Highlanders; and intimately acquainted with most of their chiefs. For some time, I have been revolving in my mind different schemes for reconciling the Highlanders to government; now I think the time is come to bring forward a scheme, which, in my opinion, will certainly have that effect.

“ A war with Spain seems near at hand, which, it is probable, will soon be followed by a war with France; and there will be occasion for more troops than the present standing army: in that event, I propose that government should raise four or five regiments of Highlanders, appointing an English or Scotch officer of undoubted loyalty, to be colonel of each regiment; and naming the lieutenant-colonels, majors, captains, and subalterns, from this list in my hand, which comprehends all the chiefs and chieftains of the disaffected clans, who are the very persons whom France and Spain will call upon in case of a war, to take arms for the Pretender. If government pre-engages the Highlanders in the manner I propose, they will not only serve well against the enemy abroad, but will be hostages for the good behaviour of their relations at home; and I am persuaded that it will be absolutely impossible to raise a rebellion in the Highlands. I have come *here* to shew you this plan, and to entreat, if you approve it, that you will recommend it to your friend Lord Ilay, who, I am told, is to be here to-day or to-morrow, in his way to London.

“ I will, most certainly (said Milton) shew the plan to Lord Ilay; but I need not recommend it to him; for, if I am not much mistaken, it will recommend itself.

“ Next day, the Earl of Ilay came to Brunstane: Lord Milton shewed him the president's plan, with which he was extremely pleased, and carrying it to London with him, presented it to Sir Robert Walpole, who read the preamble, and said, at once, that it was the most sensible plan he had ever seen, and was surprised that no body had thought of it before.

“ He then ordered a cabinet council to be summoned, and laid the plan before them, expressing his approbation of it in the strongest terms, and recommending it as a measure which ought to be carried into execution immediately, in case of a war with Spain. Notwithstanding the minister's recommendation, every member of the council declared himself against the measure, assuring Sir Robert Walpole, that for his sake they could not possibly agree to it; that, if government should adopt the plan of the *Scots* judge, the patriots (for so the opposition was called) would exclaim that Sir Robert Walpole, who always designed to subvert the British constitution, was raising an army of Highlanders to join the standing army, and enslave the people of England. The plan was set aside; and, next year, Britain declared war against Spain.” P. 20.

No one conversant in modern history can read this account without recollecting, that the proposed measure was afterwards adopted by one of the most strenuous opponents of the Walpole administration, a bold and popular minister, who
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made a public boast, that "he fought for merit where it was to be found, and he found it in the Highlands; that he regarded not the country of the man," &c. &c.

The ensuing chapters give a relation of the Pretender's erecting his standard; of the different clans that joined him; of the consternation and irresolution of the citizens of Edinburgh on the Pretender's approach; with many particular occurrences. For general readers, this detail is too minute, however gratifying it may be to individuals, who, from affinity to the parties, or other reasons, may have a local interest in it; the author himself, indeed, seems to be aware of this circumstance, and offers his apology. This objection is not applicable to the account given of the more important events, such as the battle of Preston, the siege of Carlisle, the march to Derby, the second defeat of the King's army at Falkirk, the dissensions in Charles's army, the bold attempt of the night-march of the rebels previously to the battle, and, finally, the decisive battle of Culloden. These events are severally related, in as full detail as can be required, and with much candour and impartiality.

As the result of the principal transactions recorded in this History is well known to every reader, perhaps the concluding chapter will, to many persons, appear the most interesting; for it relates a course of adventures hitherto imperfectly known, and frequently misrepresented, which, though consisting of real occurrences, has all the marvellous singularity of romance. Happily, from the liberality of the present times, we may safely assume the dispassionate tone of history, and mark with approbation a laudable quality in one of the race of Stuart, without fear of reproach from the keenest partisan of the House of Brunswick. Mr. Home, from unquestionable authority, and without affectation, has described *Charles Edward Stuart* as possessed, on all occasions, of the manly qualities of courage and perseverance: the particulars, therefore, of his struggles in adversity cannot fail to excite a feeling in every generous mind; and to create an interest, by so much the more lively, as being founded not on imaginary woes, but on actual misfortune. For the gratification of the reader, we shall cite two passages, which may serve to amuse, and, at the same time, afford specimens of the author's style and manner of writing.

"From perils so imminent he was at last delivered by a young woman, moved with compassion, the characteristic of woman-kind. Her name was Flora Macdonald, the daughter of Macdonald of Melton, in the Isle of South Uist. Her father had been dead some years; and her

her mother was married to a second husband, Macdonald of Armidale, in the island of Skye, who was eldest Captain of the Macdonald companies that were in South Uist. Miss Macdonald, who was related to Clan Ronald, had come to visit his family at Ormaclade, and was living with them when Colonel O'Neil came there; and talking of the distress of Charles, whom he had constantly attended since he came to the Long Island, Miss Macdonald listened, and expressed the most earnest desire to see Charles; saying to the Colonel, that if she could be of the smallest service in preserving him from his enemies, she would with all her heart. Colonel O'Neil said she could be of the greatest service, if she would take him with her to Skye, as her maid, dressed in woman's clothes. Miss Macdonald thought the proposal fantastical and dangerous, and positively refused to agree to it. Soon after this conversation, Colonel O'Neil brought Charles to the place where Miss Macdonald was. Charles seemed to be in bad health, he was thin and emaciated, but possessed a degree of cheerfulness incredible to all but such as saw him then. Miss Macdonald seeing him in this condition, instantly agreed to conduct him to the Isle of Skye in the manner Colonel O'Neil had proposed; and set out for Clan Ronald's house, to provide every thing that was necessary for the voyage to Skye. From her step-father, who commanded the Macdonald militia in South Uist, she procured a passport for herself, a man-servant, and her maid, who in the passport was called Betty Burke, and recommended by Captain Macdonald to his wife, as an excellent spinner of flax, and a most faithful servant. A boat with six oars was also provided. The evening before they left South Uist, Charles, dressed in woman's clothes, and attended by Colonel O'Neil, met Miss Macdonald and Lady Clan Ronald at a place on the sea side, about a mile from Ormaclade. The Lady had ordered some victuals to be brought; and while they were at supper by the sea side, a messenger came to acquaint Lady Clan Ronald, that General Campbell and Captain Ferguson of the navy, with a number of soldiers and marines, were come to her house in quest of Charles. Lady Clan Ronald immediately left them, and went home. Soon after her departure four armed cutters appeared, sailing along the coast, at some distance from them. They thought it better to skulk and conceal themselves among the rocks than to run away. They did so; and the cutters kept on without taking any notice of them. When the vessels were out of sight, they embarked about 8 o'clock in the evening, and the weather being fair, and the wind favourable, they were very near the point of Water-nish, in the Isle of Skye, when a party of the Macleod militia stationed there, seeing the boat, levelled their pieces, and called to the boatmen to land, or they would fire upon them. But the boatmen continued their course, and the tide being out, got away before the Macleods could launch a boat to pursue them. From Water-nish they proceeded to Kilbride in Skye, and landed near Mugstot, the seat of Sir Alexander Macdonald. Miss Macdonald, leaving Charles at a little distance from the house, went to Mugstot: Sir Alexander was not at home; but Miss Flora disclosed the secret to Lady Margaret Macdonald, and told her where she had left Charles. Lady Margaret was greatly alarmed, for several officers of the King's troops were in

the house. Lady Margaret communicated what she had heard from Miss Macdonald, to Macdonald of Kingsburgh, Sir Alexander's factor: and telling him where Charles was, desired that he would conduct him to his house, and take charge of him. Miss Macdonald having dined with Lady Margaret, set out on horseback, attended by Macechin the servant, who had come from Uist to Skye in the boat with them; and overtaking Charles and Kingsburgh, who were on foot, rode on before them to Kingsburgh's house, where they lodged that night. Next morning Charles went with Kingsburgh to a hill near his house, and Kingsburgh having a bundle of clothes under his arm, Charles changed his dress and put on men's clothes. From Kingsburgh's they went to Port-Ree, opposite to the small island of Rafay, which is but five or six miles from Skye." P. 246.

"As Fort Augustus is only eight computed miles from Corambian, the attendants of Charles used to go there frequently in the night-time, and procuring what intelligence they could from the inhabitants of the village, sometimes brought back with them the newspapers. Meanwhile Charles became anxious to hear of Locheil and Cluny, and dispatched Peter Grant (one of the most active of the seven) to Lochaber to find out some of the gentlemen of the name of Cameron, and let them know that he wished to come amongst them. Grant went to Lochaber, and found Cameron of Clunes, who agreed to meet Charles on a certain day at a place near the head of Glencoich, where Clunes had a little hut in a secret place for his own security. Charles having received this notice, set out with all * his attendants in a very stormy night, and travelling along the top of the mountains, reached Drum-nadial, a high mountain on the side of Lochlochie, which commands an extensive view of the country. There they rested all day; and Grant was dispatched again to see if Clunes had come to the place appointed. Charles and his attendants remained upon the hill; but as they had no provisions, and durst not stir by day, they were in great distress for want of food. Grant returning, said he had been at the hut, but Clunes was not there; for having come to the place at the appointed time, and not finding Charles, he had gone away again:

"* Charles staid in the cave with these men five weeks and three days: during this long abode, either thinking he would be safer with gentlemen, than with common fellows of a loose character, or desirous of better company, he told Glenaladale that he intended to put himself into the hands of some of the neighbouring gentlemen; and desired him to enquire about them, and learn who was the most proper person for him to apply to. Glenaladale talking with the Highlanders about the gentlemen in their neighbourhood, and enquiring into their character, they guessed from his questions what was the intention of Charles; and conjured him to dissuade the Prince from it, saying, that no reward could be any temptation to them; for if they betrayed the Prince, they must leave their country, as nobody would speak to them, except to curse them: whereas 30,000*l.* was a great reward to a poor gentleman, who could go to Edinburgh or London with his money, where he would find people enough to live with him, and eat his meat and drink his wine."

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but Grant, in his way back, had met a herd of deer, one of which he killed, and secured in a concealed place. At night they set out, not for Clunes's hut, but for the place where the deer was lodged, which to their great relief they found. In the morning another messenger was sent to find out Clunes, who, with his three sons, came immediately. The Glenmoriston men committing Charles to the care of the Clunes, left him, all of them except Hugh Chisholm and Peter Grant, who remained with him for some time. Clunes then informed Charles, that all the ferries of the rivers and lakes were so strictly guarded that it was impossible for him at present to get to the countries of Rannoch and Badenoch, where Lochiel and Cluny were; and that it was absolutely necessary he should remain where he was, till the vigilance of the guards abated. Clunes had a small hut in a wood near the place where they were; Charles and he, when there was no appearance of troops in the neighbourhood, and the weather was cold or wet, used to come down from the mountain, and pass the night in this hut; but when there seemed to be danger, and the weather was moderate, they used to remain all night upon the mountain. In this situation Charles was, when Lochiel and Cluny, concluding that he must be to the northward of the lakes, and in no small degree of distress and danger, sent Macdonald of Lochgary, and Dr. Cameron (Lochiel's brother) to learn what they could concerning him. These messengers, well acquainted with the passes, made their way to the north side of the lakes, and very soon met with Clunes, who told them that he would conduct them to Charles, who was at no great distance. Charles was then on the mountain with one of Clunes's sons and Peter Grant. Charles and Cameron were asleep, and Grant had the watch; but nodding for some time, Clunes, Lochgary, and Dr. Cameron, with two servants, were pretty near before he observed them. He flew to Charles, awaked him and his companion. Cameron and Grant proposed to make what haste they could to the top of the mountain. Charles was of a contrary opinion. He said that it was in vain to fly, that their enemies (who he thought were Argyleshire men) would overtake them, or come so near as to kill them with their fire-arms; that the best thing they could do, was to get behind the stones, take aim, and fire upon them when they advanced; that as Grant and he were excellent marksmen, they would certainly do some execution; and that he had in reserve a pair of pocket pistols, which he produced for the first time. When the company that had alarmed them came a little nearer, they distinguished Clunes, which assured them that the rest were friends. Holding a council together, to consider what was best to be done, Lochgary and Dr. Cameron thought it was still too hazardous for Charles to attempt the ferries; and advised him to remain with Clunes as before. It was then agreed that Dr. Cameron should go amongst his brother's people in Lochaber, to procure intelligence; and that Lochgary should go to the east end of Lochlochie, and remain upon the isthmus, between the lakes, to watch the motions of the troops. This plan being settled, they separated; but notice having been given to the King's troops that Charles, or some of the absconding chiefs, were in the neighbourhood, one day Charles, having passed the night on the mountain, with one of Clunes's sons and Peter Grant,

when

when they looked down on the vale, after sun-rise, they saw a number of men in arms demolishing their hut, and searching the adjacent woods. Charles and his attendants, to conceal their flight, availed themselves of the channel of a torrent which the winter rains had worn in the face of the hill, and ascending the mountain without being seen, travelled to another mountain called Malleutegart, which is prodigiously high, steep, and craggy. There they remained all day without a morsel of food. In the evening another son of Clunes came, and told them that his father would meet them at a certain place in the hills somewhat distant, with provisions. Clunes's son returned to let his father know that he might expect them. At night, Charles with his attendants set out, and travelled through most dreadful ways, passing amongst rocks and stumps of trees, which tore their clothes and limbs: at one time the guides proposed they should halt and stay all night; but Charles, though exhausted to the greatest degree, insisted on going to meet Clunes. At last, worn out with fatigue and want of food, he was not able to go on without help; and the two guides holding each of them one of his arms, supported him through the last part of this laborious journey. When they came to the place appointed, they found Clunes and his son, who had a cow killed, and part of it dressed for them. In this remote place Charles remained with Clunes till Lochgary and Dr. Cameron came there, who informed him that the passes were not so strictly guarded now, as formerly; and that he might safely cross Locharkaig, and get to the great fir wood belonging to Lochiel, on the west side of the lake, where he might stay, and correspond with Lochiel and Cluny, till it was settled when and where he should meet them.

“ Charles crossed Locharkaig, and remained in the fir wood near Achnacarry, till he received a message from Lochiel and Cluny, acquainting him that they were in Badenoch, and that Cluny would meet him on a certain day at Achnacarry, and conduct him to their habitation, which they thought was the safest place for him.

“ Charles, impatient to see his friends, did not wait for Cluny's coming, but set out with guides for Badenoch; and arrived at a place called Corineuir, on the 29th of August. From that he went to Melanauir, where he met with Locheil, and remained with him till Cluny, returning from Achnacarry, joined them. The two Chiefs then conducted Charles to a bothie or hut, called *Uisb Chibra*, where they lodged a day or two, and then removed to Letternilik, a remote place in the great mountain Benalder, belonging to Cluny, where a habitation (called the Cage) was fitted up by Cluny, in which Lochiel and he had lived some time. Charles staid there with them till the 13th of September, when a message came from Cameron of Clunes, to acquaint him that two French frigates were arrived at Lochlanuagh near Borradaie, to carry him to France. Charles set out immediately, and travelling only by night, arrived at Borradaie on the 19th of September. Notice of the arrival of two ships from France had been given to most of those people who had been concerned in the rebellion, and were skulking in the neighbourhood, so that a great many of them came to Borradaie, and about 100 (among whom were Lochiel and Colonel Roy Stuart) embarked with Charles on the 20th, and landed at

at Roscoff near Morlaix, in Brittany, on the 29th of September."
P. 255.

Upon the whole, we may venture to pronounce this History to be by far the most authentic and satisfactory account of the Rebellion of 1745. There are no symptoms of the ambition of authorship; perhaps, in some instances, the writer has been too negligent* with regard to composition. Notwithstanding these slight blemishes, we have little doubt that this work will be cited in future, as the established authority respecting all the transactions of which it treats.

ART. VI. *Componimenti Lirici de' più illustri Poeti d' Italia, scelti da T. J. Mathias. Tre Volumi. 12mo. 1l. 11s. 6d. Becket. 1802.*

Lyric Compositions of the best Italian Poets, &c.

WE hope there is no mistake in asserting, that the study of the Italian language is at present gaining ground among us; nor is any thing more likely to encourage that progress, than publications of this elegant nature, which at once gratify the prevailing taste for beautiful books, and attract attention to the most classical productions of the Roman or Tuscan Muses. We lately expressed a wish†, for a general and compendious selection of Italian prose and poetry, similar in form to the English *Elegant Extracts*, Moysant's *Bibliothèque Portative* of the French, or Josse's *Tesoro Espanol* from Spanish authors. We have many persons now in England who are highly qualified to conduct a compilation of that nature; among whom, we may mention, as they occur to us, Mr. Da Ponte, Mr. Polidori, Mr. Zotti‡, Mr. Peretti, &c. and we trust, that the Italian student will not long wish in vain for an accommodation, which surely might have been expected in Italian, sooner than in the Spanish language. The admirer of the Italian classics, who can afford to pay highly for a moderate quantity of poetry, will enquire with earnestness for the present work; but a number, perhaps as great, of those to

* "Though every body talked of nothing but the Highlands."

Error of the press, Chap. VI. for Chap. IV.

† Vol. xx. No. v. p. 573.

‡ Editor of a much-improved French edition of Veneroni, noticed in our 15th volume, p. 209.

whom much in a small compass is not inconvenient, will be still more benefitted by the collection here suggested. Whoever undertakes it, should not omit to imitate Mr. Moyfant, in the short biographical notices subjoined, to the names of the authors.

Mr. Mathias, in the volumes before us, appears not only as an editor, but also as a writer of Italian prose and poetry. His Address to Two Friends, whom, in imitation of the Italian Arcadi, he styles Alcéo ed Aristippo, and his Epistle to the English Reader, are instances of the former; and his Dedicatory Ode to Dr. Mansel, Master of Trinity College, Cambridge, is a proof of his ability in the latter style; to which we must not forget to add, his translation of Gray's Sonnet on the Death of West. Much respect is due to the opinion of so excellent a judge, that this Sonnet may be regarded as the most perfect specimen of the Petrarchan mode that has ever been produced in English. To make this judgment known, which we have no inclination to controvert, we shall here introduce both the original of Gray, and the Anglo-Italic imitation of Mr. Mathias.

“ SONNET

On the Death of the Hon. R. West. By T. Gray.

In vain to me the smiling mornings shine,
And redd'ning Phœbus lifts his golden fire;
The birds in vain their amorous descant join,
Or cheerful fields resume their green attire:
These ears, alas! for other notes repine,
A different object do these eyes require;
My lonely anguish melts no heart but mine,
And in my breast the imperfect joys expire.
Yet morning smiles the busy race to cheer,
And new-born pleasure brings to happier men;
The fields to all their wonted tribute bring;
To warm their little loves the birds complain;
I fruitless mourn to him who cannot hear,
And weep the more because I weep in vain.”

They who are very strict will here perhaps observe, that the rhymes in the two first stanzas are not arranged according to the practice of Petrarch; and therefore, that the poem must be degraded from its rank among sonnets: we, however, are not so scrupulous; and, though we have not thought it worth while to examine whether such exceptions might not be found in the Tuscan Sonnets, we cannot see why they should not. But let us add Mr. Mathias's translation, which to us very much recalls the style of Petrarch..

C

“ In

“ In van per me ride il nascente giorno,
 E' l sole innalza i rossigianti rai,
 Sciolgon gli augelli in van pietosi lai,
 E' l suol rinverde in lieto manto adorno :
 Altri oggetti i' desio, di giorno in giorno,
 Ed altre note, ah! note no, ma guai;
 Non giunge il mio martir tra' spirti gai;
 Muor la gioja imperfetta, a me d'intorno.
 Sorge l'Aurora inranto annunciatrice
 Di novi ufizj a' più felici cori;
 Sparge i suoi beni il suol con larga mano;
 Destan gli augelli lor vezzosi amori ;
 Io chiamo lui cui piu sentir non lice,
 E piango più perchè lo piango in vano.”

We do not pledge our critical skill on French or Italian composition, but we have a little doubt about the felicity of *ufizj* as here applied; the rest appears excellent. Of the original composition of this editor in Italian verse, we shall give a specimen, from the conclusion of his Dedicatory Ode, which, for sentiment and expression, seems to us of eminent merit.

“ Non è de' carmi fuggitivo il raggio,
 Non è fallace, no; dall' alta fede
 Di PACE il sospirato di raggiorna!
 Doppo l' infautto lor torto viaggio,
 La Legge, il Culto, la bramate Fede,
 La Schiera del verace Febo torna
 In bianche vesti adorna,
 Degli astri a dissipar gl' influssi rei,
 E regolar sotto i più giusti imperj
 Sfrenati ingegni e feri;
 Queste l' arti sien nostri, anzi trofei;
 Il Saggio e 'l Santo da i superni cori
 Riveggan qui gli ufati lor splendori.

CANZON, dal noto colle
 Va, mentre indora il suol la bionda spica,
 Di Camo (ah non più mio) sul fiume cheto;
 E dal Tosco lauretto
 Soffri che questa man, di cetre amica,
 Con le si care a lui dovute frondi
 Le tempie di GUGLIELMO omni e circondi.”

The poets from whom Mr. Mathias has taken his selections are very numerous. From *Petrarca* there is less than might be expected, the editor having before published a separate collection of his poetry. The poet whom he most distinguishes, and most warmly commends, is *Alessandro Guidi*, born in 1650; of whom he has given a well-engraved head, at the beginning of Vol. III. with a short sketch of his life. His

commendation of this poet may be given as a specimen of his Italian prose.

“Ma l'estro del Thebano Lirico fu sopra tutti gli altri posseduto in eccellenza sovrana e propria, da ALESSANDRO GUIDI, come si riconosce nelle ammirande e nobilissime sue poesie, e nel suo stile enfatico, vibrato, fornito di spesse posature, e rotto artificiosamente in tal guisa che le rotture stesse accrescono grazia e brio a suoi divini e magnifici componimenti.” *Ai Lettori Inglesi.*

We cannot conceive, that many persons capable of reading Italian, and in circumstances to purchase elegant books, will suffer their collection to want so pleasing an ornament as these volumes of Italian Lyrics, which do abundant credit to the taste and judgment of the editor in their selection.

Mr. Matthias speaks of it, as a favourite object in his mind, for many years, to restore the ancient credit of the Italian language in this country, such as it possessed in the eminently poetical age of Elizabeth. He even wishes to see a Professor of Italian Literature established in our two Universities. In these ideas, we are much inclined to participate with him. The writers of Italy should not indeed be put into the hands of young men, till they have formed a pure and correct taste by the study of the Latin and Greek classics; but after these, their classical studies can hardly be considered as finished, without an acquaintance with the best writers of modern Italy.

ART. VII. *Travels in the Ottoman Empire, Egypt, and Persia, undertaken by Order of the Government of France, during the first Six Years of the Republic.* By G. A. Olivier, Member of the National Institute, of the Society of Agriculture, of the Department of the Seine, &c. &c. Illustrated by Engravings, consisting of Human Figures, Animals, Plants, Maps, Plans, &c. &c. To which is prefixed, a Map of Greece, of the Archipelago, and of a Part of Asia Minor. Volumes I. and II. Translated from the French. 4to. 2l. 12s. 6d. Longman and Rees. 1801.

THIS is part only of an unfinished work, and comprises merely an account of Constantinople and its environs, with a description of the Greek islands of Lesbos, Scio, Naxos, and Candia. It is called two volumes quarto; but our copy is one volume, and that by no means of an immoderate bulk. We dislike this mode of unnecessarily extending the size, and

consequently the price, of books already sufficiently difficult for moderate means to obtain. M. Olivier, the author of these Travels, is already known to the world as a naturalist, having published a large work on the Natural History of Insects, with Memoirs of Agriculture, and other similar performances. At the end of October, 1792, the Executive Provisional Council, as they termed themselves, at Paris, were Citizens Monge, Garat, Roland, Lebrun, Clavière, and Pache. Of these *worthy* and *enlightened* characters, the first signed the warrant for the King's murder; the second was the bosom friend of Marat; the third, as we all know, came to a most miserable end; the fourth was guillotined; the fifth destroyed himself to avoid the guillotine; and the last was glad to emigrate. These men, being persuaded that travels into the Ottoman-Empire, Egypt, and Persia, with attention to commerce, agriculture, natural history, general physics, geography, the medical art, and *even*, as the author adds, *our political relations* with Turkey, were likely to produce many advantages, deputed this M. Olivier and a M. Bruguière to explore those countries. This volume is part of the result of the undertaking.

Accounts of Constantinople and its vicinity have of late years been numerous enough to satisfy general curiosity. The present representation of this place, and the manners of the inhabitants, is written with the accustomed vivacity of the author's countrymen, and with no small portion of vanity and self-conceit. The following account of the celebrated Paswan Oglou is part of an entertaining and interesting narrative.

“ Oglou, in Turkish, signifies son: Paswan Oglou, that is, son of Paswan. The father was ayan or notable of Widin: he was rich, and enjoyed great consideration among his fellow citizens. He commanded a troop of volunteers in the last war of the Turks against the Russians and Germans. It is thought that his reputation and above all his riches, induced the grand visir, then seraskier of the army, to cause him to be apprehended, and his head to be cut off.

“ Paswan Oglou was apprehended with his father, and detained for some time, after which he obtained his liberty and a slender part of the property which he ought to have possessed. He retired to Widin, meditating signal vengeance, not only for the death of his father, but also for the injustice committed in regard to himself. It was not long before an opportunity presented itself, and like a man still more able than angry, he found means to derive from events the purpose most suitable to his projects.

“ Under the reigns of Mustapha III. and Abdul Hamid, companies of gunners and bombardiers had been formed at Constantinople: some batteries had been erected at the entrance of the Hellespont and of the Bosphorus: in the arsenal, a school of navigation had been established by the side of that for mathematics; the government turned their
thoughts

thoughts towards the navy, they wished, in a word, to repair the losses occasioned by the successive defeats of the Ottoman armies; but they were very far from having attained that object when Selim III. ascended the throne. Extremely alive to the loss of the Crimea, one of the granaries of Constantinople; painfully affected to see himself threatened in the very heart of the capital, the first movement of Selim was to give a new impulse to those establishments; his first looks were directed towards the navy; his most ardent wishes were to organize by degrees an army in imitation of that of his enemies; and less jealous of his authority, than of the prosperity of his dominions and of the success of his arms, he created a council composed of twelve persons capable of enlightening and seconding his beneficent views. He at the same time established an impost, the produce of which he appropriated to the new military establishments.

“ The superiority of the European arms and the inappreciable advantage resulting from tactics, were acknowledged by a few Mussulmans, whom genius and education raised above prejudices; but it was difficult to stifle the clamours of a great number of persons to whom these projects gave offence: it was difficult to get them adopted by an ignorant people who consider as criminal the innovations which are transmitted them by those whom they call infidels: it was much more difficult, perhaps, to prevent the effect of corruptive gold on the greatest personages of the empire.

“ The janizaries had lost that ancient energy which had so long rendered them formidable: there was no longer seen among them those boisterous inured to the labours of the earth, capable of braving the inclemency of the seasons; those slaves, those children of tribute, who, neither knowing their parents nor their country, served with enthusiasm and zeal the religion which they had embraced, and the master who paid them. At this day, mutinous and undisciplined, without energy and without courage, more formidable to the authority of the sovereign than to the enemies of the state, to replace them by an intelligent and disciplined standing army, presented incalculable advantages. The sultan, from that moment, would have been less exposed to the agitations and movements of an irritated populace; he would have been incessantly able to dispose of his forces, to carry them to the frontiers in order to repel the enemy, or into the interior to apprehend a rebel, subdue a revolted province, or destroy an army of robbers; he could augment his forces, or reduce them according to the exigencies of the state.

“ The janizaries, extremely numerous in the capital, although debased, merited, nevertheless, a little respect. An insurrection on their part would have occasioned the miscarriage of their projects wisely conceived: it was prudent to pay them and to make use of them, till the new troops should be organized. As for those of the provinces, scattered over the towns and the country-places, they could offer only a resistance easy to be overcome; however, in order neither to indispose the one nor the other, it was resolved to attack at first none but the yamags; thus it is that they are called on the frontier of Germany, the new comers or the new companies formed for the garrison of the towns and the duty of the fortresses, in the countries newly conquered.

“ Bel-

“ Belgrade was, in consequence, the first town where a trial was made to abolish the formidable corps of janizaries; but the yamags revolted, took up arms, and threatened the life of the pacha. The latter succeeded in gaining over the officers and in dispersing a corps of troops too ill organized to be able to resist him for any length of time. The government successively came to the other frontier towns of Germany: every where they experienced the same resistance; but every where authority triumphed. At Widin, the yamags were more fortunate; Paswan Oglou, in his capacity of ayam, which he had recently obtained, marched at their head against the pacha, cut him in pieces, and obliged him to abandon the town.

“ These first successes gave a great idea of the military talents of Paswan, and caused him to be considered as a man entirely devoted to the interests of the people. He had no great difficulty in engaging all the inhabitants of Widin in his party, and in drawing about him a great number of malcontents, by flattering them, not only with preventing the reforms which the Porte wished to make, but with opposing the collection of the new tax on provisions, wool, cotton, &c, which Selim had just established, and the produce of which he had appropriated, as I have before said, to the expenses rendered necessary by the new corps of gunners, bombardiers, and matrosses, whose number had just been augmented.” Vol. i. p. 128.

The best modern account of the Greek islands is perhaps that of Savary; though we have reason to expect one, at no remote period, from an Englishman, whose taste, talents, and integrity, cannot fail to furnish his countrymen with a standard work. In the mean time, the description of these islands exhibited in the second volume will afford considerable interest and entertainment. The author appears to have exerted particular diligence on the subject of Candia, or Crete, which occupies a large portion of the volume. We give the following account of the Sphachiots, who are supposed to be the real descendants of the Cretans.

“ The inhabitants of the high mountains situated to the south of Canea and Retimo, are considered as the real descendants of those famous Cretans so long masters of the country. Known at the present day under the name of *Sphachiots*, they are distinguished from the other Greeks by their tall stature, by their handsome look, by their love of liberty, by their courage, their skill, and, above all, by the hatred which they have vowed against the usurpers of their island.

“ Mountains have been at all times, and among all nations, the last asylum of liberty, as they have always been the abode of strength and health. A rugged, untractable soil, which affords little subsistence, which compels man to a long and obstinate labour, which subjects him to sobriety, and condemns him to all sorts of privations, scarcely tempts conquering nations, when every rock, besides, is transformed into a fortress, when it is necessary to fight at every step vigorous, energetic men, who defend with obstinacy the soil which has given them birth, and the independence which it procures them.

“ Under

“ Under the Romans, under the Saracens, under the Venetians, and under the Turks, the Sphachiots had found means to preserve their laws and their customs. They annually appointed their magistrates in the general assemblies of the people. Obligated by the Turks to transport, in summer, from the top of their mountains, the ice necessary for the consumption of the inhabitants of Canea and Retimo, they paid no tax, no impost; they had no agas; they never saw among them the agents of the Turkish government; they formed, in a word, a republic in some measure independent, when, in 1769, some Russian emissaries came to disturb the peace, and impair the happiness which these privileged Greeks enjoyed on their mountains.

“ Whether Catherine had really conceived the project of expelling the Turks from Europe, and of placing her grandson on the throne of Constantine; whether she wished only to call the attention of her enemies to a distance from the places whither she was going to carry her principal forces; it is certain that, on the unexpected appearance of some Russian line-of-battle ships, in February 1770, in the environs of Coron and of Navarin, all the Greeks of the Morea, those of Macedonia and of Epirus, and the greater part of those of the Archipelago, rose at the same instant, flew to arms, and manifested a courage of which they were not thought capable. At this period twenty thousand muskets distributed opportunely, and ten thousand Russians commanded by experienced generals, would certainly have produced, throughout European Turkey, a revolution which would for ever have delivered the Greeks of those countries from the Ottoman yoke.

“ The Sphachiots, in these circumstances, were not the last to take up arms. Some hundreds of the bravest among them went and joined the Mainots their friends, and proceeded together to offer their services to Count Orloff. A greater number were preparing to set out, when they received an account that the Russians, who had but three ships of the line and two frigates, which were destitute of military stores and land-forces, had raised the siege of Coron, and deserted the Greeks, who had already made themselves masters of Navarin, Patras, Mifitra, and some other towns less important.

“ The Albanian Mussulmans, against whom no precaution had been taken, either by sea or by land, they whom a few batteries on the Isthmus of Corinth, and a few vessels of small force in the Gulfs of Lepante and Athens, would have prevented from coming into the Morea, immediately spread themselves over that peninsula, beat every where the Greeks, disheartened by the unexpected retreat of the Russians, and made among them a horrible slaughter. The ravage which these Albanians committed on that unfortunate land, will never be repaired as long as the Turks shall be masters of those countries, and the caprice of a few rulers shall be able to dispose of the fortunes and the lives of the inhabitants.

“ The pacha of Candia, informed of the conduct of the Sphachiots, resolved, in the same year 1770, to march against them with all the forces of the island. He wished to exterminate them, and by those means afford a terrible example of severity to all the Greeks who might be tempted to imitate them. The Turks, always ready to fight when they are persuaded that there are christians to be killed, towns

to be plundered, boys and girls to be violated, and slaves of all ages and of both sexes to be sold, were soon united under their colours. Soldiers and cultivators, traders and workmen, all wished to take a part in this expedition. Fifteen thousand men, armed at all points, arrived in a few days at the nearest mountains, on which they found not one inhabitant. The women and children of the Sphachiots, accompanied by the old men and the infirm, had gained the most elevated spots, and the most inaccessible places. Those whose age allowed them to handle a musket or a sword, to the number of upwards of two thousand, posted with intelligence at the second chain of their mountains, disputed with courage every rock, stopped for a long time, at every gorge, the Turks by no means habituated to this manner of fighting; and when a passage was forced, or a rock carried, the Sphachiots, lightly clothed, and lightly armed, accustomed to climb mountains, disappeared in a moment; while the Turk, who knows not how to fight but on horseback, who is both heavily clothed, and heavily armed, could not follow his enemy across the rocks and precipices, which it was necessary to clear in order to reach him.

“ During the whole summer, the Turks displayed a great deal of perseverance in fighting the Sphachiots; but, being afterwards surprised at a resistance which they did not expect, disappointed in their hopes, frightened at the approaches of the cold, and tired of a painful and disagreeable war, they loudly demanded to return home. The Sphachiots, on their side, found themselves reduced to the last extremity: almost all their villages had been set on fire; a great number of their women and children had been carried off; they had lost their flocks; their provisions were exhausted; and the earth, which they could not cultivate, no longer afforded them any thing; so that they received with pleasure the first proposals that were made to them: they consented to pay the annual tribute to which all the Greeks are subject; and, by these means, they were enabled to return to their habitations, and continue their barter with the maritime towns.

“ As the Turks, on this occasion, had not been able to take with them horses, and to cause themselves to be followed by beasts of burthen, they had thought of loading three or four thousand Greeks with their baggage; and, in the different battles which they had to fight, they placed these Greeks in front of them, in order to make themselves a rampart of their bodies.

“ This trait of barbarity and cowardice, which was related to us by a great number of Sphachiots, was what most affected these brave mountaineers, and what most contributed to reduce them to a deplorable condition. Frequently they durst not fire upon their enemies, for fear of hitting those whom they considered as their brothers, still more unfortunate than themselves.” Vol. ii. p. 213.

Some well-executed plates, particularly of natural history, accompany this volume; and one more, representing a Turkish burying-ground, is promised. Whether the publication on the subject of Egypt and Persia is completed, we have not heard. The author's countrymen have had so much better opportunity of describing Egypt, that he may be induced to with-

withhold that which must be comparatively imperfect. We shall be glad to see what he may have written on the subject of Persia.

ART. VIII. *Instructions for playing the Musical Games, invented by Anne Young, Edinburgh.* 2s. 6d. Printed by C. Stewart and Co.; sold at Preston's Music-Warehouse, No. 97, Strand.

IT has been the fashion for several years past, to communicate science to the infant mind through the medium of *play*; and, according to Locke's advice, "children are to be cozened into knowledge." To this system the Abbé Gaultier has largely contributed; and his works have a degree of analytical merit, which is not to be found in many of his imitators. The present attempt is a favourable exception to the last remark; and although we cannot wholly approve of this method of teaching arts or sciences, yet we are disposed to encourage any effort to associate accurate ideas in the minds of youth; especially when the doctrines to be imparted are strictly true, and laid down in a regular manner. The invention here described, consists of a box similar to back-gammon tables, in two parts; at each end of one table are placed staves to receive the signatures of the different keys, on the other table are delineations of the clavier with staves above them for the opposite players. The games are played with dice, pins, &c. kept in drawers underneath the tables. Miss Young has invented six different games, under the following titles:

I. Signatures of the Circular Systems . . .	p. 9.
II. Intervals of Music	23.
III. Cadences or Preludes	33.
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Without entering deeply into the minutiae of the invention, we shall present the musical student with the scientific arrangement adopted in each separate game.

I. *Signatures*, (p. 9). This game is played with four dice, the *first* bears the letters of the six major keys, with sharp signatures, G. D. A. E. B. F. sharp; the *second* bears their relative minors, E. B. F. C. G. D. sharp; the *third* bears the major keys, F. B. E. A. D. G. flat; the *fourth* bears their relative

lative minors with flat signatures, D. G. C. F. B. E. flat. One player takes the sharps, the other the flats. They then throw their dice, and set up the signatures of the keys on their slaves. There are advantageous chances of

Relatives. Major and minor with the same signature.

Pairs. Major and minor with the same fundamental.

Sequences. When the letters are next to each other, &c.

The person who first gains twelve points, wins the game.

A second part of the game (p. 21) exercises the player in the uncommon signatures, as far as twelve sharps and twelve flats.

II. *Intervals*, (p. 23). The table of intervals is here given, which we shall transcribe in a different form, so as to specify the inversions, and we shall distinguish the concords from the discords by a larger type.

{ Diesis or imperfect prime, C. C. sharp	Diminished octave . . . C. C. flat	}
{ Semitone or minor second, C. D. flat	Major seventh C. B.	}
{ Tone or major second . . . C. D.	Minor seventh C. B. flat	}
{ Diminished third B. sharp, D.	Superfluous sixth . . . C. A. flat	}
{ Superfluous second . . . C. D. sharp	Diminished seventh . . B. sharp, A.	}
{ MINOR THIRD C. E. flat	MAJOR SIXTH C. A.	}
{ MAJOR THIRD C. E.	MINOR SIXTH C. A. flat	}
{ Diminished fourth . . . B. sharp, E.	Superfluous fifth . . . C. G. sharp	}
PERFECT FOURTH C. F.	PERFECT FIFTH C. G.	
Tritone or superfluous fourth, C. F. sharp	False fifth C. G. flat	
UNISON.	PERFECT OCTAVE . . C. C.	
	Superfluous octave . . C. C. sharp	

Those which we have enclosed with braces, are the same keys of the clavier, and are only distinguished by their name and use.

This game is played with other dice, which instead of letters have bass slaves, with the key notes of the former signature dice upon them. After throwing, the player with sharps sets up his interval on the clavier, and moves from the lowest A. towards the highest top F. The other player with flats begins on the highest F. and descends by intervals toward the lowest. The player who arrives first at the end of the clavier wins the game.

III. *Preludes*, (p. 33). Miss Y. thus describes this game :

“ The natural prelude to any key of music consists of the following chords in order :

CHORD OF THE KEY NOTE.
 ———— the FOURTH } of the key.
 ———— the FIFTH }
 ———— the KEY NOTE.

“ The proper *discording* notes being *added* to the chords of the FOURTH and of the FIFTH.

“ The

“ The chord of the fourth always follows the mode of the key; that is, its third must be a major or minor, according as the third of the key is major or minor.

“ The chord of the fifth must, in every case, have its third major.”

The dice used in this game are the same as those for Intervals; and, when the first player has thrown, he chooses either of the dice for his key note, and puts up its common chord on the clavier; the other player does the same.

The first player then changes the die which he does not use (either major or minor) for one with signatures without notes.

“ If, upon throwing either the fourth to his key note is presented by one die, or the signature of that fourth by the other, he sets up the chord of his fourth, with its SIXTH ADDED.”

We know not what Mr. Kollmann will say to this doctrine, as he adopts Kirnberger's rejection of Rameau's theory of the added sixth in very strong terms (Essay on Musical Harmony, chap. ix. sect. 6, p. 59.) His passage is this.

“ Rameau introduces in this chord a *sixth*, which he calls the added sixth (*sixte ajoutée*) the said sixth, which makes the triad a chord of the FIFTH and SIXTH, he considers as an *essential* but *irregular* dissonance,” &c. &c.

“ But Kirnberger plainly proves, that the said added sixth is not an essential, but mere *transient* note, &c. That this is the true nature of the chord of the added sixth, appears from the following examples by Kirnberger, which are transient chords,” &c. &c.

To make this part intelligible, and to show that Miss Young's theory is true, it must be remembered, that there are two cases in which the $\frac{6}{5}$ is used on the fourth of the key.

I. When it is followed by the harmony of the key note in the inverted form of $\frac{6}{4}$ on the dominant or fifth of the key.

II. When it is followed by the harmony of the dominant, with or without a seventh.

The first case is that of Rameau, which, although taken sometimes on the key note (as in Kollmann) yet is always applicable to the fourth of the key. Kirnberger has here not only mistaken Rameau, but confirmed the very doctrine he meant to confute; for, if the sixth be transient, it does not belong to the chord: and, whether the bass be figured $\frac{6}{5}$, or the 6 be omitted, the note itself is fundamental, which was all that Rameau meant to prove.

The second case is not allowed by any of the French writers, Mercadier de Belestia (in 1777, p. 161) excepted, who, by his strong arguments in favour of the diatonic progression of the bass from the fourth to the fifth of the key, has established the doctrine which Miss Young here introduces.

We have no hesitation in avowing our sentiments, that, in all cases, the fourth of the key may have a sixth added to its perfect harmony, without destroying the fundamental bass, whether it moves to the harmony of the key note, or to that of the dominant.

To return from this digression, the third game is decided by the completion of three preludes in different keys.

“ The first by a chance throw, the second as its relative, and the third named by the adversary.”

IV. *Rule of the Octave* (p. 39.) Another set of dice are used for this game, which bear numeral figures; and the player who first sets up his different chords wins. We have only to observe on this article, that the chord of greater sixth, or $\frac{6}{3}$, is always reckoned full; and no hint given of the frequent necessity of omitting the fourth: particularly in the ascending scale, when the third and sixth are alone used.

V. *Resolution of Discords* (p. 43.) This game is played with the dice of Intervals; and, if a discord is thrown, it is to be resolved according to rule.

Two combinations are particularly noticed in the second part of the game.

1. The chord of superfluous sixth.

2. The chords of substitution, or borrowed harmony, thus described.

“ 1. The chord of superfluous sixth is the accompaniment given by modern musicians to the minor sixth of a scale leading to a medial close, upon the perfect chord of the fifth or dominant.

“ 2. The chords of substitution may be considered as derived from the chord of dominant, or of the fifth of the scale, accompanied with the greater third, fifth, seventh, and octave, by substituting for the octave the ninth to the fundamental or sixth of the scale.

“ The fundamental cannot exist in this chord, but as the bass or lowest note.

“ Most commonly, however, it is suppressed altogether; and then the several notes of the chord are the major seventh, or sensible note, the second, fourth, and sixth of the scale, any one of which may be inverted into the bass except the sixth, when the mode is major, or a tone above the 5th.”

VI. *Modulations* (p. 53.) This game relates to the fundamental letters which encircle each table for leading to the fifth on the one hand, and to the fourth on the other, &c. &c.

This last game is ingenious, but rather complicated; and indeed they are all too difficult for beginners to understand, without the assistance of an instructor. This defect has been perceived by Miss Young; and we are informed, that a new edition of this pamphlet is preparing for the press, in which
will

will be given several other games of more familiar construction, for juvenile students.

As to the theory, we highly approve of it; and we can trace, in several parts, the northern doctrines of Holden, whose "Rational Essay" we have always esteemed. Since the publication of these games, the inventress has bestowed her hand upon Mr. Gunn, whose flattering encomiums on the scheme were excited by a stronger passion than science alone can impart.

These we shall perhaps hereafter notice, with all due allowance for the lover's partiality; and, in the mean time, although we do not approve of gaming in general; and, though we think that the idea might have been simplified, and perhaps executed for less than *seven guineas* (the price of the box) yet we readily acquiesce in the talents and knowledge of the inventress, and hope she will reap the fruits of her genius; especially as it is reported, that the patent, and other expences attending the completion of the project, have amounted to nearly a thousand pounds.

ART. IX. *The Origin and Utility of Creeds considered: with a Vindication of the Athanasian Creed: in a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, November 16, 1800. By William Lord Bishop of Bangor.* 8vo. 26 pp. 1s. Cooke, &c. Oxford; Rivingtons, &c. London. 1801.

ART. X. *Remarks on the Design and Formation of the Articles of the Church of England, intended to illustrate their true Meaning: a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, February 14, 1802. By William Lord Bishop of Bangor.* 8vo. 34 pp. 1s. Same Publishers. 1802.

THESE two discourses being on the same text, and very nearly connected in their subject, we have thought it right to speak of them together; they belong, in fact, to each other, and should be circulated in their natural union. They are of the most valuable kind, and well calculated to throw light upon subjects much more frequently agitated than understood, or even viewed with candour.

Creeds, as the Bishop states, were originally brief summaries of faith, for the use of converts; afterwards they were more expanded, to oppose errors, and became a test of right belief, in contradistinction to heresy. With respect to the clauses

clauses in the Athanasian Creed, so frequently objected to, and called by the invidious name of damnatory, the learned prelate rightly explains them, as not intended to pronounce condemnation on any individuals, but to mark in general the danger of a wilful deviation from the right faith. With the modifications arising out of particular circumstances and situations, the Creed has no concern; it pronounces only the doctrine of the scripture, that, since a right faith in Christ is the only instrument of salvation offered to man, the rejection of the means must naturally induce the frustration of the end. The just distribution of the sentence must be left, and can only be left, to the infinite wisdom of the divine Judge. The conclusion of the discourse, which recapitulates and applies its principal doctrines, will be the best specimen we can offer for the use of our readers.

“ To conclude : if, in the time of the Apostles, such summaries of faith were necessary or expedient, to teach the institutes of religion ; to preserve them pure in the minds of the more unlearned ; to mark the exact outline of wholesome doctrine to the teacher ; to give the hearers just criteria, whereby to try the spirits of those who laid claim to that office ; and to distinguish heretics from those of the pure faith, that they might not secretly infect the flock of Christ with erroneous and pernicious opinions ; and to manifest to all the sum and substance of what a Christian ought to know and believe : if, in later ages, it was found necessary to oppose this Creed to the prevailing influence of the Arian heresy ; if, from its evident success and utility, in this respect, it was adopted by all the western churches, as a bulwark against encroachments upon the true faith ; if, for more than two centuries, it hath answered the same important purposes, in opposition likewise to the Socinian, and alone holds out to the heedless or nominal believer the necessity of a just and correct faith ; let us thankfully acknowledge the divine goodness, in that he hath hitherto preserved to us so valuable a deposit ; and let us, in these our evil days of rebuke and blasphemy, of numberless and nameless heretical inventions, use every effort and exertion to keep it whole and unimpaired, against unfounded prejudices, against hasty misapprehensions, against wilful misrepresentations, against the plausible objections and artful insinuations of men, who dislike all creeds ; and against the grosser calumnies of those who maintain a real enmity to the doctrines of Christ, and the establishment of his holy church.” P. 24.

The second discourse, on the same text (2 Tim. i. 13,) “ Hold fast the form of sound words which thou hast heard of me,” takes up the defence and illustration of the articles of our church, in a manner peculiarly sound and valuable. Differing, though with due respect and esteem (as we also do) from an eminent prelate, who has supposed a designed ambiguity in the terms of our articles, the Bishop of Bangor, by
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comparing them with other Protestant confessions of the same period, forms a conclusion, to our apprehension, much more probable, and more honourable to the compilers of the articles. It is this; that, in points of a disputed nature, not actually fundamental to religion, they rather forbore to define positively, than suffered themselves to give a decisive sanction to any opinion. This is particularly the case in some of the articles now thought to favour the Calvinistic doctrines; with which, however, it is evident that the Calvinists were not satisfied, since they made several successive attempts to have them rendered more explicit.

“It was not,” says the Bishop, “the object proposed in framing those articles, to express the full sentiments of them (the compilers) or perhaps of any part of the convocation, to whom they were submitted for approbation; but to give that moderated statement of every point in discussion, which might meet the consent of all. To suppose, therefore, any doctrine, not clearly expressed in words, to be therein intended, is to set aside the first and general principle upon which they acted.” Sermon ii. p. 22.

This intention of limiting the sense of the articles to what is literally there expressed in words, is surely consonant with the royal declaration afterwards prefixed to them, “forbidding every one to put his own sense to be the sense of the article, and ordering all to understand them *in a literal and grammatical sense only*;” and this forbearance will be thought the more wise, by those who consider, that many of the points thus left undefined are such as, without the most clear and express warrant of scripture, the understanding of man can never hope to comprehend. That authority, therefore, not appearing, for men, whatever they may privately incline to think, to attempt to define them, on the ground of scholastic disputations, would be a presumption very unworthy of the wisdom and temperance so eminently conspicuous in the compilers of our articles. The Christian world can never hope for internal peace, till men shall have the modesty to confess themselves ignorant of those points which, without revelation, cannot be discovered, and on which revelation has not decided. Under this persuasion, strongly enforced by the arguments used in this most able discourse, do we think ourselves authorized to prefer the present interpretation of our articles to that of another prelate, to whose learning, labours, and talents the church has obligations never to be forgotten without injustice, or depreciated without infamy.

To prevent any possible misrepresentation of the Bishop of Bangor's design, let us state it once more, in the words of his own summary, near the end of his discourse. That it is

“to

“to impress a cautious regard, not to ascribe to, our articles *any tenet, or colour of a tenet, WHICH IS NOT CLEARLY AND FULLY EXPRESSED*; especially when the language therein used, compared with other contemporary confessions, is *more restricted*, and the *doctrine less explicit*.”

They who shall read these two discourses with attention, and consider their arguments with cool reason, will be prepared to hold or teach the doctrines of our church with soundness; and will perhaps feel some surprize, that considerations so full of nature, force, and wisdom should be so generally overlooked, in the petulance of objection, or the enthusiasm of party zeal.

ART. XI. *An Essay on Education; in which are particularly considered, the Merits and the Defects of the Discipline and Instruction in our Academies.* By the Rev. William Barrow, LL. D. and F. A. S. Author of the *Bampton Lecture for 1799, and late Master of the Academy, in Soho-Square, London.* In Two Volumes. 12mo. 314 and 333 pp. 8s. Rivingtons. 1802.

SO numerous are the treatises on education, so long has that important subject excited the speculations, and exercised the ingenuity of the learned, that it would appear to be almost exhausted; and little should seem to remain, but to compare the systems of different writers, and adopt that which our mature judgment shall approve.

Yet, when we reflect how few of those who profess to instruct us on so interesting a concern have founded their opinions upon experimental knowledge, or brought their theories to the test of practice, we look with confident hope to the suggestions of a writer like Dr. Barrow, whose time has been passed in the exercise of those duties which he prescribes, and whose judgments are the result of mature reflection, directed by the clear light of experience.

After a very judicious Preface, in which the object of the work, and the author's motive for the publication of it, are clearly and ably stated, Dr. Barrow expatiates very justly on the “importance and necessity of a right education;” understanding by “education,” not only “the instruction given to a youth for the regulation of his manners, and his improvement in literature and morals, but every opinion which he has imbibed, and every habit which he has contracted.” This definition necessarily engages the author in several minute, though

though far from trifling, details; which render it difficult for us to follow him with exactness, or to do justice to the various and important matter contained in his works. Two remarks, however, in this first Chapter strike us, not only as so just in themselves, but so well expressed, that we shall extract them, as a specimen of the author's style and manner.

“ One of the important advantages of discipline and instruction in early youth is the melioration of the temper. Without habitual subjection to precept and authority, every irritation would break forth into violence and outrage, and every desire would become ungovernable; resentment of injuries, real or supposed, would exert itself in revenge; and impatience of restraint would soon ripen into disobedience and rebellion. That total disguise of sentiment, which constitutes hypocrisy; that dishonourable suppression of feeling, which is subservient only to private interest; the passive submission of a slave, and the artful sycophancy of a courtier, these ought to excite in the ingenuous minds of youth, only contempt and abhorrence. But that decent and settled command of temper, which a good education is known to give, and habit to confirm, this is useful and creditable alike to the individual and to society. To the former it preserves tranquillity of mind, and to the latter good humour and good manners. It guards the pleasure of the lighter amusements, facilitates the transactions of business, and adds grace to the performance of moral duties.

“ There is another advantage resulting from the circumstances of a *scholastic* education, of more value to the future man, than will at first sight be easily supposed; the power, by which, whatever can be done can be done at once; by which intellectual wealth can be immediately produced in current coin; that self-possession, by which he can at all times determine and perform what the occasion requires; that promptitude of thought and action, so essentially necessary to eminence in any public profession; that ready and spontaneous eloquence, which is no less useful in business than pleasing in conversation; that command over his inclinations and passions, which enables him to convert to his own purposes the passions and inclinations of others; that confidence in himself and his own strength, which guards him against surprise, and leads him to meet difficulty or danger without dismay—these advantages, with all their various branches and dependencies, are not indeed universally and exclusively, but the most early, the most frequently, and the most effectually obtained from the discipline, the studies, and the amusements of a large and well-regulated school. It is the observation of Bacon, that “ Reading makes a full man, conversation makes a ready man, and writing makes an exact man.” But unless the foundation of these various excellencies be laid in the usual season of instruction, a superstructure is seldom afterwards erected of much beauty or utility.” Vol. i. p. 17.

Dr. Barrow also very steadily enforces, above all things, the necessity of “ early instructing the student in the doctrines and precepts of the Christian religion.”

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The "Prejudices of Education" are the next subject of this able writer's observations; which tend to clear away many mistakes and misapprehensions, and, we might add, to refute many insidious arguments concerning them. His design, he properly states, is not

"to prevent the due exercise of reason, or to restrain the spirit of liberal inquiry, but to censure that wild freedom of thought, which disregards all the influence of custom, all respect for ancient usage, and all the wisdom of former times; and which presumptuously decides upon all subjects of policy or morals, by lights intirely its own, without reference to the nature of man, or the frame of civil society, to acknowledged principles, or established practice."

He justly remarks, that

"an education without prejudice, is a notion dictated by the true spirit of *philosophism*, and expressed in its own jargon; for it is in practice an impossibility, and in terms little less than a contradiction."

"The Discipline and Instruction of Infants," are the next subjects of the author's attention. The necessity of forming right habits as early as possible, is strongly and justly enforced. To show that an infant should be taught submission to the authority of his parents, as soon as he can understand the meaning of a command, he appeals to every reader,

"whether he has not observed, that well-regulated children enjoy more satisfaction from acting in obedience to the wishes of their parents, than the most perverse and froward ever could receive from the most pleasurable transgression?"

The decisive argument, however, for governing a child by authority is, the author justly observes, "the impossibility of governing him by any other means." In this Chapter are many judicious suggestions for the treatment of infants, which common sense would seem to dictate to almost every parent, yet which parents are often weak enough to neglect. Dr. Barrow justly thinks a child should not commence his studies at what is called an inferior school; but be fixed at the intended place of his education, as soon as he can read his own language with tolerable fluency.

In the course of his enquiry, the author is now led to the discussion of that long-agitated question, whether the greatest comparative advantages attend a public or a private education? A question which, he observes, "does not admit of a general decision." Yet from the able, and, we think, *just* reasonings of this author, nearly a general conclusion may be formed. To the two principal objections brought against public schools, that

that "boys corrupt each other," and that "a youth's improvement may be neglected in the confusion incident to numbers," satisfactory answers are given; and several objections to private tuition are urged with great force. Some particular cases are indeed admitted, as exceptions to the general rule; and where a youth is designed for a merely private station, or for trade, an academy is preferred. In other respects, Dr. Barrow (though himself lately the master of an academy) is manifestly friendly to those public schools, which have formed so many illustrious characters in every profession; the poets who have adorned, the sages who have instructed, and the heroes who have preserved their country. In the author's suggestions for "the choice of a school" (which is the subject of the next Chapter) he supposes the point to be decided in favour of a public education, and that, where a youth is destined for one of the great public schools, there can be no difficulty in the choice; which (as in the principal requisites of a school they are nearly equal) may depend on the convenience and connections of the family. For the choice of an academy, where that mode is deemed expedient, many judicious rules are given; which, if attentively observed by parents, would prevent many a youthful mind from being blunted by ignorance, corrupted by indulgence, or perverted by the dangerous principles of instructors. How far we should consult the genius of a youth, in order to determine on his profession, is the next subject of the author's enquiry. After stating the arguments and opinions on both sides of this much-disputed question, Dr. B. judiciously concludes, that although

"any strong and unequivocal marks of aptitude and inclination for a particular pursuit ought certainly to have weight, the existence of this natural genius is so doubtful, or its effects so feeble, that it can rarely be depended on;" and, that "in fixing a youth's future occupation in the world, our attention will be claimed by objects of much greater importance, because of much more influence upon his prosperity and his virtue."

These considerations he states to be,

"the parent's situation in life, his rank and his property, his interest, his connexions, and his prospects. These," he adds, "will best determine the destination of the son."

He reasons powerfully, and we think justly, against the error of leaving the choice of a profession entirely to the youth himself, yet admits that his inclination should not be directly contravened or wholly neglected; though it is a far greater error too readily to indulge it. But considerable attention should, he conceives, be paid to peculiarity of temper, and a

suitable employment chosen; such as shall not excite the youth's disgust, either by opposing some strong propensity of his own, or subjecting him to the ridicule of his friends or rivals. Many judicious reflections follow, particularly that too just observation, that

“in determining the employment of his child, the parent is anxious enough to provide for the acquisition of wealth and honours, as subservient to happiness; but rarely reflects that they are desirable only as they may be subservient to virtue.”

In the succeeding Chapter, the author treats “of the Estimation, the Treatment, and the Grievances of the Masters of our Academies.” The arts practised by some of them to gain and to preserve pupils, are strikingly exposed, and severely reprobated; and parents are, we fear, very justly reprov'd for their frequent distrust and suspicion of him whom they have chosen to educate their children, and their readiness in listening to vexatious complaints against him.

The comparative merit of the grammars in general use, is the next object of Dr. Barrow's enquiry; in which he professes not to be minute; but his suggestions are judicious and useful. On the study of the English language, on writing, arithmetic, and the mathematics, the author's reflections may be read with great advantage by all who propose to engage in the education of youth. But as a further specimen of this important and interesting work, we select with pleasure a part of his very sensible remarks, on “the use and value of classical literature;” which, we should suppose, would remove the misapprehensions which prevail in some minds, respecting this essential branch of education.

“The study of the classics, from the first application to the tenses and declensions of their language, to the last perusal of their sublimest poetry, is admirably calculated to employ, to enlarge, and to improve all the faculties of the human mind. To analyze the grammatical construction, and to investigate the meaning, of a difficult passage; to trace its various figures and allusions, and to detect its deficiencies, or display its beauties; this is the employment, which every teacher enjoins, and of which every student finds the benefit. When I see a youth exploring his grammar, his dictionary, his notes, every resource within his reach, in order to ascertain the sense of his author, and to appear with credit at the lesson; when I see his sagacity quickened by practice, and his confidence in his own powers increased by successful exertion; I look forward with pleasure to the period, when his talents and his industry, in some liberal profession, shall be honourable to himself, and beneficial to the society in which providence has placed him. The habits of application, indeed, which these studies require, are valuable in every point of view. They equally prepare
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the youth for the immediate acquisition of science, and the future transactions of life; for the pursuit of wisdom, and the practice of virtue.

“ That the memory is continually strengthened by exercise is universally admitted; and that it is in a great degree formed and created by it, has sometimes been plausibly maintained. The *repetitions* of the school-boy, therefore, are intended, not merely to assist him in the acquisition of a language, by fixing a given number of its words in his mind; but to augment and improve the faculty, on which his future knowledge must depend.

“ The imagination is perhaps originally formed, and it is certainly enriched, by the accumulation of ideas in the mind; and classical literature not only furnishes many, which cannot elsewhere be found; but, while it enlarges the number, corrects and regulates the stores which it supplies. Of all our faculties, indeed, our taste appears to derive from this source the greatest improvement. By employing so much time and attention upon the polished models of composition, left us by the scholars of antiquity, the most elaborate and the most elegant works which human ingenuity is known to have produced, the mind acquires a standard of judgment, an intuitive perception of beauties and defects, which can by no other means be obtained; and which, when once possessed, cannot afterwards be lost. Upon this, indeed, depends, in a great degree, our sensibility to literary excellence; much of the pleasure, with which we are afterwards to read; and not a little of the ability, with which we are to write.

“ The study of the classics must naturally be the best foundation for the study of languages in general. The knowledge of one grammar will always facilitate the acquisition of another; and the languages in question not only possess the greatest regularity and precision in their grammatical structure, but have the additional advantage of being no longer subject to fluctuation or corruption. Securely deposited in the monuments, which the sages of antiquity have erected, the reward of the benefits to be derived from them to all future ages will be the immortality they have deserved. What theory would teach us to expect, is found by experience to be true, that he who is already acquainted with the Greek and Roman tongues, attains those of the modern nations of Europe, with an ease and rapidity, which other students have in vain attempted to rival.” P. 300.

In the second volume, very judicious directions in the “ art of teaching,” are given to the instructor of youth; the use of translations (which perhaps is too far indulged in some, even of our great schools) is, with some exceptions, censured, and we think upon just grounds; but some useful auxiliary books are pointed out; mythology, geography, chronology, and history, are briefly adverted to; but more minute directions are given respecting composition in prose and verse; which, of our exercises at school, Dr. Barrow justly considers as “ the most important.” The method of instruction on this point which he advises, varies but little from that which is practised at our public

public schools; a method which, Dr. B. observes, is opposed only by "fanciful theory and fashionable laziness," but "confirmed by experience and the judgment of the public." In "modes of instruction," he observes, "as in many other human things, the best criterion of merit is success." In the succeeding Chapter, on the study of the French language at schools, there are some sensible remarks. The necessary, though unpleasant, duty of compulsion and correction, forms the next subject of the author's remarks. In these, he opposes honestly and forcibly the modern, and too fashionable doctrines, which, under the pretext of liberality and generous feeling, recommend mischievous indulgence, and exclude effectual punishments. On the subject of diversions and holidays, the author's opinions, generally speaking, agree with the practice of our public schools; but he suggests to masters of academies, and indeed to parents themselves, several hints worthy of attention.

On that most important part of his subject, "religious instruction," the respectable author appears to have bestowed that consideration which it demands from every instructor of youth. In every point of view, in which this topic can be placed, he enforces this first and most indispensable duty of a master. The remarks which conclude this Chapter, are so energetic and instructive, that we will give them in the author's own words.

"Nothing, however, will impress the value and the doctrines of Christianity more strongly upon the mind and memory, than seasonable and frequent reference to them in the ordinary lessons of the school. Comparisons, as the subjects happen to arise, between the reveries of heathen philosophy, and the truths of divine revelation; between the ethicks of Cicero and of the Evangelists; and between the theology of the Iliad and of the Bible, are never heard without attention, and seldom without advantage. These observations, too, appearing to be incidental and occasional, and being mixed with the facts and characters of the lesson, are listened to without prejudice, and remembered with facility. They seem to proceed, not so much from the duty required of the teacher, as from his own conviction: to be less the dictate of a master, than the advice of a friend.

"It is hardly necessary to observe, that I would by no means confine religious instruction to any particular description of pupils; to those destined for any peculiar profession. Christianity is equally the concern of all, and in the education of all should be constantly kept in view. Just notions of the Creator and his providence, of the moral government of the world, and of the conditions of our salvation, are as necessary to guard the integrity of the merchant, and to guide the honour of the soldier; as to form the principles of the legislator, or to constitute the lessons of the divine.

“ On this subject, however, above all others, the best instructions of the master must fail of their effect, if not countenanced and supported by the influence of the parent. The attendance on private and public worship will always be thought an irksome task at school, unless the example be followed, and the habit continued at home. That some parents are not themselves sufficiently informed to instruct their children in the doctrines of Christianity; and that others cannot, or will not, find leisure to communicate the information they possess; that some are extremely negligent respecting the religious principles of their offspring; and that others think they have done all that is required, when they have placed them at a seminary of established reputation; all these considerations not only form an additional, and perhaps a conclusive, argument, that a schoolmaster is under an indispensable obligation to teach religion to his pupils; but greatly augment the difficulty of executing with success what this obligation requires. Let me then press it upon the affections, as well as the understanding, of the father, not to counteract, by his conversation or his actions, the religious lessons of the teacher. What it may not suit his talents or his convenience to teach, let him at least contribute the weight of his authority to enforce. The natural importance of the duty of parents in this respect is greatly enhanced at present by the activity of the enemies of our religion and laws, and the peculiar circumstances of the times; and the neglect or the performance of it may influence, not only the virtue and happiness of themselves and their offspring, but the tranquillity of the country, and the permanence of our civil and ecclesiastical establishment. Would they once reflect seriously on this momentous subject, the schoolmaster could hardly doubt their concurrence with his efforts. Except a few hopeless devotees of modern philosophy, *who would not wish his son to be a Christian!* Whatever may be the laxity of his own principles, or the defects of his own practice, hardly a parent can be found, who would not wish that his offspring should be directed by the precepts, and supported by the doctrines, which the gospel has revealed.” Vol. ii. p. 211.

The virtues and vices of boys, and the modes of cherishing the former, and of repressing the latter, form the next topic of discussion; “ the indispensable obligation of the parent to provide for the moral, as well as the intellectual improvement of his offspring, and of the schoolmaster to restrain the propensities to vice, and to cultivate the dispositions to virtue, in those intrusted to his care,” is first briefly demonstrated. The virtues of boys are stated to be, “ sincerity in their professions, and fidelity to their engagements, mutual confidence and affection, generosity towards their friends, zeal and industry in their pursuits, and gratitude to their benefactors.” The seeds of these virtues should, of course, be cultivated and encouraged; but praise and rewards should not be rendered too cheap, or lavished on ordinary degrees of merit. But some boys are continually, and all are occasionally, prone to mischief and vice; one source of which, the author freely and justly

justly ascribes to the excessive indulgence of parents; who, in the important articles of food, amusement, and study, will sometimes consult the inclinations of their children, rather than their own judgment; and, what is worse, will grant this indulgence to one child in preference to the rest, or at the expense of their comfort and convenience. The ill effects of such indulgence are ably and justly displayed. Yet tenderness to their offspring is by no means discouraged, but only restrained from pernicious excess. "But, with whatever wisdom and firmness the parent may have discharged his duty, much," Dr. Barrow observes, "will still remain for the schoolmaster to perform." Some excellent observations on his duties, and the best mode of performing them, are subjoined, deduced apparently from the author's experience and practice. To most of these observations we yield implicit assent; but perhaps the recommendation "to appear to repose the fullest confidence in the pupil whom he," the master, "most suspects," is carried rather too far; as those who, by their ingenuous conduct on former occasions, have acquired a character for openness and sincerity, ought not, we think, to be confounded with those who, upon good grounds, have incurred the suspicion of falsehood and deceit.

In the Chapter, on "ornamental accomplishments," (which immediately succeeds) this branch of education is very judiciously treated, and the degree of utility attached to each of the polite arts (as they are usually called) justly appreciated. "In the pursuit of these secondary accomplishments, the danger," as the author observes, "is, lest they should occupy the time, the place, and the estimation of more necessary and more substantial acquisitions."

The expediency of what is termed "an early knowledge of the world," forms the next subject of discussion. On this, as on several other topics, the author opposes with energy, and, we think, success, the modern opinions and practice. With regard to youths destined for mercantile employments, he condemns the frequent practice of taking them from the school or academy before they can have completed their education, and shows the dangers to which they are thus exposed. The general arguments for what is termed "an early introduction into the world," are answered in a satisfactory manner. To one of them, in particular, the answer so entirely accords with our sentiments and observations, that we cannot resist the inclination of transcribing it at length.

"An early introduction into publick life is sometimes considered as the only remedy for that timidity and false shame, which are supposed often to obscure those talents, which would otherwise have
amused

amused or informed the company; and to expose a young man to ridicule, where he might have secured admiration or esteem. But this is by no means a just state of the case. Ingenuous modesty has always been justly reckoned one of the greatest ornaments of youth; and diffidence of mind and manners generally procures credit for more talents than it actually conceals. The great misfortune is, that when false modesty is banished at an early age, the true is seldom left behind. The premature expulsion of diffidence is too often the extinction of the sense of shame. Forwardness soon disgraces the youth, whom bashfulness would have adorned; and, though a few partial friends may mistake vivacity and impudence for wit and spirit; yet he may be assured, that he is indebted to the politeness or the contempt of the rest of the company, for that silence and attention which he supposes to be paid to his abilities and his merit." P. 273.

Equally convincing, in our opinion, are the reasonings in answer to the other arguments adduced.

The concluding Chapter relates to "the effects of the late revolution in France upon opinions and manners in this kingdom." The injury which that revolution has done to the sentiments and principles of the people (of this country) on the great subjects of government, manners, and religion, may, Dr. Barrow justly thinks, be powerfully counteracted (among other means) "by the instruction given to our children, and the habits established in their conduct." He therefore enquires, "what may be the nature and extent of the mischief already received; and in what manner, and in what degree, it may be corrected or restrained by the judicious management of education. He then describes the dangerous principles and licentious manners abetted by the French revolutionists; and the consequences they have already produced in Great Britain; where (he too justly observes) "the great characteristic of the present fashionable system of education seems to be, the indulgence of the appetites and inclinations." The probable effects of such a laxity in the education of youth are feelingly anticipated. The remedy proposed of course is, "that the rising generation be instructed in sounder and safer doctrines, and be guarded by their teachers against error and corruption, under whatever form and colour they may be disguised." Some particular measures are also proposed, respecting the instruction of the lower orders of the people, such as the appointment of inspectors for our parochial, charity, and Sunday schools; a measure which, if adopted by the legislature, and executed with judgment and discrimination, would probably be attended with the most salutary effects.

We have thus endeavoured to give a just, though unavoidably imperfect, account of a work, distinguished not by any fanciful theories, or ambition of discovery, but by its virtuous tendency,

tendency, its sound sense, and its practical utility. In an age when so many plausible but dangerous speculations have been published on that important subject, the education of youth, when affected liberality, and mischievous indulgence have produced an almost entire relaxation of salutary discipline; when social order has been almost subverted by anarchy, and Christian faith undermined by scepticism, the manly resistance to those principles, which the work before us displays, deserves every praise and support from the friends of morality and religion. To the poison attempted to be instilled into the minds of our youth, Dr. Barrow has recommended the best antidotes. His performance will be an excellent manual, not only for masters of academies less experienced than himself (for whose use it seems principally intended) but for all instructors of youth; and more especially for those parents who consider it as their duty to watch over the moral improvement of their sons, with still more attention than they would pay to their advancement in worldly honours or fortune.

ART. XII. *Annals of Medicine, for the Year 1801. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. By Andrew Duncan sen. M. D. and Andrew Duncan jun. M. D. Fellows of the Royal College of Physicians, Edinburgh.* 8vo. 548 pp. 8s. Bell and Bradfute, Edinburgh: Robinsons, London. 1801.

THIS work was begun, as the reader knows, under the title of Medical Commentaries; after publishing two decades, or 20 volumes under this title, the Editors chose to call their Commentaries Annals, and to divide them into lustra, or collections consisting of five volumes each. The volume before us is therefore the first, according to this arrangement, of the second lustrum.

Passing over the first three hundred pages, containing accounts of books which, in general, have long since been noticed in our own work, we proceed to the second section of the volume, consisting of medical observations, nearly all of them original publications. Of these, we shall, as usual, give the titles, with analyses of such of them as seem particularly interesting.

Obf. 1. *Singular Termination of a Case of Enteritis. By Dr. Thomas Sanden, Physician, Chichester. Communicated to Dr. Duncan senior.*

This

This case of enteritis, or inflammation of the intestines, was remarkable on account of the attendant pain, which was not so acute, nor the progress of the disease so rapid as it ordinarily is. After the 6th day from the attack, little or no pain was complained of by the patient, although he had no stool until the 12th day, when he had a copious evacuation that way. He had before been repeatedly relieved by spontaneous vomiting. On the 14th day, he was removed into the country. "His appetite and sleep were then fully restored. His body properly performed its functions, nor had he any remaining complaint, we are told, except weakness and some degree of flatulence in his bowels." The following day he voided with his stool a portion of intestines, nearly twelve inches in length in one part, and for the space of five inches the tube was perfect. To this part, a portion of mesentery was attached. "The portion of intestine discharged, was firm in its texture, and differed from its natural state, only in being of a darker colour." The patient recovered. The writer judiciously avoids giving any account of the medical treatment, which was doubtless directed to procure evacuation by stool, and to quiet spasm and pain, the same as is usually, and with so little advantage, had recourse to in ordinary cases of enteritis.—The evacuation by stool, the first symptom of returning health, as well as the separation, and ultimate ejection of the portion of intestine that had probably been introcepted, were the sole operations of what, until a better term can be found, must be called the *vis medicatrix naturæ*.

Obs. 2. *History of a Fracture of the Skull, with very considerable Injury to the Brain, terminating in complete Recovery, without any Operation. By Mr. John Goodfir, Surgeon, Largo. Communicated to Dr. Duncan sen.*

We have here another instance of the power of nature, or the constitution, in relieving itself in situations in which all interference of art must have been inefficient, perhaps mischievous. The knowledge of cases of this kind, cannot be too widely diffused. They may tend to check the precipitancy of the surgeon in having recourse to scalping and trepanning, where the brain is supposed to be injured, before they have had an opportunity of ascertaining either the extent of the mischief, or whether it be remediable by the constitution or not. As the narrative is short, we shall give it entire, in the words of the ingenious and intelligent writer.

"A. S. A girl about five years of age, (grandchild to the present gardener to James Durham, Esq; at Largo-House), on the 23d
of

of September 1800, had run in among some cows grazing. The aunt of the child soon after saw her lying motionless on the ground. This woman ran and lifted up the child, who was alive. But she observed a quantity of blood, mixed with a white like substance, as she expressed it, lying on the grass.

“ My son Henry, who is now my assistant in business, saw the child soon after the accident, and found that the temporal bone had been perforated, and a considerable part of the brain forced out.

“ From the extent of the wound, and other circumstances, he considered the case as totally hopeless. After applying slight dressings, he went out a little, expecting, on his return, to find the child dead. But soon after this, the child became affected with vomiting; upon which, it seemed to be a little revived.

“ On my son's return, he found her still in life; the pulse slow, and extremely feeble; and the pupil of the eye much dilated.

“ I saw the child about four hours after the accident, and separated a portion of the brain that had exuded from the wound, about the size of a walnut.

“ The feeble pulse and other symptoms of debility, with vomiting and dilatation of the pupil, strongly indicated a fatal event. I therefore, at this time, (considering the interference of art to be hazardous), desired the parents to give what support the child could take, and left the rest to nature.

“ I was astonished to hear of the child being alive next morning. I soon after saw her; the pulse had risen a little, and was soft; a mild perspiration, with a gentle degree of heat, had come on and extended over her whole body; her bowels were emptied by an injection. The wound was dressed with dry charpee, next simple cerate above, and a poultice of bread and milk over all.

“ The formidable symptoms began gradually to subside, and a mild suppuration at the wound took place; which uniformly continued in a favourable train, under the same applications, till about the third month after the accident, when a thin membranous skin covered the whole wound, though the bone is not united, the pulsations of the brain being still evidently seen and felt at the part. This pulsation I have seen within these three or four days.

“ The child is as she has been, in perfect health in every respect since the wound healed up.” P. 300.

Obs. 3. *Cases of Chorea Sancti Viti, terminating successfully, under the Use of Zinc.* By Mr. David Alexander, Surgeon, Montrose. Communicated to Dr. Duncan senior.

Three cases are related of patients, all young persons, affected with St. Vitus's Dance, who recovered while taking the calx of zinc, combined with other medicines. One of them took (the dose being gradually renewed) twenty, another forty grains of zinc in the day, with no other sensible effect, than sometimes exciting vomiting, or occasioning two or three stools. The cure was tedious in each of the cases, so

that

that there seems little reason to think the zinc had any specific effect in restoring the children to health.

Obs. 4. *A Letter from Mr. R. W. Taylor, Surgeon, London, to Dr. Duncan senior, giving an account of two Cases of Vaccina, attended with Eruption.*

Obs. 5. *Extract of a Letter from Mr. John Livingston, Surgeon, of the Cirencester, East Indiaman, to Dr. George Kellie, lately Physician to the British Prisoners at Valenciennes: Containing some Observations on the Benefit derived from Compression by the Tourniquet, in the removal of Rheumatic Pains.*

Dr. Kellie, a few years ago, published a series of cases of persons permanently relieved, from violent rheumatic pains, by applying a tourniquet over the principal artery leading to the affected part. Some cases are here added by Mr. Livingston, confirming the utility of the remedy.

Obs. 6. and 7. *Observations on Cow-Pox. By Dr. Robert Hall, Physician, St. Pancras, London. Communicated to Dr. Duncan senior.*

Obs. 8. *Extract of a Letter from Dr. John Rooke of Montpellier Old Works Jamaica, to the Hon. Fr. R. Brodbelt of Spanish Town: Giving an Account of the Success of Vaccine Inoculation in some Districts of Jamaica.*

We learn from this writer, that 4000 persons have been inoculated with vaccine matter, with complete success, in St. James's, Hanover, and Trelawny districts, in Jamaica.

Obs. 9. *Account of the Benefit derived from Vaccine Inoculation, in combating an Affection of a very different Nature, a singular Disease of the Right Arm. By Mr. Robert Stevenson, Surgeon, Gilmerton. Communicated to Dr. Duncan senior.*

Obs. 10. *Cases of Vaccine Disease: Communicated by Mr. Ranken, Surgeon, Douglas, to Dr. Gillespie, Physician, Edinburgh.*

Further proofs of the efficacy of the cow-pox in guaranteeing the constitution from the infection of the small pox.

Obs. 11. *Account of a Deception with respect to Vaccine Inoculation. By Dr. John Forrest, Physician, Stirling. Communicated to Dr. Duncan senior.*

Obs. 12. *History of a Case of Imperforated Hymen. By Mr. Francis Kaymer of Henrietta Street, Covent-Garden: Communicated to Dr. Pearson, Physician, London.*

Obs. 13. *Account of a Case in which the Anus was wanting, successfully cured by Dr. William Kennedy, Physician, Inverness, and Fellow of the Royal College of Physicians, Edinburgh. Communicated to Dr. Duncan senior.*

There

There being nothing peculiarly interesting in the above three cases or observations, it is sufficient to give the titles.

Obs. 14. *Account of Diseases of the 88th Regiment, during their Passage to India, and at Bombay, from December 1798, till June, 1800. By Mr. J. Macgregor, Surgeon. Communicated by Dr. Garthshore of London.*

The Author kept a register of the cases of 640 patients, of whom 480 were affected with dysentery, 64 with hepatitis, and 96 with fever, of these 43, or about one in fourteen died.

Obs. 15. *Observations on the Use of the Muriat of Barytes, in Scrofulous Affections of the West Indies; and in a singularly painful Disease, arising from the Bite of a Negro. By Dr. Simon Armstrong, of the Island of St. Vincent. Communicated to Dr. Duncan senior.*

The writer describes the cases of one patient, to whom he gave the medicine with complete success. He has since given it, he says, to several others with equal advantage, and observes, that all the patients to whom it was administered "had an increase of appetite and became corpulent."

Obs. 16. *On the Use of the Cuprum Ammoniacale, in the Cure of Epilepsy. Communicated in a Letter from Dr. William Batty, Physician in Genoa, to Dr. Duncan junior.*

The author has been so successful in administering this medicine, that he concludes it will rarely fail to cure the disease.

"Never, I believe," he says, "if the epilepsy be idiopathic, and the patient not exhausted. I go some length with it, and have never repented so doing. Mr. Gibbs, a gentleman from Exeter, long settled here as a merchant, has taken seventeen drams of it. He has now (upwards of two years) not only been perfectly cured, but his colour, appetite, digestion, and general health, have very sensibly mended under the use of this medicine." P. 381.

But that it is not constantly so efficacious, is plain from the eagerness with which practitioners still listen to stories of the powers of new medicines, for the cure of this complaint.

Obs. 17. *Observations on a Case of Zona; on the Cow-Pox; and on Angina Pectoris. By Dr. Albers, Physician at Bremen. Communicated to Dr. Duncan junior.*

"Nearly 2000 persons have been inoculated," Dr. Albers says, "with cow-pox matter, in the course of a year, at Bremen, with complete success, and not one of them has been infected with the small pox, during the dreadful epidemic which raged there through the whole summer of the year 1800." The cases of Zona and Angina Pectoris, contain nothing deserving particular notice.

Obs.

Obs. 18. *Extract of a Letter to Dr. Duncan senior, from Mr. James Anderson senior, Surgeon in Edinburgh, concerning the Use of the Mild Muriat of Quicksilver in the Cure of Croups.*

The writer thinks he has been particularly successful in giving calomel in larger doses than usual to children affected with croup.

Obs. 19. *Observations on a Case of Diabetes Insipidus, with an Account of some Experiments of the Urine. By Mr. Thomas Farrold, from Essex, Student of Medicine at Edinburgh.*

The cure of this patient, a female, was thought to have been effected by taking a composition of powder of nut galls and lime water. In the course of the disease the patient voided 50, 60, and in one day 72 pounds of urine in the twenty-four hours. She took nearly an equal quantity of drink in the same space of time.

Obs. 20. *Observations on Bilious Disorders. Extracted from a Letter, dated from the River Ganges, in September, 1770, written to a Friend in London. By John Sherwen, M. D. formerly Surgeon in the Service of the Honourable East India Company, now Physician at Enfield. Communicated to Dr. Duncan senior.*

This letter was written in the year 1770, when, from a variety of circumstances, bilious complaints were very frequent and fatal. It is probable that the intemperate mode of living, to which the author justly attributes both the frequency and fatality of the disease, have at length yielded to habits more rational, judicious, and salutary.

Obs. 21. *Letter from Dr. Paisley of Madras, on the Bilious Disorders of that Climate, written in 1771. Communicated by Dr. C. Smyth of London.*

On the same subject as the former, and written the following year. The liver, in all severe and obstinate cases, is found to be obstructed, and a cure is rarely effected in such cases without mercury.

Obs. 22. *Letter from Mr. Young, relating his own Case, in which an enlarged Spleen was cured by the Application of the Actual Cautery. Communicated by Dr. Carmichael Smyth of London.*

As the operation by which the cure was effected in this case is curious, we shall give it in the words of the writer, who was the patient.

“ The actual cautery is so universal a remedy for this disease among the natives, that you see few of the Bengalee's who are not
marked

marked by it; and I was convinced that so painful an operation would not be so general, if its good effects were not sanctioned by experience. I knew no instance of any European having ever submitted to it; but anxious for health, I was determined to try it. The great difficulty was to find an operator, and it was some time before I could find a man to perform it on me. At length I proclaimed a reward of fifty rupees to any person who would perform it. The next morning, an old man, with a venerable grey beard presented himself for that purpose, who told me he was an experienced hand, and that, though I was a white man, he was not afraid to undertake my cure in the usual way. He had all his instruments with him, and I conducted him to my habitation with great joy. The tea kettle was on the chafing-dish for breakfast, and he put his instruments in the fire. These were fixed in wooden handles, and were of two sorts; one resembled round headed nails, such as are used for fixing on the *tires* of coach wheels; the others were something like those hooks we use in India for supporting pictures and looking-glasses, a little better than an inch in length, and about half an inch broad.

“ I was desired to strip, when he felt and examined me all over the diseased part; and finding, that the spleen, on pressure with his fingers, yielded, and then recovered itself with a spring, like the elasticity of the crown of a hat, he thence drew a favourable omen. The fact, I conclude, was, that he found it was not become schirrous; for he observed, that, if it had been hard, he could not answer for the cure. He then proceeded to the operation as follows:—He took out a sort of awl, such as is used by the shoemakers of that country, not pointed like ours, but somewhat resembling the instrument used by carpenters, for making holes in deal fir boards; and next a small horn. I asked what these were for; his answer was, that, with the awl, he should pierce into the substance of the spleen, and with the horn, by suction, draw blood from the part as long as it would flow. I started at this, and objected the tabid state of my body against that part of the operation, and that a mortification would probably be the consequence. He laughed at the idea, and asserted he had done it to thousands, and never knew a single instance of its being attended with any bad effect; but as he could not make me a convert to his opinion, he proposed a less hazardous method, which I submitted to readily.

“ He then took out a kind of lancet, such as the people of the country pare their nails with, and, pinching up the skin over the spleen, gave it several slices; and then applying the horn to the scarification, drew, by suction, about a wine-glass of blood, in the nature of cupping. When it would no longer flow, he next applied common oil to the parts, where he intended to apply his irons: they were heated to a red heat: he first took out the one of a hook-like shape, which he applied to the left side, over the body of the spleen in three places, holding it on a few seconds each time thus:

He next took out a round-headed one, and burnt me in like manner, first in the centre of the angle made by the



former;

former; then a few inches above the first; next on the pit of the stomach; and, lastly, on the right side, over the region of the liver.

“ The operation was made on my well day. He also gave me a lixivium made of some sort of ashes, to take daily, which I found so excessively nauseous, that after swallowing one dose, I would take no more. I expected my ague fit the next day, but happily it did not recur, and came no more. The whole region of the stomach and abdomen became exceedingly sore and inflamed; nor could I move without turning my whole body for several days. The glands of my groin and axilla on the left side likewise grew sore, inflamed and hard, which extended up the neck, and down the muscles of the thigh and leg to my ankle. This gradually subsided, and the sores, from the cauterizing, dried up, and healed without any application whatever; nor was there any suppuration or discharge worth mentioning. In a few days, I found the anasarca of my legs gradually subside; my stomach diminish; the spleen, before so greatly enlarged, retired to its place under my ribs, and could no longer be felt; my appetite returned, and became ravenous; my strength and flesh daily increased; and, in less than six weeks from the operation, my health was so completely restored, that when I removed to another part of the country, about thirty miles distant, I walked the greater part of the way with my gun in my hand; and I had become more fleshy than at any former period of my life: I had likewise grown in stature three quarters of an inch. In short, the operation was like magic.”

In the next section, the Editors give what is called Medical News. The most interesting paper in this section, is that containing an account of the epidemic malady which afflicted Cadiz, and the surrounding country, for the space of 30 miles, in the autumn of the year 1800, from which we shall give the “Table of the population and mortality of the different cities affected by the pestilence, from the 12th of August to the 1st of November, published in the Barcelona Gazette.

It is remarkable that in this authentic document, no notice is taken of the nitric gas, which has been supposed here to have been successively employed in extinguishing the fever.

Cities.	Population.	Deaths.	Proportion.
Cadiz, —	68.000	16.000*	.235
Ifola de Leon,	32.000	8.000	.25
Port Royal —	10.000	3.000	.3
Chiclana, —	10.000	3.000	.3
Port Sta Maria,	25.000	6.000	.24
St. Lucas, —	18.000	4.000	.22
Rota, —	6.000	1.500	.25
Xeres, —	30.000	8.000	.26
Sevilla, —	80.000	30.000	.375
	279.000	79.500	.285.

* Of these, 4000 belonged to the garrison.

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Titles.

Titles of works published in the course of the last year, with notices of intended publications, conclude the volume.

ART. XIII. *Critical Remarks on many important Passages of Scripture: together with Dissertations upon several Subjects tending to illustrate the Phraseology and Doctrine of the New Testament. By the late Reverend Newcombe Cappe. To which are prefixed, Memoirs of his Life, by the Editor, Catherine Cappe. In Two Volumes. 8vo. 18s. York printed, for Johnson, St. Paul's Church-Yard. 1802.*

AS there is a long account of the author (who is now no more) prefixed to these volumes, we shall begin with that, not only to do him the justice he deserves, but to renew our acquaintance with him, as the writer of some discourses on the Providence and Government of God, reviewed by us, vol. x. p. 23, of which we were induced to speak in terms of great commendation. Mr. C. it seems, was born in the month of February, 1732-3, and was the son of a dissenting minister at Leeds, in Yorkshire; in the year 1743, he was placed under the tuition of Dr. Aikin, the father of the celebrated Mrs. Barbauld, then resident at Kibworth, in Warwickshire: from Kibworth he was removed to Northampton, and was for some time a pupil of Dr. Doddridge; a letter from whom, dated in 1750, bears strong testimony to the excellency of Mr. Cappe's character, and his diligence in his studies. In 1752, he went to Glasgow, where he continued three years, forming acquaintance with many eminent men of the day, particularly Dr. Cullen, Dr. Adam Smith, Dr. Moore, and the late Dr. Black. In the year 1755, he left Glasgow, and was chosen co-pastor, with Mr. Hotham, of the dissenting chapel in St. Saviourgate, York; and, on the death of Mr. H. in 1756, sole pastor, in which situation he ever after remained. His first publication was a Sermon, preached in 1757, on the Victory of Rosbach. This passed through thirteen editions. Mr. Cappe, in 1774, engaged deeply in the controversy that arose, on Mr. Lindsey's resignation of the vicarage of Catterick. His Letters upon this occasion appeared in the York Chronicle*. In 1777,

* Under the signatures of. "a Lover of Good Men," and "Doughty Champion."

Mr. C. published a discourse, preached on the Fast Day, Dec. 1776. This passed through two editions: he afterwards published three more Fast Sermons, preached in 1780, 1781, and 1782. In 1784, he published a Thanksgiving Sermon, on the General Peace; and, in 1795, his discourses on the Providence and Government of God, of which we have before made mention. In the years 1791 and 1793, he had two paralytic seizures, which ever after affected both his walking and his speech. In 1799, he had a third attack; and, on the morning of the 24th of December, 1800, he departed this life. He appears to have been a very worthy and a very good man; and, from anecdotes here related of him, to have possessed, upon some very trying occasions, a strength of mind which does not often fall to the lot of man. One of these anecdotes we cannot forbear transcribing, because it so eminently serves to show the efficacious support to be derived from a firm sense of religion.

“ In the February of 1791, Mr. Cappe’s resignation and fortitude was put to a most severe trial, by the death of his eldest son, Dr. Joseph Cappe; an instance of whose filial piety, has been already mentioned. He had studied medicine in London and Edinburgh, had taken his degree at Leyden, and had fixed his residence in this city a few months before his death. He was a young man of great virtue, peculiarly eminent for accuracy and distinctness of perception, soundness of judgment, and solidity of mind. He possessed extensive knowledge, adorned by a lively imagination; and had been the confidential companion and friend of his honoured father, under the pressure of many a domestic sorrow, in which his brothers and sisters were too young at the time to participate.

“ It fell to the lot of the writer of these Memoirs, to acquaint Mr. Cappe with this most afflictive event. It was in the morning, before he had risen:—“ Leave me a moment,” he said, “ if you please;” and in less than half an hour, he dressed himself, came down stairs, and calling the family as usual to morning prayer, he poured out his soul in the presence of his Maker, in a strain of humble confidence, and of pious resignation, never to be forgotten. He endured on this occasion every thing that the acutest sensibility, and the most ardent affection for the son he had lost, could inflict; yet his fortitude never forsook him: it supported him even to the grave of this beloved son, where he himself performed the funeral service three days after, late in the evening, accompanied only by the necessary attendants. This effort, I would gladly have prevented; “ I received him from God,” was his answer, “ and to him I must resign him.” So composed was his mind after this trying service, and so attentive was he, even in circumstances like these, to the feelings of others, that apprehending my mother, then much in years, might suffer from her anxiety on his account, he sent his clerk to inform her immediately after the whole was over, that he was very well.” P. lxxviii.

Having thus given a sketch, both of the history and the character of Mr. Cappe, we shall proceed to the work itself; with regard to which, if we give the author credit for sincerity, we must honestly confess it is all we can fairly allow him. His learning indeed we shall not dispute, though we are not sure that we can form a just estimate of it from the work before us; many points being so handled, as to leave us room to doubt, whether some of our best and ablest commentators had been consulted as they should have been; and yet this is a merit, assumed in the Preface in rather strong terms. In fact, we differ greatly from Mr. Cappe, in most of his theological opinions; and, as we proceeded in our examination of this work, have really been sorry to see such strong marks of prejudice, in the writings of a man, whom we will not deny to have been as earnest and sincere in his critical researches, as his editor is willing to represent him. We shall scarcely be expected to give many or large extracts from a work, replete with what we most thoroughly conceive to be unsound divinity; but, in vindication of what we thus assert, we shall notice some passages, which we think must serve to prove the author, either not well read upon the points he discusses, or not very candid in suppressing opinions so decidedly against him, and of such unquestionable authority in the field of criticism.

Before we proceed, however, to a selection of such passages and remarks as we propose to make the subject of our animadversions, we shall present the reader with a summary of the contents of each volume. Volume the first, then, contains, besides a Dedication to Mr. Lindsey, a Preface, and the Life of the Author, (all from the pen of the editor, Mrs. Cappe) a Paraphrase of the Proem of St. John's Gospel, with Notes, and Reflections; a pretty long Treatise on the Terms "*Kingdom of Heaven*," "*of God*," and "*of Christ*," as used in Scripture, with some General Reflections at the end; a critical examination of the Discourse of Jesus with Nicodemus, John iii. Remarks on Philippians ii. 6—12, or "*Christ in the Form of God*;" a Paraphrase and Exposition of John v. 16, to the End; and a Commentary on the Sixth Chapter of John. In Volume the second, we have an Exposition of the *Lord's Prayer*, an Explication of the History of the *Temptation of Christ*; a Dissertation on *Baptism*; John's Address to those who came to be baptized, and his Exhortation; Reflections on the Mission of *John the Baptist*, of his prophetic Character, and of the peculiar Importance to the People of the Jews; of the Arguments in Favour of Christ, drawn from Prophecy; a Discourse on Matth. v. 17—20; Idea of *Judaism*, in Two Parts; on the Interest of distant Churches in the Visitation of *Jerusalem* and *Judea*, and of the Propriety of

of mentioning this Visitation in the apostolical Epistles to distant Churches; Paraphrase on 1 Theff. iv. 13, to the End; and chap. v. 1—12; on *the future Life of Man*; on the Phrase "*Name of Christ*;" with a string of *Christian Principles*, as they are called, deduced from scripture, for the purpose of assisting in the right interpretation of it, and of promoting a steady and enlightened faith. Indexes are added.

Such are the contents of these two posthumous volumes. It will be seen at one view, that they all have a reference to points very much in dispute between the Trinitarian and Unitarian parties, Mr. Cappe himself being decidedly on the side of the latter. There is nothing very new in his method of interpretation; the plainest passages, relating to the divinity and pre-existence of Christ, are resolved into figures of speech; the Christian atonement and sacrifice entirely kept out of sight, not being so much as even hinted at, in the way of objection, or otherwise. Here also we cannot forbear making this general remark upon the volumes before us, that, though great pains are taken to set aside every Trinitarian doctrine (so great pains indeed, sometimes, as to prove it to have been a task of consummate difficulty) yet every Trinitarian construction of the passages in question is passed over without the slightest notice: thus, even in the discussion of the term and title $\delta \Lambda\delta\omicron\varsigma$, not a word is said of the use of this term, either among the philosophers, or under the Jewish dispensation; though the application of it to Christ, by St. John, is undoubtedly much illustrated by a reference to both. This is surely uncandid criticism; because any person, unacquainted with the singular importance of this title, as it occurs both in the writings of the ancient philosophers and the Jews, might be disposed to receive it as a figurative expression, of no more particular meaning than the other terms mentioned by Mr. Cappe, as "*the way*," "*the truth*," "*the bread*," &c. whereas it certainly stands upon a very different footing.

We shall now proceed regularly to notice such things as have struck us more particularly in our perusal of these volumes: a few only indeed of such remarks as we should be disposed to make can be brought within the limits we usually assign to such works: and, first, Mr. Cappe's notes on $\epsilon\nu \alpha\rho\chi\eta\tilde{\nu}$, as it occurs in the Proem of John's Gospel, seem to us very inadequate to prove, that in that passage it does not mean *from everlasting*. He would have it to refer to "*the beginning*" of Christ's *ministry*; but, as one prejudice is as good as another, surely those who believe in Christ's pre-existence have good authority on their side to support them in a different construction of $\epsilon\nu \alpha\rho\chi\eta\tilde{\nu}$. Prov. viii. 23, is thus rendered by the LXX.

πρὸ τῆς Αἰῶνος ἰθεμελίωσέ με, ἐν ἀρχῇ, πρὸ τῆς τῆν Γῆν ποιῆσαι. Compare John xvii. 5, πρὸ τῆς τὸν κόσμον εἶναι, a remarkable confirmation of what the former passage seems to imply, had not the Socinians found strange means to elude the force of it. In Micah v. 2, we have in the LXX. καὶ ἔξοδοι αὐτῆς ἀπ' ἀρχῆς, ἐξ ἡμερῶν αἰῶνος; and in Habakkuk i. 12, Οἶκι σὺ ἀπ' ἀρχῆς Κύριε ὁ Θεὸς, ὁ ἅγιός με; surely Mr. Cappe would not deny, that God the Father existed ἐν ἀρχῇ, πρὸ τῆς τῆν Γῆν ποιῆσαι. This last cited passage from Habakkuk contradicts an assertion of Mr. Cappe's, that the term ἀρχῆ is never to be referred to the creation, unless accompanied with some addition manifestly pointing out such a reference. Mr. Cappe does not scruple to cite 2 John, 6, 7, upon this occasion; in which occurs that expression, so fatal surely to the Unitarian doctrine, of Jesus "coming in the flesh."

"In him was life."—"In or by him," says Mr. Cappe, "as the teacher or revealer of it." A great many passages are cited, to justify the interpretation; but it is odd enough, that of all the passages that could serve to illustrate it, John v. 26, is omitted.

"That cometh into the world," p. 50. "Κόσμος, world." "It was the Jewish world, in which Christ exercised his ministry. This is dogmatical, considering the various senses of the word Κόσμος; and, instead of τὰ ἴδια being exegetical of it, as Mr. C. would insinuate, it seems quite the contrary: τὰ ἴδια may relate to the Jews; but why then inserted, if Κόσμος would imply the same? "He came into the world, and the world was made by him;" and his coming into the world was not without discrimination, for he particularly came εἰς τὰ ἴδια, to his own, to the Jews, to whom he was promised.

Δι' αὐτῆς ἐγένετο, Mr. Cappe renders as other Socinians do, Διὰ, "on account of." It is needless to enter into an argument which has so repeatedly engaged the attention of the most able commentators.

Mr. Cappe's note on the term ἐγένετο, p. 86, shows plainly, as we conceive, to what shifts the Antitrinitarians are sometimes driven. Ὁ Λόγος σὰρξ ἐγένετο, "the word was flesh," is the most natural and obvious meaning of the term: it might, however, be rendered *was made*, in the same sense as Gal. iv. 4, "made of a woman," and in Rom. i. 3, "made of the seed of David, i. e. born. The word was born a feeble mortal: he was a man, born of a woman; nothing different in his nature from the rest of the human race." But what other man was ever described as "being made flesh," as "coming in the flesh," or even being "made of a woman?"

man?" Bishop Horsley, in his admirable Letters to Dr. Priestley, has surely and sufficiently shown, that these expressions can only allude to the incarnation of a pre-existent being.

At pp. 203, 226, Mr. Cappe affirms, that "to enter into the kingdom of Heaven" is never applied by the Evangelists, or our Saviour, to signify the recompence of a life to come; and this is asserted, in both instances, with very little qualification. It is odd enough, that the passage he chiefly rests upon is Matth. vii. 21, upon which his old tutor, the excellent Dr. Doddridge, has a note, which expressly begins, "Here the kingdom of Heaven *must* signify that of glory above." Whitby also cites the very same passage, to prove that "the kingdom of Heaven" sometimes unquestionably signifies "that heavenly kingdom, in which all pious persons shall enjoy endless felicity with God, as their reward in Heaven." See his note on Matth. iii. 2. Grotius's note on Matth. vii. 21, is also singular. After citing several fathers, he concludes, "Hi omnes illud εἰσελεύσεται εἰς τὴν βασιλείαν τῶν ἑρανῶν, de *Æternā felicitate* interpretantur." His note also on Matthew v. 20, may be consulted, to show that sometimes the expression βασιλεία τῶν ἑρανῶν cannot be understood otherwise, with any propriety, than as standing "pro *præmiis æternis*." Now, against the opinion of such expositors, Mr. Cappe's mere assertion should surely be received with some caution; especially when the whole Socinian cause depends upon the reception of their figurative interpretations of Scripture; and the very strong expressions of the learned commentators we have referred to, are in no manner noticed by Mr. Cappe.

P. 220. Mr. Cappe is for considering v. 13, John chap. iii. as "manifestly parenthetic," and inserted by the Evangelist; but surely it is strangely inserted in the sense Mr. C. infers, that is, as alluding to our Lord's ascension as a thing past, when in the very next verse, according to Mr. C.'s own interpretation also, our Saviour's ascension is alluded to as a thing future. Mr. Cappe makes our Saviour's discourse terminate at v. 15, and considers v. 16, &c. as the words of the Evangelist. In this he agrees with Erasmus, whose emendation Dr. Doddridge calls "a very arbitrary criticism," and wholly destructive of the beauty and energy of the admonition our Lord gives to Nicodemus." See also Beza in loco.

The expression of Christ's being "in the form of God," Mr. C. interprets in a manner perfectly consonant to the previous interpretations of other Socinian writers. ἴσος τῷ Θεῷ, John v. 18, Mr. C. renders *like to God*, and wholly objects to the term "equal;" but the force of the term ἴσος, in this passage, is shown by the other offence taken by the Jews, namely, that

that our Saviour called God ἰδιον πατέρα, his *proper* or *peculiar* Father; see Wells and Whitby. The latter, it is true, admits ἴσα Θεῷ, Philip ii. 6, to be *as* God; but he does not allow that it gives any advantage to the Socinians; vid. in loc. The *peculiar* paternity expressed by the terms ἰδιον πατέρα, Mr. C. himself admits, p. 316, though, as usual, he explains it so as not to give it the force we contend for. Mr. C. has an argument, pp. 236, 237, on the phrase of “*being in the fashion of a man,*” which seems as indefensible as those he urges to support his interpretation of the expression above; he remarks that the word ἄνθρωπος sometimes signifies a mean man, or man of low degree; and is so applied by the LXX. to render a Jewish term of the same import. He therefore thinks it means such in Philip. ii. 8; he supports his observation, by referring us to Grotius on John xix. 5, and to the passage in Acts ii. 22, when Peter meaning to speak, *not* of the *humiliation*, but of the *dignity* of Christ, uses another term, namely, ἄνδρα; we shall only remark upon this occasion, that the reference to Grotius seems to us of no moment, for he does not appear to intend to explain particularly the term ἄνθρωπος, in the note referred to; his observation is [ἴδε ὁ ἄνθρωπος] “*videte ejus miseriam et quam ridiculum sit in ipso crimen regni affectati,*” which, surely, considering that he had just been scourged, had then on his head the crown of thorns, and on his back the purple robe of derision, may well be thought to refer to those circumstances, and not to be meant as a particular gloss upon the word ἄνθρωπος. As to St. Peter’s use of the term ἄνδρα, in preference to ἄνθρωπον, Acts ii. 22, we can only say that it appears to us, that if St. Peter knew of this distinction in the terms, St. Paul did not, else he would scarcely have applied the latter to Christ, in that remarkable passage, 1 Cor. xv. 47, where surely he meant, if any where, to express the *dignity*, and *not* the *humiliation* of Christ.

We could make many more remarks upon Mr. C.’s criticisms, did our limits admit of it, or did we think it of importance. No doubt these volumes will be read, and admired, and trusted to, by those whose theological notions already agree with those of Mr. Cappe; but as we see no cause for alarm as to the stability of the contrary opinions among those who have been rightly instructed, we have only held it to be our duty to show, that we think Mr. C. upon some highly important points, a very incompetent or a very prejudiced commentator.

We shall conclude with a brief account of some of the doctrines enforced in the several treatises that occupy the second volume. Mr. C.’s exposition of the Lord’s Prayer is meant to prove, that it was not designed for Christians in general, but only for Christ’s immediate Apostles, and had reference to
their

their mission. Mr. C. calls this an opinion likely to be received as "*altogether novel*;" but Whitby, on Matt. vi. shows it to have been a subject of dispute, in times long past. In p. 72, Mr. C. is very violent against the Trinitarians. We can scarcely conceive that any person, at all acquainted with the characters of some of the ablest supporters of that doctrine, either as good men or learned men, will conceive them to have been guilty of *gross absurdities*, and *fictions perfectly groundless*, upon Mr. Cappe's mere assertion. From p. 80, it appears that Mr. C. gave no credence to the doctrine of evil spirits. Mr. Cappe's dissertation on Baptism, is evidently a most laboured endeavour to get rid of the strong evidence in behalf of the Trinity, to be deduced from the form of Baptism. In pp. 278, 280, Mr. C. expresses himself strongly against the notions of a general judgment on an appointed day, and of the return of Christ to this earth. The dissertation on the future life of man, is very dull and heavy. Mr. C.'s criticisms continually turn upon the particles, which may always create great confusion, if some are determined to make those disjunctive, when the context evidently points them out as conjunctive. To the *Christian principles deduced from Scripture*, with which Mr. C. concludes his work, we most sincerely hope no person will trust, without a careful, and unbiassed examination; so far from being able to allow that they are fairly deducible from Scripture, we are entirely persuaded, in many instances, that the Scripture expressly contradicts them.

Having felt ourselves obliged to make so free with Mr. Cappe's critical labours, we shall the more gladly conclude with a specimen of his style, which will certainly do him credit.

"When our Lord declared, that before the destruction of Jerusalem, the gospel of the kingdom should be preached among *all nations*; the circumstances of the times were such, as to give no sort of probability to that declaration; according to human views, and the natural tendency of things, there was no likelihood that it should ever pass the confines of Judea; the more probable event was, that long before the end of that age, this light of life would have been totally extinguished. Such was the mutual aversion of Jews and Gentiles, such the peculiar prejudices of both; such the nature of the gospel, so opposite to the prevailing habits, worldly interests, and religious systems of the times: so few, and feeble, and obscure its preachers and its advocates, and so strong their conviction of the irremissible obligation they lay under in the face of every danger to profess and practise it; and at the same time so numerous, so powerful, so eminent those who would certainly become its adversaries, and in all probability so violent and obstinate the enmity they would take up against it, that Judea, which had been its birth place, was likely very soon to have been its grave. In the circumstances of the gospel *now*, there are no such reasons to apprehend
it

its extinction or confinement. The increasing facility and extent of human intercourse, the growing comprehension of the human understanding; the improving liberality of human sentiments; the wide distribution of the gospel records; the acknowledged excellence of the gospel morality; the advancing separation of the corruptions that had been intermingled with it from the truth as it is in Jesus; the debates that have arisen concerning its evidences and its doctrines, which have been the means of placing them in the clearest light, and fixing them upon their true foundation; all these things conspire to suggest and to support the assured hope that the gates of death *never* shall prevail against the word of Jesus. But though in the present circumstances of the gospel, there were nothing to suggest and support such hope, though in human views, all things conspired to discourage it, yet still the arm of God is equal to the protection and growth of the plant which his own right hand hath planted. From a grain of mustard seed, amidst circumstances the most discouraging, and against the most violent opposition, he raised it to that mighty tree, that now overshadows so large a portion of the earth. Amidst the corruptions under which for ages it lay buried and almost extinct, he preserved the pure doctrine of the gospel, and has from time to time been extricating it more and more from the foreign intermixtures that debased it. Let what has been done to preserve and to diffuse it, encourage the reviving hope, that it is not yet arrived near the limit either of its duration or extent. There are not, there cannot be any greater difficulties in the way of its continuance and its progress, than it had to struggle with from the first outset of its course: and if there were, still we might rely upon the already complete accomplishment of *some* predictions relating to its fortunes and its fates, as the earnest that *all* will be accomplished. Upon the *partial* accomplishment which the prophecy "that the gates of death shall not prevail against it," has received, in its survival of many dangers, and its existence in very hopeful circumstances at the end of almost two thousand years, we may rely as an earnest, that his prediction shall be *completely* verified. Neither the weaknesses nor the mortality of its advocates and friends; neither the power nor the perpetual succession of its enemies and opposers; neither the sarcasms, nor the persecutions, nor the arguments of avowed unbelievers; neither the follies, nor the errors, nor the vices of professed Christians: no changes or revolutions either of the moral, the civil, or the natural world shall overthrow it: for "though the heaven and the earth should pass away, the words of Christ shall never pass away." The gospel will live for ever: we have the pleasing hope, intermingled with the awful prospect, that it will not only guide and cheer the successive generations of mankind, but that it will acquit or condemn us in another and everlasting world, when the successive generations of this present world shall have ceased." P. 126.

Thus then we take our leave of an author, whom in some instances we cannot commend, but whom we willingly believe to have been possessed of every good disposition, compatible with a full determination to bend the word of God to his own reason, rather than submit his reason to that divine revelation.

ART. XIV. *Ornithological Dictionary; or, Alphabetical Synopsis of British Birds.* By George Montagu, F. L. S. In Two Volumes, 8vo. 16s. White. 1802.

EVERY rational attempt to facilitate the approaches to science must deserve the commendation of well-judging minds: nor can we imagine any work formed with better promise of effecting what it attempts, than the Dictionary now in our hands. To excite a general curiosity respecting Natural History, we must begin by creating an interest for the objects immediately surrounding us. While, therefore, we rejoice that a compilation like the present has been formed for Ornithology, we must add a wish, that similar Dictionaries may be compiled referring to the other principal classes of nature. A very sensible part of the present author's plan, is to insert the popular and provincial names of birds, as well as those which are sanctioned by the use of science: referring from the common name to the scientific, for the synonyms and description of the bird. One primary obstacle is hereby removed from the enquiries of those who are only beginning to study ornithology; that though the name of an object before them be given by an ignorant informer, still it may serve as a clue to the correct and regular knowledge of it. To remove difficulties is to encourage curiosity, and when once the beginnings are made, enquiries may be pursued to any extent.

The plan of this Dictionary is to give the characteristic distinctions of each genus; with references to all English works of credit on the subject, and to some authors in other languages. The other birds belonging to the same genus are described separately, with references also to works in which they are to be found. As a specimen, we shall subjoin the account of a genus very uncommon in this country, but found occasionally, so as to entitle it to a place in such a compilation.

“ BEE-EATER. A genus of birds, the characters of which are,
Bill quadrangular, a little incurvated, sharp-pointed.
Nostrils small, placed near the base.
Tongue slender, in some species fringed at the end.
Toes three forward, one backward; the outer toe somewhat connected with the middle one.

“ BEE-EATER-COMMON.

Merops apiaster. *Lin. Syst.* i. p. 182. 1. *Gmel. Syst.* i. p. 460.
Raii Syn. p. 49. 3. *Will.* p. 110. 10. *Ind. Orn.* i. p. 269. 1.
Bris. iv. p. 532.—*Ib.* 8vo. ii. p. 194.
Le Guépier. *Bris.* vi. p. 430. t. 23.

“ Bee-

“ Bee-eater. *Will. Angl.* p. 147. *Albin.* ii. t. 44. *Lath. Syn.* ii. p. 667. 5.—*1b. Sup.* p. 119. *Lin. Transf.* iii. p. 333.

“ The Common Bee-eater is the only one, out of twenty-three known species, that has ever made its appearance in England.

“ As we never had an opportunity of examining more than one which was killed in this country, which varied but little from the description given by Latham in his *General Synopsis*, we shall take the liberty of borrowing it from that author.

“ It measures from bill to tail ten inches. The bill is an inch and three quarters in length, and black; the base of the upper mandible covered with dirty-white feathers; the irides are red; the forehead is of a blue green colour, behind it green; the top of the head chestnut, tinged with green; hind-head and upper part of the neck chestnut, growing paler towards the back; from the bill to the hind-head is a black stripe, passing through the eyes; the back and scapulars are very pale yellow, tinged with both chestnut and green; rump and upper-tail coverts blue-green, with a yellow tinge; the throat is yellow; the under part of the body blue-green, growing paler towards the belly; the lesser wing coverts are dull green; the quills, for the most part, sea-green without, and many of the inner ones rufous; the first very short, the second longest of all; the tail is wedge-shaped, and consists of twelve feathers, the shafts of which are brown above, and whitish beneath; the two middle feathers are sea-green with a shade of rufous; the rest the same, but margined with cinereous within; the two middle feathers exceed the outer ones by three quarters of an inch; the legs are of a reddish brown, claws reddish black.

“ This bird does not appear to have been noticed in England till within these few years. In the third volume of the *Linnean Transactions* an account is given of one of this species having been shot (for the first time in Great Britain) in July 1794, near Mattishall in the county of Norfolk; which specimen was exhibited before the Linnean Society. A flight of about twenty was seen in June; and the same flight probably (much diminished in number) was seen passing over the same spot in October following. Since the above period, we have been credibly informed more than one have been killed in England.

“ The *Merops apiaster* is an inhabitant of various parts of the European continent. They are not uncommon in the south of France, and in Italy, as well as in the islands of the Mediterranean. It has also been seen in Germany, and in Sweden, but no where so plentiful as in the southern parts of Russia, particularly about the rivers Don and Wolga, in the banks of which they build their nests, perforating holes to the depth of half a foot for that purpose. Are said to be gregarious as well in the breeding season as in their migrations, excavating the clayey banks so near to each other as to appear like a *honeycomb*. In the autumn they migrate in large flocks to the more southern latitudes.

“ These birds appear in small flocks at Gibraltar in March, but are said to remain there only a few hours. The nest is composed of moss; the eggs are six or seven in number, perfectly white, about the size of those of a Stare. Its name has doubtless been taken from that insect

of which it is partially fond; but it also feeds on most winged insects, which it takes on wing, like the Swallow."

As a second specimen, we may give the European Goat-sucker, a genus more common, but in several respects remarkable.

“ GOATSUCKER-EUROPEAN.

Caprimulgus Europæus. *Lin. Syst.* i. p. 346. t. *Gmel. Syst.* ii. p. 1027. *Raii. Syn.* p. 26. A. 1. *Will.* p. 70. t. 14. *Ind.*

Orn. ii. p. 584. 5. *Bris.* ii. p. 470. 1. t. 44.—*Ib.* 8vo. i. p. 289.

L'Engoulerent. *Buff.* vi. p. 512.

Nocturnal Goat-sucker. *Br. Zool.* ii. No. 173. t. 59.—*Ib.* fol. 97. t. R. 1.

European Goat-sucker. *Arch. Zool.* ii. p. 437. A. *Will. Angl.* p. 107. *Albin.* i. t. 10. *Borlasi. Cornov.* t. 24. f. 13. *White*

Selb. p. 62. 94. *Lath. Syn.* iv. p. 593. 5.—*Ib. Sup.* p. 194.

Lewin, Br. Birds, iii. t. 127. *Pull. Cat. Dorset.* p. 13. *Wals.*

Syn. ii. t. 255. *Don. Br. Birds,* iii. t. 67.

PROVINCIAL.

Night-hawk. Dorr-hawk. Churn-owl. Goat-owl. Wheel-bird. Night-jarr.

“ This species weighs between two and three ounces; length full ten inches.

“ The bill is dusky and weak; mouth excessive wide; eyes very large; irides dusky.

“ The plumage is beautifully diversified with black, brown, ferruginous, and white, sprinkled and dashed with cinereous; the under parts are ferruginous brown, with numerous undulated transverse lines; the legs are very short, scaly, and feathered below the knee; the claw of the middle toe ferrated on the inner edge.

“ The male has a large oval spot of white on the inner web of the three first quill-feathers, and at the end of the two outmost tail-feathers.

“ The female wants the white spots on the wings and tail; in other respects is like the male.

“ With us this bird is only a summer visitant, appearing about the middle of May, and departing again the latter end of September or beginning of October. It is the only species found in Europe out of nineteen or twenty enumerated by different authors.

“ It makes no nest, but lays two eggs on the bare ground amongst fern, heath, or long grass, sometimes in woods or furze; but at all times contiguous to woods, where it chiefly conceals itself by day. The eggs are larger than those of a Blackbird, of an oblong oval, whitish, elegantly marbled with light brown and ash-colour. It generally sits on the ground, but if disturbed frequently perches on the limb of a tree, most commonly lengthwise, not across, as is usual with most birds.

“ In the dusk of the evening it begins its flight in pursuit of the larger insects, particularly the Scarabæus Melolontha and Solstitialis, which rise from their earthly abode about that time. Is also fond of the

the

the large bodied moths; but few winged insects escape its wide-extended mouth.

“ It makes a singular noise, like the sound of a large spinning wheel, and which it is observed to utter perched, with the head lowermost; besides which it emits a sharp squeak, repeated as it flies.

“ The Goatsucker is most plentiful in the wild tracts of uncultivated land, interspersed with rocks and wood. We have seen in Scotland eight or ten on wing together in the dusk of the evening, skimming over the surface of the ground in all directions, like the Swallow, in pursuit of insects.”

We might object, in some places, a carelessness of language, and such odd oversights, as spelling Dr. Jenner's name with a G, throughout the Introduction; but there is so much merit in the compilation at large, that we wish not to dwell on inferior blemishes. In the Introduction, the author has collected some general observations on birds, which could not so properly be placed in the alphabetical arrangement of the book. Among these, several remarks and facts will be found well worthy of attention. The reader also will be pleased to know, that Mr. Montagu pledges his own personal observation for the principal contents of his work, which, he tells us, “ has been compiled from the notes of twenty years search and attention.”

BRITISH CATALOGUE.

POETRY.

ART. 15. *Tales of Superstition and Chivalry.* 12mo. 144 pp. 4s.
Vernor and Hood. 1802.

This beautiful little book belongs, as its title implies, to the family of Tales of Wonder. It is printed without a name; but, if we are not misinformed, it is the production of Miss Bannerman, already known for poetical talents. The Tales abound with fancy; but it is fancy perverted to the purpose of raising only horror, and raising it by præternatural agency. This uniformity has an effect not pleasing to those, who have not learnt to accommodate their taste to a transient fashion; and we, who can see through the disguise the marks of talent formed for better things, cannot but regret that the volume is not of a more miscellaneous kind. Its contents are ten Tales, illustrated by
three

three plates; the third of which, prefixed to "the Murcian Cavalier," is not without elegance. The following almost regular Sonnet, is placed at the beginning, under the title of

" PROLOGUE.

Turn from the path; if search of gay delight
Lead thy vain footsteps back to ages past!
Frail are the blighted flowers, and thinly cast
O'er the dim regions of monastic night.

Yet in their cavern'd, dark recesses, dwells
The long lost Spirit of forgotten times,
Whose voice prophetic reach'd to distant climes
And rul'd the nations from his witch'd cells;

That voice is hush'd!—But still, in Fancy's ear,
Its first unmeasur'd melodies resound!
Blending with terrors wild, and legends drear,
The charmed melody of mystic sound,
That rous'd, embodied, to the eye of Fear,
Th' unearthly habitants of faery ground."

The measure used in most of the Tales is of the ballad kind, and an imitation of ancient simplicity seems every where to be intended. As the effect of such narratives arises from the whole context, we shall not attempt to give a partial specimen; but, recommending the book to those who love to shudder o'er the midnight fire, we advise the author to make a livelier and a better use of a fancy stored with images.

ART. 16. *The Infidel and Christian Philosophers; or the last Hours of Voltaire and Addison contrasted. A Poem.* 4to. 1s. Hull printed; Vernor and Hood, London. 1802.

The intention of this little Poem is so excellent, that it is with regret we find ourselves obliged to qualify our approbation, by saying that the execution is far inferior to the design. It is founded on the dreadful account, given by the Abbé Barruel, and confirmed by Mr. de Luc, of the dying horrors of Voltaire, compared with the calm and pious death of Addison; who, in a neat vignette, in the title-page, is represented as in his bed, grasping the hand of Lord Warwick, and saying to him those memorable words, "Behold how a Christian can die!" It is a pity that some skill and taste in versification should be wanting to give effect to so useful a contrast. We shall cite the best verses we can find, though we fear they will not recommend the Poem.

" See where, upon yon couch serenely laid,
The Christian hero rests his drooping head!
Tho' racking pains his frame unceasing tear,
A placid smile his languid features wear:
Mark where RELIGION near him takes her stand,
And waves the olive sceptre in her hand!
His bed of sickness she with roses strews,
Illumes his prospects, elevates his views;
Bids scenes of soul-enchanting pleasures rise:
And while yet breathing wafts him to the skies!

'Tis she that takes away (what sin first gave)
 The sting from Death, and vict'ry from the Grave.
 Tho' o'er his breast that shaft the spectre shakes,
 At sight of which the harden'd sinner quakes,
 To his firm soul, unaw'd by guilty fears,
 No frightful shape the ghastly phantom wears;
 He deems that stroke which human life destroys,
 The welcome passport to celestial joys." P. 15.

ART. 17. *Poems.* By J. Bidlake, A. B. Chaplain to his Royal Highness the Duke of Clarence, &c. No. 2. 12mo. 1s. Murray and Highley, Fleet-street. 1803.

N. B. No. 1. contains Youth, a Poem, lately published.

The unfortunate persuasion that he is a poet, is perpetually bringing this gentleman before the public. If he would judge of the validity of this opinion, let him compare his own *Elegy*, entitled the *Penitent*, p. 39 of this book, with Mrs. Opie's beautiful Poem, cited in our 20th volume, p. 553. The subject is the same; but, in the one, all is delicacy, and pathos that thrills to the very soul; just thoughts, expressed with elegance and vigour: here, alas, all is flat, and mean, and inefficient; thoughts that ought to be pathetic, degraded by nerveless language. The idea of publishing a collection of original poems in numbers is rather new. Youth, which we noticed in our preceding volume, p. 75, was, it seems, the first number, and the second is now before us. As we have neither knowledge of the author, nor undoubtedly the smallest hostility towards him, we will take the least exceptionable specimen we can find; which is the opening of the Poem to Evening.

“ Peace-breathing Evening! studious pow'r!
 Oft let me court thy shadowy hour!
 Note thee o'er daisied meadows tread,
 With pensive step; or on the bed
 Of violets blue or cowslips gay,
 Taking thy flow and lingring way,
 While not a blade of tenderest green,
 On dusky hills or vales between,
 E'er shrinks beneath thy printless feet,
 While soft thy blush! thy breaching sweet!”

Is it very good policy in Mr. Bidlake, who is probably expected to inculcate taste and teach versification, as master of a grammar school, to suffer his own attempts to be so perfectly within the reach of parents and scholars, as to be sold in shilling numbers? We answer clearly in the negative. Yet, that the author has his scholars in his eye, is plain from the concluding couplet in this number, which, not having the smallest approach towards poetry, could only be inserted for the sake of the instruction it conveys.

“ Thus youth in life's smooth stream is ill aware,
 That every joy may secret anguish bring.”

ART. 18. *Poems on various Subjects.* By Thomas Dermody. 12mo. 206 pp. 4s. 6d. Hatchard. 1802.

We had occasion to * notice, with approbation, a former collection of poems by this writer. Since the publication now before us made its appearance, he has paid the debt to nature. Undoubtedly he was a young man of real genius; but, if the pieces in this volume were composed at a later period than those in the former publication, it does not appear to us that his taste had much improved during the interval. The chief poems in this collection had, as he informs us, received the warmest applause from some distinguished literary characters; and we admit them to display a power of fancy far above that of ordinary men. Yet, in our opinion, they have been praised in too extravagant and unqualified terms: for, though many passages show strong conception, it is overlaid (if we may use the expression) by an affected and pompous phraseology; and the reader will seldom, in this volume, be gratified by the strains of pure nature, or simple sublimity. The poem, as we understand, most admired is that which the writer has termed an Extravaganza. Notwithstanding the merit of fancy, which it certainly possesses, the quaintness of language, and the profusion of laboured epithets throughout, disgust us more than the writer's originality, in some of the thoughts, strikes or pleases us. But as perhaps no two readers of poetry *precisely* agree in taste, we will extract some stanzas from the last-mentioned poem, in order that every one may judge for himself. The following passage, which is part of a description of the Sylphs, Gnomes, &c. supposed to be given to the poet by one of their number, will afford a fair specimen of his manner in this poem; which, we should observe, is professedly written in an antiquated style and language.

“Should’ring the beach, when angry billows rave,
Some in the bitter blast for plunder yell,
And plunge the drowning wight beneath the wave;
Some in the dire volcano love to dwell,
Oft laying cities waste with fury fell;
Some torture the designing, murd’rous knave,
His palsied nerves with stony glare awake,
And round his pillow sulphurous torches shake.

Some, when the night-dog bays the whistling wind,
(Boding sure ill,) and strange, sad voices shriek,
When the lone pilgrim often looks behind,
And the blood freezes in his ghastful cheek,
Gigantic rising, from Day’s durance break,
Incest, or rape, or parricide, to find;
Then, salvage, tear his breast with scorpion-whip,
Or hurl the caitiff down the craggy steep.

* Vol. xvii. p. 79.

Some dapper imps and swart, the mine attend,
 And thrid, with agile step, its glist'ring maze;
 'The gnarled oak some from the mountain rend,
 And, ere cock-crowing, in the valley place;
 Some, in one night, a flinty fabric raise,
 And to its base, the next, its turrets bend;
 While some, the dol'rous servants of despair,
 With headless steeds the car of death prepare.

Four skeletons the coal-black coursers stride;
 With flamy fingers four direct the way;
 A winding-sheet so white, distended wide,
 Dabbled in blood, the coffin doth array:
 Four hideous urchins at each corner play,
 And, in quaint gambol, shift from side to side;
 Meanwhile, the thrice-repeated groan severe
 Smites the expiring sinner's closing ear."

The *Pleasures of Poetry* and *The Enthusiast* are poems of a similar character, and nearly equal merit with *The Extravaganza*. In all the three poems the epithets are much too numerous, and, though sometimes original and expressive, often far-fetched and extravagant. The *Tale of Aribert and Angela* did not admit of much ornament; and this is, on the whole, the most unexceptionable of the longer poems. Some spirited lines on Sir James Burges's Richard the First appear at p. 154. The sonnets and other short compositions are, in general, neat, and often of considerable merit.

NOVELS.

ART. 19. *Canterbury Tales. Volume IV. By Harriet Lee. 8vo.*
 8s. Robinsons. 1801.

The third volume of these Tales was noticed by us in our 14th vol. p. 431. The names of Sophia and Harriet Lee were annexed to that portion of the work; this performance is by Harriet Lee alone. This volume contains two Tales, namely, the German's Tale, and the Scotfman's Tale. They are entitled to the same commendation which we bestowed on the preceding, namely, that they display good sense, sound morality, and elegant composition. We hope to have more of these Tales.

ART. 20. *Home. A Novel. In Five Volumes. 12mo. 1l. 6s.*
 Mawman. 1802.

There is a great deal to praise in this performance, and but little to object. The sentiments are good, the moral excellent, the language elegant. But the tale is tedious and unnecessarily protracted, and the interest for the last two volumes hardly kept awake. Nevertheless, we should be well pleased if such publications more frequently came before us, being far, very far superior to the licentious trumpery, or the extravagant fooleries, of the French and German presses.

ART.

ART. 21. *The Peasant of Ardenne Forest. A Novel. In Four Volumes. By Mrs. Parsons. 2cs. Hurst, &c. 1801.*

We have heard from persons addicted to the reading of such books as these, that the very life of a Novel is *incident*, various and endless incident. This, then, is a very lively Novel; for incidents, not a little wonderful, are crowded into almost every page. Whether they be quite natural and probable, we will not stay to enquire. One incident, occurring in vol. ii. p. 281, cannot indeed be called unnatural, or very improbable; yet we think it might have been dispensed with, from the pen of a female. But, doubtless, the fair author knows more exactly than we do, what sort of adventures best agree with the taste of the generality of her readers. The characters are sufficiently *discriminated*; which is a considerable merit in novel-writing. Some of them are coloured beyond nature; as that of Eleanora, and of young Douglas; the former is monstrously wicked, and the other is marvellously weak, in his unextinguishable attachment to her. The two principal characters are well supported, till we come to the winding-up of the tale; and few readers, we think, will be satisfied with the final arrangement of their fortunes.

MEDICINE.

ART. 22. *Dissertations on White Swelling of the Joints, and [on] the Doctrine of Inflammation. By John Herdman, M. D. Fellow of the Royal College of Surgeons, Edinburgh. 8vo. 279 pp. 5s. Johnson. 1802.*

After the ample detail of Mr. Russell's observations and practice relative to this disease, given in a late number of our Review*, it will not be necessary for us to be so particular, as we otherwise might have been, in our examination of the present work; the object of which is, to show that "white swelling neither depends on a phlogistic diathesis, nor on any thing requiring antiphlogistic regimen, and antiphlogistic practice." In doing this, the author takes occasion to refute Mr. Benjamin Bell's doctrine of a *rheumatic* species of white swelling.

Considering that white swelling is a scrofulous affection, that all the causes which induce it are of a debilitating nature, and that the whole condition of the patient exhibits indubitable marks of deficient action, this author condemns a spare diet, with the employment of cathartics and bleeding, whether general or topical, in this disease; a practice which (he asserts) has almost uniformly failed. He therefore proposes to depart from the ordinary plan, and to resort to an opposite mode of treatment, to strengthen the constitution by a generous diet and tonic medicines, and to stimulate the diseased joint by poultices of boiled chamomile flowers, applied as hot as the skin will

* Brit. Crit. Vol. xx. p. 500.

bear, by friction, by mercurial inunction, by blisters or irritating plasters, and, lastly, by caustic issues. In case of suppuration, he would leave the abscess to burst of itself, judging it highly inexpedient to make an incision; and he would not proceed to amputation, until every possible chance had been given for the formation of an anchylosis.

On some of these points, he will doubtless have a large portion of medical and chirurgical practitioners coinciding with him; but we imagine, that few of the profession will approve of his absolute rejection of evacuating remedies. A very low diet is not to be recommended, and strong and frequent purging would not be proper, in these cases. The same may be said of general bleeding; but does it therefore follow, that a plan of treatment diametrically opposite should be adopted? That a full indulgence in animal food and fermented liquors should be allowed? And that neither emetic nor aperient, nor leech nor cupping-glass, should be suffered? The author does not seem to be aware of the effect produced upon the absorbent system by the *prudent* administration of evacuants. Whatever force there be in his reasoning (in which there is much repetition) it is wholly derived from the *abusive* employment of such remedies. Take but a middle course, and his arguments no longer hold. By pursuing such a course, we relieve if we do not cure; and this perhaps is the utmost that can be done in such cases. We have no proof that the tonic plan (without the occasional interposition of evacuants, and especially without topical bleeding) is capable of effecting as much.

While, however, we differ from the author on these points, we readily assent to what he says on the hurtful tendency of cold bathing, and on the advantages to be obtained by a well-regulated application of warmth to the part affected.

ART. 23. *The Edinburgh School of Medicine; containing the preliminary or fundamental Branches of Professional Education; with Anatomy, Medical Chemistry, and Botany. Intended as an Introduction to the Clinical Guide. The Whole forming a complete System of Medical Education and Practice, according to the Arrangement of the Edinburgh School. By William Nisbet, M. D. Fellow of the Royal College of Surgeons of Edinburgh. Four Volumes. 12mo. 11. 8s. Longman and Rees. 1802.*

Here is a very promising title-page; but we always suspect works which bear the *soi-disant* title of "complete." They who are duly acquainted with the Æsculapian art, and its collateral studies, will not easily be persuaded, that a "complete System of Medical Education and Practice" can be comprised within four duodecimo volumes. The two first of these volumes exhibit an abridgment of Anatomy and Physiology; in the descriptive part of which, we do not perceive any material errors; but the accompanying plates are exceptionable, in regard to size, like those of Dr. Hooper's, mentioned in our last number; with this further objection, that they do not possess the neatness and distinctness of that author's engravings, and are besides destitute of references. The abridgment of Morbid Anatomy, from Dr. Bail-
lie's

lie's large work, constitutes the most valuable part of the second volume. In like manner, the abridged view of Mineral Waters, from Dr. Saunders's Treatise, forms the best portion of the third volume. The pharmaceutical part of this volume is very indifferently executed.

Many obsolete preparations are inserted in it, such as the *aqua pœonia*, *aqua mirabilis*, *aqua vulneraria*, &c. In the last of these, there are no less than twenty-four different ingredients! Though the work is entitled "the Edinburgh School," yet the preparations of the London, as well as of the Edinburgh, pharmacopœia are inserted in it. The fourth and last volume is little more than a meagre nomenclature of botanical terms, and of vegetables employed in medicine. It will be but a poor assistant to the student in botany, and will be still less useful to him who seeks to be made acquainted with the *materia medica*: but what renders it totally unfit for beginners in these studies is, the unpardonable negligence in the printing of it; in consequence of which, there is a most egregious confusion in the spelling of names. For instance, at p. 185, *Dorystenica Controyerva* for *Dorstenia Contrayerva*; at p. 209, *Damens Carota*, for *Daucus Carota*; at p. 239, *Sinutinia Mahogani*, for *Swietenia Mahogani*, &c. &c. &c. These errors are repeated twice, in the Table of Contents, and in the text; and though similar, and equally important, mistakes occur in various parts of the work, yet there is no list of errata to any of the volumes.

DIVINITY.

ART. 24. *The Connection between the political and religious Duties of a State under a divine Revelation. A Sermon, preached at Bury Saint Edmund's, before the Right Hon. Lord Chief Justice Alvanley, and the Honourable Mr. Justice Grose, at the Assizes held there, August 5, 1802. By the Rev. George Mathew, A. M. Chaplain to the High Sheriff. Published at the Request of the Gentlemen present. 410. 23 pp. Rivingtons. 1802.*

This is the second Assize Sermon within the year, by which Mr. Mathew has done credit to himself, and to the County of Suffolk. Taking for his text 1 Samuel ii. 30, the preacher, after a suitable exordium, lays down this position, "that from the authority on which a divine revelation is founded, government is bound, not only to use it as the rule of its own actions, but to make it an especial object of its care, that the knowledge of it be diffused and preserved in the nation;" and for these strong reasons, "because government, of whatever kind it be, can only act in subordination, and as responsible to the Deity; and because the security of the nation, for which government is bound to provide, depends on the protection of heaven; and the protection of heaven can never be expected where there is disobedience to the laws it has prescribed." He then states the chief object of the Sermon to be, "to remove that odium, with which unthinking or interested men are apt to consider the religious institutions of their country, and to show them the true principles on which they ought to reason concerning matters of such importance and sublimity." This object

object is fully attained in the discourse, by sound arguments expressed with vigour, perspicuity, and elegance of style. At p. 15, the preacher states the important question concerning “*the means* of diffusing the sacred truths of revelation; and he contends, that “these are manifestly the establishment of religious institutions:” the form of worship, or doctrine, to be preached; the attention due to those who differ from that form; and the case of danger arising to the state from that difference, are there properly considered.

In a note at p. 20, the author candidly acknowledges, that an expression in a note to a former Sermon (to which we objected in our Review for June last) concerning the triumph which Christianity had received from the re-established religion in France, ought to have been more qualified. We are satisfied with his present explanation; and would present it at length to our readers, if our limits would permit us to enter into such details. But we must conclude by saying, that the peroration of this discourse is eloquent; and that the whole of it is excellently adapted to the occasion; and deserved the approbation and thanks, which it obtained, of the Judges, and of the hearers in general.

ART. 25. *An Help in Devotion: more especially in the stated Work of Retirement, and Employment in the Closet: being the New Testament considered with a View to what every Chapter may furnish as proper to assist Christians in their daily Devotions. By the late Rev. Samuel Bolde, Rector of Steeple cum Tyebam, in Dorsetshire. Second Edition. 8vo. 209 pp. 4s. Goadby, &c. Sherborne. 1801.*

The author of this book being prevented, by old age and infirmities, from discharging his ministerial duties, employed his time most commendably in reading the New Testament, “with a particular regard to what every chapter of it doth afford to Christians, which it will become them to improve, to the furthering of them in their stated daily devotions.” The editor met with the work (which bears date 1736) in an exhibition of old books; and has republished it, with very good intentions. The volume contains a collection of Prayers, suggested by the several chapters of the New Testament. It exhibits no parade of learning; but it may be an useful manual to plain and pious persons, who abound (we think) in this country; though their humility and silence may conceal their numbers; while the forwardness and noise of the irreligious and profligate make them pass for a host very numerous, however little respectable.

ART. 26. *The Prophecy of Isaiah, concerning the Birth and Kingdom of the Messiah, paraphrased: or an Explanation of the Seven first Verses of the ninth Chapter; designed as an Instruction for Christmas-Day. By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby. 8vo. 27 pp. 1s. Kelsey, Boston; Rivingtons, London, &c. 1802.*

“The author, conceiving that some of the most sublime parts of the Holy Scriptures, particularly those appointed to be read on the high festivals of our church, may not be well understood by all the members

members of a country congregation, has undertaken to assist their pious endeavours, after the attainment of the knowledge of that part of prophetic scripture which relates to the nativity and mediatorial kingdom of the Messiah." The design and the execution of this work are creditable to the author's piety and learning; and we are gratified by every such instance of attention in parish-ministers to the spiritual instruction of their flocks.

LAW.

ART. 27. *A Treatise on the Functions and Duties of a Constable; containing Details and Observations interesting to the Public, as they relate to the Corruption of Morality, and the Protection of the peaceful Subject against penal and criminal Offences.* By P. Colquhoun, Esq. L. L. D. a Magistrate acting for the Counties of Middlesex, Surrey, Kent, and Essex, for the City and Liberty of Westminster, and for the Liberty of the Tower of London. 8vo. 3s. Hatchard. 1803.

Of this instructive work, the Preface sufficiently explains the motive and object. We are informed by the author, that it was his original intention merely to print a short compendium applicable to the Constables of Westminster; but the subject rose upon him in his progress, and induced him to extend his design, after he had made some advances in his work. This publication, in its improved form, appears to us not only to be useful to Constables, but to Magistrates also in every part of the kingdom.

POLITICS.

ART. 28. *Considerations on the Necessity and Expediency of supporting the Dignity of the Crown and Royal Family in the same Degree of Splendour as heretofore; on the due Proportion of Income between the Possessor and Heir Apparent of the Crown; on the Claim of Right in the Heir Apparent to such Revenues and Proceeds of the Estates vested in him at his Birth as were collected during the Minority of his Royal Highness, and stand yet unaccounted for.* 8vo. 48 pp. 2s. Debrett. 1802.

The last of the topics announced in this long title-page forms by far the most considerable part of the work. Few of our readers can be ignorant that the claim of right alluded to is at present *sub judice*; and therefore it would be indecent, as it is unnecessary, for us to discuss it. On the remaining parts of this treatise, we shall make a few remarks. The author sets out with a maxim which no loyal subject or true Englishman will dispute; though he may not quite approve the terms in which it is expressed; namely, "That a King of England should be supplied with the means of supporting the dignity becoming the *executive representative* of so great and wealthy a nation." On this part of the subject the writer's opinions are, generally speaking, both just and generous: but we think him totally unwarranted in

in the assertion, that “the line of distinction which the law of England has drawn between the respect due to the King and to the Heir Apparent of the Crown, is scarce perceptible;” at least, if by the equivocal term *respect* is meant consequence and dignity. Nor can we agree that the practice, in early periods of our history, is a proper criterion, or indeed any sort of guide, for our opinion on the proportion that the respective incomes of these great personages should bear to each other. The only fit criterion is “the establishments and other expences which their respective situations, and the usage of the present time, require from each. But the author’s great error, or rather misrepresentation, is, the comparing of the Heir Apparent’s revenue, which is applicable to his household establishment and private expences only, with the revenue of the Civil List; which, besides supplying the expences of the King’s household and privy purse, is appropriated to the salaries of foreign Ministers, Judges, and indeed many of the principal departments of the *State*. The gross partiality of this writer appears, indeed, in almost every page; more especially towards the conclusion, where (though it is admitted that the supposed misapplication of the revenues of the Duchy of Cornwall was made by the Lords of the Treasury, and that his Majesty personally derived no advantage from it), yet he proposes the compensation to be made by a transfer of the Duchy of Lancaster; that revenue which, if we mistake not, is peculiarly considered as at the King’s private disposal. The account current stated in the Appendix is ridiculous in the extreme. What the writer allows for *lodging, and maintenance, and education*, and sets off annually against the revenue of the Duchy of Cornwall, is calculated at 2000*l.* a year, when, every one must recollect, there was a Governor and Sub-Governor, a Preceptor and Sub-Preceptor, and several other attendants on the Prince: nor, in this account, which certainly ought to be between the Heir Apparent and *the public*, not the King, is the least notice taken of the large sums paid at various times by Parliament. But we have done with this writer. To see the illustrious and accomplished personage alluded to restored to the affluence and splendour which besit his station, will give us, in common with every loyal subject, sincere pleasure: but—
Non tali auxilio, nec deservitoribus istis.”

MISCELLANIES.

ART. 29. *A Tour through the Northern Counties of England, and the Borders of Scotland.* By the Rev. Richard Warner. 2 Vols. 8vo. 14*s.* Robinsous. 1802.

We have had frequent occasion to speak of the pedestrian excursions of this good-humoured traveller; nor are these volumes at all less entertaining than those which have preceded, and perhaps it may be said that experience in writing has produced greater vigour. Two elegant engravings accompany these volumes, of Derwentwater and Ullswater, with Gowbray Park. The author continues his original plan, which we greatly approve, of introducing an engraved sketch

at the head of each book of the route through which he is about to conduct his readers.

ART. 30. *The History of the Roman Wall which crosses the Island of Britain from the German Ocean to the Irish Sea, describing its ancient State and its Appearance in the Year 1801.* By W. Hutton, F. A. S. S. 8vo. 7s. 6d. Rivingtons. 1802.

This traveller has, like the preceding, often contributed to the entertainment of the public, and like him also is very facetious and good-humoured, and has travelled many thousands of miles on foot. At the age of seventy-eight Mr. Hutton undertook and performed a journey of six hundred miles, to see what he laughingly calls "a shattered wall," but what really is the first and most remarkable specimen of antiquity, which our island has to boast; Camden, Horfley, Warburton, and Gough, have all treated on the subject, but probably the present author is the only individual who ever travelled the whole length of the wall. His narrative is accompanied by many pleasant anecdotes related in his accustomed tone of vivacity and humour, and by eight plates, illustrative of the objects of his journey.

ART. 31. *A Description of the Watering Places on the South-East Coast of Devon, from the River Exe to the Dart inclusive, comprehending Darwlish, Teignmouth, Shaldon and Torquay.* By W. Hyett. With a Sketch of their local History, and a Tour to, and concise Account of, Noblemen's and Gentlemen's Seats and Objects in the Vicinage of each, worthy the Attention of the Antiquary and Admirer of picturesque and romantic Scenery. 12mo. 105 pp. 3s. 6d. Cadell and Davies.

Little more need be said of this work than what is expressed in the title-page. After an account of each watering-place, the author conducts his reader through different rides round the adjacent country, describing, in the course of each ride, the several spots and objects worthy of notice. Such a book may undoubtedly be convenient to strangers frequenting those watering places for health or amusement. We should have been better pleased, had the descriptions been given in a plain, unaffected style, and not in the nauseous prose-poetical language of our modern tourists.

ART. 32. *Gleanings in Ireland, particularly respecting its Agriculture, Mines, and Fisheries.* By R. Frazer, Esq. Author of the *General View of the Agriculture and Mineralogy of the County of Wicklow, drawn up under the Direction of the Dublin Society for the Improvement of Husbandry and internal Resources.* 8vo. 3s. 6d. Hurst. 1802.

The principal object of this publication is to give a more enlarged account of the Nymph Bank Fishery, which appears to deserve the most serious attention of government. The observations also on the mines, agriculture, and manufactures of Ireland, though necessarily imperfect, certainly indicate much good sense and judgment. Three papers are added on the Arigna iron works, on the improvement of bog land, and for building villages on the coast of Ireland.

ART.

ART. 33. *Cambrian Itinerary, or Welsh Tourist; containing an Historical and Topographical Description of the Antiquities and Beauties of Wales, wherein are minutely and separately described, according to their geographical and modern Divisions, all the different Counties, Towns, Villages, Manufactures, Mines, Castles, Camps, &c. &c. &c. also the principal Houses of Accommodation, or Inns in the Country; likewise a colloquial Vocabulary in English and Welsh, and an Appendix, containing the Bardic or ancient Welsh Alphabet, indispensably necessary for every Tourist. The Whole is illustrated by a new and correct Map of the Principality, including the Roads, Rivers, and Mountains. By Thomas Evans. 8vo. 8s. Hurst. 1801.*

This performance certainly exhibits a very convenient and eligible companion for those who shall make the tour of Wales, and the vocabulary gives it an advantage beyond any other book of the kind that we have seen. The map prefixed is neat and well executed. We commend also the patriotic spirit which dictates the Preface.

ART. 34. *History of the Rebellion in Ireland in the Year 1798, &c. containing an impartial Account of the Proceedings of the Irish Revolutionists, from the Year 1782 till the Suppression of the Rebellion; with an Appendix to illustrate some Facts. By the Rev. James Gordon, Rector of Killeghny, in the Diocese of Ferns, and of Cannaway, in the Diocese of Cork; Author of Terraquea, or a new System of Geography, and Modern History. Twenty-Five Years an Inhabitant of the County of Wexford. 8vo. 8s. Hurst. 1801.*

As far as we are able to judge, this appears a calm and temperate narrative of the beginning, progress, and final extermination of the Irish Rebellion. It certainly does not descend into the investigation of so many particulars as are to be found in the elaborate history given us by Masgrave; but it seemingly exhibits a cheap and convenient manual of easy, and, as we believe, of authentic reference, dictated by no violence of prejudice, and but little reprehensible for its style, arrangement, or argument.

ART. 35. *Interesting Anecdotes of the heroic Conduct of Women during the French Revolution. Translated from the French of M. du Broca. Embellished with an elegant Frontispiece, 12mo. 3s. Symonds. 1802.*

A great number of very interesting anecdotes are here collected, of the dreadful sufferings of French females during the late Revolution, and of their noble, generous, and magnanimous behaviour under them. There is no doubt of their authenticity. The whole world is well acquainted with the sufferings and behaviour of the unfortunate Queen, the Princess Elizabeth, Princess Lamballe, Charlotte Corday, Madame Roland, Mademoiselle Carotte, and a thousand others.

- ART. 36. *Paris delineated, from the French of Mercier, including a Description of the principal Edifices and Curiosities of that Metropolis. Two Volumes. 8vo. 15s. Symonds.*

Why it should have been thought worth while to translate a work become totally obsolete, cannot easily be imagined. Who wants now to be told what Paris was previous to the Revolution? This same author has emphatically described what that metropolis now is, and has even ventured to foretel what it will be. The present publication, nevertheless, contains some pleasant anecdotes, told with the characteristic vivacity of the author.

- ART. 37. *The Encyclopædia of Wit. 12mo. 558 pp. 6s. Phillips. 1801.*

Encyclopædia is an odd name for a jest book, a circle of instruction or science, conveyed in droll stories! but every thing must have a fine name in an ostentatious age. If *Encyclopædia* meant a very large collection, as the author of the title perhaps supposed, it would be here very well applied, for the print is very small, and the pages very numerous. The only obvious peculiarity is, that each anecdote or jest has a title prefixed, which must have given more trouble to the compiler than its advantage to the reader is worth. But it serves to catch the eye, and the book to catch the penny. One commendation we ought not to withhold, that it seems more free from exceptionable tales than many compilations of much smaller extent.

- ART. 38. *Tableau d'histoire naturelle, ou notice abrégée des productions les plus utiles des trois Regnes de la Nature, suivie d'une table des Matières, avec les mots les plus essentiels en François et en Anglois. Ouvrage dédié à la jeunesse. Par M. de Montaignu. 12mo. 250 pp. Dulau. 1800.*

A more summary view of the general subjects of Natural History cannot perhaps be given than in this little work; yet it contains enough to excite a rational curiosity upon the subject, to form the taste of youth, and to furnish an agreeable entertainment in a pleasing language.

- ART. 39. *Hints to the Consumers of Wine; on the Abuses which enhance the Price of that Article; their Nature and Remedy. By James Walker, Wine-Merchant, Leith. 8vo. 57 pp. 1s. Vernor and Hood. 1802.*

The consumers of wine are perhaps almost as numerous as the readers of books; and most persons above the lowest ranks in society must feel more or less interested in the subject before us. The object of this treatise is to show that, although the high price of wine in this kingdom is occasioned principally by the duties laid on that article, it is still further increased by the usual mode of dealing. That wine, to be good, must be kept for several years, is admitted; but the received opinion that it should be kept in this country, and in the pos-

cession of the wine-merchant, who imports, is combated, we think successfully, by this writer. He shows how much advance of capital is required by this system, what expences and risque to the merchant are thereby occasioned, and how much additional profit he must demand in consequence of these circumstances, and the long credit he is expected to give. The scheme proposed by this writer is, that while the wine is kept in the original cask, it should remain abroad; where, he thinks, it would ripen sooner and better; that "wine, when drawn off into bottle, instead of being laid up by the merchant, pass immediately, or as soon as may be, into the hands of the private purchaser, and that he should keep his quantity till it is fit for his use."

The author explains the motives of his proposed plan very clearly, and justifies it against such objections as might occur. Several useful collateral "hints to consumers of wine" are thrown out in the course of this discussion; but the writer's principal object could not, we apprehend, be attained without the general concurrence of three descriptions of persons, the growers of wine abroad, the wine-merchants, and the consumers, in this country: a concurrence not soon to be expected, or perhaps easily procured. Add to this, that the consumer, with all the desire that can be wished to keep his stock for himself, is in very many cases prevented, by imperious circumstances of various kinds, from making the attempt.

ART. 40. *A Dictionary of Mohanmedan Law, Bengal Revenue Terms, Sanscrit, Hindoo, and other Words used in the East-Indies, with full Explanations, the leading Word of each Article being printed in a new Nustaleek Type; to which is added, an Appendix, containing Forms of Fermans, Perwauchs, Anirdashts, Instruments and Contracts of Law, Passports, &c. together with a Copy of the Original Grant from the Emperor Furrukhsicr to the English East-India Company, in Persian and English. By S. Rousseau, Teacher of the Persian Language. 12mo. 7s. Sewell. 1802.*

This must obviously be a very useful companion to writers, cadets, military officers in general, and others who visit the East-Indies. An entertaining Introduction gives a description of Bengal, Bahar, and Orissa, and indeed the whole seems interesting. If the publication were not principally intended for those who are to visit the East-Indies, we should be inclined to think it dear. The type and paper are both indifferent enough, and the whole does not extend to 300 pages.

ART. 41. *The Complete Ready Reckoner, in Miniature; containing Tables accurately cast up, adapted to the Use of all who deal in Wholesale or Retail; exhibiting, at one View, the Amount or Value of any Number or Quantity of Goods or Merchandize, from One up to Ten Thousand, at the various Prices, from One Farthing to One Pound. By Thomas Collins. 12mo. 218 pp. 1s. 3d. bound. Sampson Low. 1801.*

Though a ready habit of reckoning is an accomplishment well deserving to be cultivated, by all who have opportunity to attain it, yet

we cannot wish entirely to discourage publications of this kind, wherein the labour is made superfluous, and the results presented in an easy form for reference. They who can calculate with skill may desire, occasionally, to save the time; they who are diffident of their own calculations, may here see them confirmed or contradicted; and they who, from any cause, have not acquired a competent knowledge of arithmetic, may here find a friend ready, at all times, to perform the work. The method of Mr. Collins is so clear, that it requires no explanation; and his Tables proceed by so regular an addition, that there is little chance of errors in them, except those of the press, which, in books of mere figures, it is peculiarly difficult to avoid. We have not, however, discovered any; and the author must know so well, that the credit of his book depends upon its accuracy, that he must have had the strongest motive to correct it to the utmost of his power.

FOREIGN CATALOGUE.

FRANCE.

ART. 42. *Calendrier de Flore; ou étude des fleurs d'après nature; par Mme V. D. C***.* 2 voll. in 8vo.

This elegant and interesting work is written in the form of letters, addressed to a female friend. She receives, on every day of the year, the description of one or more plants actually in flower; which justifies the title of *Calendrier de Flore*, chosen by the author.

Mme V. D. C*** gives a very clear and precise account of the systems of *Linnaeus* and of *Jussieu*. She decides in favour of that of *Linnaeus*, which she thinks better calculated to communicate to young students the first notions of botany; though that of *Jussieu* presents, in her opinion, a more accurate description of nature, inasmuch as it draws its characters of plants, not from one part only, but from different parts; and we can only gain a knowledge of things in proportion to the number of relations which we perceive in them.

The sex of plants, which forms the foundation of the system of *Linnaeus*, is not merely an hypothesis, though it may have been considered as such by some naturalists of great authority, such as *Spallanzani*. At present, it is a truth generally received, notwithstanding that *Tournefort* likewise never believed in it.

The author often speaks of the medicinal virtues of plants, in doing which, she certainly goes beyond the bounds of her subject.

Espr. d. Journ.

ART.

ART. 43. *Les Liliacées, par P. J. Redouté, peintre du Muséum national d'histoire naturelle; engraved in colours, in folio; 1st Livraison, pr. 36 fr.*

M. Redouté, who is already distinguished by the beautiful designs which he has made, for the collections of the Museum of Natural History, for the National Institute, &c. appears in this work really to contend with nature herself. *Ibid.*

ART. 44. *Histoire naturelle des Fourmis, et Recueil de mémoires et d'observations sur les abeilles, les araignées, les faucheurs et autres insectes; par P. A. Latreille, associé de l'Institut, et des Sociétés philomatique, d'histoire naturelle de Paris, des sciences et belles-lettres de Bordeaux, et Linnéenne de Londres. With Plates. Paris.*

It may be said, that before *Rhédi* and *Swammerdam*, entomology had been treated of in an extremely superficial manner, or rather that it did not at all exist. *Réaumur* enriched this science with numerous and valuable observations. *Leeuwenhoek*, by means of microscopic inspection, introduced into it that precision which was to be expected from his acknowledged indefatigable patience. Since these writers, *Tremblay*, *Lisquet*, *Bonnet*, *Müller*, have thrown great light on the history of many species which were but imperfectly known; and have even discovered some which were before altogether unknown. Lastly, within our own time, *Geoffroy*, *Fabricius*, *de Geer*, *Olivier* have extended the domain of this branch of science, made it more systematic, and more methodical in its classifications.

Among these celebrated names, that of M. *Latreille* must not be forgotten; whose different writings already published have shown him to be, as an attentive, laborious, and accurate observer, as a faithful painter, and a scrupulous narrator, not at all inferior to any of those naturalists whom we have just mentioned; which may likewise be affirmed of the work which we have now before us. We understand that we are soon to expect a general history of insects from the same author. *Ibid.*

ART. 45. *Histoire-naturelle des Insectes, composée d'après Réaumur, Geoffroy, de Geer, Roefel, Linné, Fabricius, et les meilleurs ouvrages qui ont paru sur cette partie, rédigée suivant la méthode d'Olivier, avec des notes, plusieurs observations nouvelles et des figures dessinées d'après nature, par feu M. G. de Tigny, membre de la Société d'histoire-naturelle de Paris. 10 vols. gr. in 18; de l'imprimerie de Crapelet.—Sur carté fin d'Angoulême, cartonnés et étiquetés 30 fr.—Avec les figures coloriées, 45 fr.—Sur papier vélin, figures en noir, 45 fr.—Sur le même papier vélin, figures très bien coloriées, cartonnés, 72 fr. Paris.*

In the compilation of this work the author had an able co-adjutor, M. *Alexander Brongniart*, Professor of Natural History in the central School des Quatre-Nations, by whom the introductory discourse on the subject of entomology was written.

The method observed by M. T. is, in general, that of *Olivier*. He has only departed from it in two points: the crustaceous insects, as formerly, constitute a separate class; and the insects without wings are here divided into a more considerable number of orders.

Every genus is preceded by the characters assigned to it in the Entomology of *Olivier*. These are developed with neatness; and in such a way, as to produce contrasts or comparisons. This is succeeded by an account of the habits, the manner of living, with the summary of whatever has been observed on the insects belonging to this genus, in a more copious and circumstantial way than in any other work hitherto published on this subject.

As it was not, however, the author's design to give a system of entomology, he has confined himself, in the description of the species, to the most curious and striking; notwithstanding which, their number is very considerable. The work is likewise still further recommended, by the accuracy and superior engraving of the figures.

Ibid.

ART. 46. *Pyrétologie méthodique de Selle, médecin du roi de Prusse, membre de l'académie royale des sciences de Berlin, &c. traduite du latin sur la troisième et dernière édition; par J. Nauche, médecin, membre de la société académique des sciences, des sociétés médicale de Paris, des sciences et arts de Toulon, de Douay, &c. avec des notes du traducteur et du C. Chaussier de l'Institut national, professeur à l'école de médecine de Paris.* Paris, pr. 6 fr.

Few works have contributed so much to the progress of medicine as this, or procured for their authors a degree of reputation more extensive, or better deserved. The first edition of it was published at Berlin, under the title of *Rudimenta Pyretologiæ methodicæ*, 1773. The numerous additions made in it by the author, in the subsequent editions, have rendered it a very important work to those who devote themselves to the study of medicine. In this translation, its value is greatly increased, by the interesting notes with which it is accompanied; as also by a Life of the Author, together with some account of his other writings.

Ibid.

ART. 47. *Traité de la Chasse de Xenophon, traduit en Français, d'après deux manuscrits collationnés pour la première fois, et accompagné de notes critiques et de dissertations sur le pardalis, le panther et les autres animaux; par J. B. Gail, professeur de littérature grecque au college de France.* Paris.

This translation is made from a text corrected on the authority of two MSS. which had not before been collated, whilst the additional matter consists of researches, of no ordinary merit, into ancient usages, and of notices on the natural history of some animals, the names of which had been confounded. With the ancients, the chase was considered as an important branch of education.

“Quant aux chasseurs, ils se procureront,” says Xenophon in the language of his translator, “une bonne constitution; ils auront la vue meilleure, l'oreille plus sensible, ils vieilliront moins; surtout ils se formeront au métier de la guerre. Chargés de leurs armes, auront-ils

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ils à traverser des sentiers difficiles ? ils ne se décourageront point ; ils supporteront la fatigue par l'habitude qu'ils en auront contractée en poursuivant les bêtes ; ils pourront dormir sur le lit le plus dur ; seront gardiens fidèles. Quand il s'agira de marcher à l'ennemi, de mettre des ordres à exécution, vous les trouverez prêts ; l'habitude de tuer les bêtes les y aura dressés. Placés en tête de l'armée, ils n'abandonneront pas leurs rangs, parce qu'ils sont habitués à la persévérance. L'ennemi est-il en déroute, ils le poursuivront intrépidement sur toute sorte de terrain ; la chasse les y a familiarisés. L'armée de leur patrie éprouve t-elle un échec, ils sauront sur des terrains couverts de broussailles et escarpés se sauver honorablement eux-mêmes, et sauver aussi les autres."

Here the author appears to recollect what he had done himself in the troublesome and dangerous retreat of the ten thousand Greeks.

Ibid.

ART. 48. *La Messade de Klopstock, poëme en vingt chants, traduit en français par Mme de Kourzrock, de l'académie des Arcades, sous le nom d'Elbanie. Paris.*

Mme de K. has rendered a real service to literature, by the publication of this translation of the *Messiah* ; and if some objections might be made to her versions of different parts of it, we ought to consider the difficulty of the undertaking. As a specimen, we shall transcribe the celebrated passage in which Uriel conducts the star Adamida before the Sun, in order that it might shed its darkness over the earth, at the moment of the death of our Saviour, Cant. VIII. v. 379, &c. of the original.

"Uriel appelle cette étoile par son nom. Immortel Adamida, dit-il, toi qui t'étends dans un espace infini, voici, il l'ordonne ! Sors de ton orbite, élance toi de côté vers le soleil, et fers-lui de voile. Les habitans célestes d'alentour entendirent cette voix souveraine ; lorsqu'elle eût pénétré dans les montagnes d'Adamida, cette étoile détournâ, en frissonnant, son pôle tonnant. Toute la création retentit, lorsqu'Adamida s'élança avec une promptitude effrayante ; des tempêtes précipitantes, des nuages bruyans, des montagnes abattues, et des vagues pyramidales furent élevées par Dieu. Uriel, assis sur le tropique de l'étoile, n'entend pas le bruit de sa révolution, tant il étoit perdu dans la contemplation de Golgotha."

The translator has, in her notes, been very particular in referring to the passages of Scripture, of which the author had availed himself in his poem. The following may serve as an example: in 2 Kings xiii. 20-21, we read ; "And Elisha died and they buried him. And the bands of the Moabites invaded the land—And it came to pass as they were burying a man, behold, they spied a band of men ; and they cast the man into the sepulchre of Elisha ; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet."

The genius of the poet has taken advantage of this subject, as may be seen in Canto II. v. 1085, sqq. thus rendered by Mme de K.

"Un jour, lorsque les os du prophète commençoient déjà à blanchir, on portoit en terre un mort que l'on posa sur la tombe du prophète. C'étoit

C'étoit une jeune femme, les délices de son époux, à qui elle avoit donné, en expirant, un fils de douleur. Ils s'étoient aimés long-temps, ils se possédoient enfin, et la mort les sépare; il ne verse point de larmes, mais dans une distraction muette, il marche à la tête du convoi funèbre. Cet enfant, beau comme un bouton de rose qui s'épanouit, cet enfant qui est la cause de la mort de l'accouchée, étoit porté par une des pleureuses: les porteurs de la mère de l'enfant souriant, la posent alors sur les ossemens d'Elisée. Tout à coup s'élèvent les cris de la surprise et de la joie; les affligés pâlisent et ils respirent avec peine, en voyant cette mère s'élançant du cercueil, arracher son enfant à l'étrangère, et, tremblante, le ramener à son père. Mais ses joues enflammées par l'effort qu'elle venoit de faire, pâlirent bientôt de faiblesse. Son époux, croyant que c'étoit une apparition et que l'ombre portoit dans ses bras la figure de son enfant, les considère tous deux en souriant, il dit: Je vous suis, je comprends vos signes, je vous suis. Mais lorsqu'il eût reconnu que c'étoit la mère même, que les témoins l'eurent confirmé, qu'elle même l'en eut assuré, sa vue se troubla: la mère alors confia l'enfant aux femmes, et conduisit son mari à sa cabane, où celui-ci, hors de lui-même, nageoit dans la joie, quoique les cérémonies lugubres se présentassent toujours à son aspect."

Ibid.

ART. 49. *Histoire critique de l'établissement des Français dans les Gaules, ouvrage inédit de Mr. le président Hénault, de l'académie française, et de celle des inscriptions et belles-lettres; imprimé sur le manuscrit original, écrit de sa main; 2 Voll. 8vo. Paris.*

In this work, which is not to be regarded as a real *history* of the establishment of the Gauls, but rather as a dissertation on the epoch of that establishment, and on all the circumstances which accompanied it, the author compares the systems of *Boulainvilliers*, of the Abbé *Dubos*, and of some other writers on this subject. In the discussion of their varying opinions, the President *H.* shows great erudition and sagacity; and proposes one of his own, different from them both, with respect to the second question, concerning the right which the French had to establish themselves in the Gauls, in regard to which he says, that, *il n'y a aucune portion de terre dans les Gaules que Clovis n'ait conquise et dont ses armes ne l'aient rendu maître*; the epoch is fixed by him in the year 351.

This work may likewise be considered as a necessary introduction to the *Abrégé chronologique*, on which the reputation of the author is founded.

Ibid.

ART. 50. *Histoire du Galvanisme, et analyse des différens ouvrages publiés sur cette découverte, depuis son origine jusqu'à ce jour; par P. Sue, aîné, professeur et bibliothécaire de l'école de médecine à Paris, &c. Two Voll. in 8vo. Paris; pr. 8 fr.*

In the first part of this interesting work, Mr. *S.* speaks of the origin of Galvanism, presents his readers with the history of its author, and proves, in a perfectly satisfactory manner, that the experiments

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reported by *Sulzer*, in his *Thésorie générale du plaisir*, printed forty years ago, have only a very remote analogy to those of *Galvani*; so that the writers of certain journals were mistaken when they asserted, that an account of the discovery of Galvanism is to be found in a work which appeared at Bouillon, in 1769, entitled *Le Temple du bonheur*; which is both a bibliographical and a physiological error. After the history of the life and studies of *Galvani*, in which Mr. S. has frequent occasion to cite, in an honourable manner, and the *Eloge* of him by Mr. *Alibert*, follows the history of the experiments made by *Volta*, *Valli*, *Desgenettes*, *Vassali*, *Berlinghieri*, *Fowler*, *Creve*, *Fabroni*, *Nicholson*, *Carlyle*, *Cruikshank*, *Davy*, &c. which complete the first part of this work.

The second part begins with the detail of the experiments made in the School of Medicine at Paris: it contains extracts from the Report made to the National Institute, by Mr. *Hallé*, from the work of *Humboldt*, and from the experiments of MM. *Van-Mons*, *Ritter*, and *Pfaff*.

A separate chapter presents the experiments made by MM. *Dumas*, *Richerand*, and other physiologists; as another does the description of the new apparatus of *Volta*, and of the processes, by means of which he has proved the truth of his doctrines, which are now almost universally adopted.

The work terminates with the history of the applications of Galvanism to the treatment of diseases by *Humboldt*, *Hallé*, *Richerand*, *Pfaff*, *Grapengiesser*, and others.

A well-executed plate represents the apparatus most generally employed in the production of the Galvano electrical phenomena; lastly, an alphabetical Index of the authors cited, and of the matters discussed in it, concludes the work.

Espr. d. Journ.

ART. 51. *Hydrogéologie, ou Recherches sur l'influence qu'ont les eaux sur la surface du globe terrestre; sur les causes de l'existence du bassin des mers, de son déplacement et de son transport successif sur les différens points de la surface de ce globe; enfin sur les changeimens que les corps vivans exercent sur la nature et l'état de cette surface; par J. B. Lamarck, membre de l'institut national, professeur au Muséum d'histoire naturelle, &c. 1 vol. 8vo. Paris. Pr. 3 fr. 25 cent.*

This work, extremely curious in its object, presents important hints towards rendering the theory of the earth more perfect. The author treats particularly of what concerns the origin and state of the surface of our globe; and undertakes to prove, that its form, such as we now see it, has not arisen from any universal catastrophe; but that it results, 1. from the influence of the motion of the waters, whether fresh or marine; 2. from that of living bodies; 3. from the changes of position in the points of rotation of the globe, which he calls polar points, and which he considers to be independent of the axis of this globe.

Ibid.

ART. 52. *Cours de médecine légale; théorique et pratique; par L. J. Belloc, médecin opérant, professeur particulier, membre de la société de littérature, sciences et arts d'Agen, &c. 1 vol. 8vo. Paris.*

The treatises *ex professo* on this subject, in the French language, were before few, very incomplete, often erroneous, and very ill

adapted

adapted to the comprehension of magistrates or lawyers, who, being unacquainted with the first principles of medicine, require that the instructions intended for their use, should, as far as possible, be clear and precise. Those who read this work will see what prudence and sagacity are necessary in the manner of making reports, what physicians or surgeons are worthy of confidence, and of what unhappiness an improper report may be productive.

Let us hear the author himself.

“ Tantôt il s'agit de la fortune, de la liberté, de l'honneur d'un citoyen et quelquefois d'une famille; tantôt il s'agit d'établir un délit d'où dépend la vie d'une ou de plusieurs personnes. Tremblez,” says he (addressing to such professional persons, as are but imperfectly informed on these subjects) “ si vous avez négligé d'acquérir toutes les connoissances nécessaires. Ne rougissez pas de refuser cette commission.”

The reputation and merit of the author make it unnecessary for us to say any thing further in praise of this work. *Ibid.*

GERMANY.

ART. 53. *Supplément à la France littéraire de 1771—96, contenant, outre les additions et corrections, les nouveaux articles jusqu'en 1800, avec une table générale des matières; par Jean Samuel Ersch, docteur en philosophie, bibliothécaire de l'Université de Jena, membre honoraire de plusieurs sociétés savantes et littéraires.* Hamburg, 1802; 8vo. 600 pp.

This Supplement to *la France littéraire* is dedicated to Mr. Millin and Mr. Schütz, the celebrated editor of *Æschylus*. It must be looked upon as a very important work in its extent, and in the great number of articles which it comprises. In a short *Avant-propos*, the author repeats the charges which he had before urged in the *Magasin Encyclopédique*, against the *Siècles littéraires* of Mr. Deseffarts. In the great number of articles contained in this Supplement, many rectify, or make additions to, those of the three first volumes. This compilation is terminated by a large Index, which makes of a book, alphabetical according to the names of the authors, a systematic work according to the matter. To each word are annexed the names of the authors who have treated on that subject. It is astonishing that a foreigner was able to conceive the idea of so great an undertaking on French literature, and the public is certainly much indebted to Mr. Ersch for having executed it.

Magas. Encyclop.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The Letter of *Sir R. Musgrave*, dated October 25, 1802, by some accident was not delivered to us till late in this month. Its principal object is to state, that no material fact in his history has yet been disproved, though many have been the sub-
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ject of caviil and obloquy. Time being the only effectual elucidator of historical truth, we cannot think it necessary to multiply assertions on the subject.

Etymologicus is certainly right in the general principles of his criticism, and we are glad that he agrees with us; but we have many reasons against printing his letter. He may indeed observe, that we very seldom print letters that are sent to us.

That we perfectly agree with *Rhedycinensis* in all the points of his address to us, will appear most clearly to him in the body of this number.

LITERARY INTELLIGENCE.

An erroneous statement having accidentally found its way into our last number, the two articles following must be considered as the correction of it.

The second volume of the much-improved edition of *Hutchins's History of Dorsetshire* will be published in a few weeks.

The second volume of *Mr. Bigland's Genealogical Collection for Gloucestershire* is in the press, under the direction of three very able antiquaries.

We are confidently assured, that *the late Mr. Shaw's History of Staffordshire* will be continued by some friends of the worthy and benevolent author.

The *Rev. J. Whitaker* is diligently employed at present on *A Critical Statement of the original History of London*. The historian of Manchester may be expected to do justice to this topic.

The Lover of the Fine Arts will be pleased to hear of the completion of the elegant Collection of Portraits, from the drawings of *Hans Holbein*, in his Majesty's collection. It is the last great work of *Bartolozzi* in this country.

Mr. Chamberlayne, who conducted the former work, intends also to proceed in that which he has begun, from the designs of *Leonardo da Vinci*, the *Caraccis*, and other great masters of the Italian schools.

A new edition of *Harrington's Nugæ Antiquæ*, much improved, is proceeding under the care of *Mr. Park*.

A posthumous work, by the late *Mr. Pegge*, entitled *Anecdotes of the English Language*, may immediately be expected.

THE
BRITISH CRITIC,

For FEBRUARY, 1803.

Ἡ μὲν φύσις ἀνευ μαθήσεως τυφλόν· ἡ δὲ μαθήσις δίχα φύσεως ἑλλιπὲς·
ἢ δὲ ἀσκησις χωρὶς ἀμφοῖν ἀτελές. PLUT.

Genius without learning is blind; learning without genius is imperfect; practice without both the former is inefficient.

ART. I. *An History of the original Parish of Whalley, and Honor of Clitheroe, in the Counties of Lancaster and York.* By Thomas Dunham Whitaker, LL. D. Fellow of the Society of Antiquaries. 4to. with Maps and Plates. 483 pp. 3l. 3s. Blackburn printed; Hatchard, London. 1801.

IN particular instances, Lancashire and Yorkshire have often received illustration from writers of acknowledged merit. Natural curiosities, the origin and dissolution of monasteries, the hospitable deeds of elder times, with other topics of antiquarian speculation, have not wanted, in either county, the honour due of historical remembrance. Still, however, both seem to require their general and legitimate historian; a writer, who would select and arrange, under their respective departments, materials supplied by various topographical predecessors; who would industriously search for other materials in the libraries of the curious; and who, possessing skill as well as patience, would add to circumstantial accuracy an easy and inviting style.

To the present author, Lancashire and Yorkshire are certainly much indebted, both for the mass of intelligence relating to Whalley and Clitheroe, and for the intermixture of valuable

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and

and important circumstances belonging to other places within those counties. From this work it may not be unreasonable, indeed, to expect that another advantage may arise: it may give activity to the studies of those for whom, as for Dr. Whitaker, topography has charms; and who may be disposed "to exalt scenes of daily observation," as he observes, in his Preface,

"into subjects of literary inquiry; to account for striking but obscure appearances in *their* own vicinity; to reconcile apparent contradictions in ancient dates or facts, of which the objects are familiar; to trace some neighbouring work of ancient art, which is now magnificent in decay, to its perfection or its commencement; to compare some great revolution of a kingdom with its effects upon private property, provincial dialect, or domestic manners; to develop the progress of parochial endowments, in which *themselves* have an interest; to trace the origin and alliances, the advancement or decline of families, with whom *they* are connected, and to combine them all with objects endeared by early habit and long association." Pref. p. iii.

By men of letters thus employed, the regular history of two counties so extensive, and which afford so many subjects for illustration, in respect to the commercial and antiquarian history of England, might in due time be produced. Nor would such exercises be without their immediate reward; for they enlarge the understanding, and delight the fancy. It will be remembered also, that, in the esteem of his countrymen, the intelligent topographical historian holds a respectable place. Hence the memory of Dugdale rises in importance, whenever we consider the authentic evidences brought together by his indefatigable pen; evidences arranged with so much precision, and so minutely exhibiting the history of property, as well as the early customs, laws, and fashions, of our forefathers.

Dr. W. thinks that his employment of time, in pursuits of this kind, may be blamed. By men of cold and narrow minds, it may; by men of liberal curiosity, we are persuaded, it will not. Our persuasion indeed is justified, by the list of numerous contributors of rank and character, both among the laity and clergy, to this elaborate and curious performance. We will cite, however, Dr. W.'s own words, as they also exhibit the reasons of his undertaking and completing the work.

"By a severe censor it may be said that, for a man occupied in the active discharge of a serious and important profession, to have devoted somewhat more than the leisure hours of three whole years to an employment which scarcely deserves a gentler name than solemn and elaborate trifling, even if it have never interfered with the calls of duty, must at least infer an idle curiosity, and an unbecoming levity of mind: to this accusation he is willing to concede, that, without any consciousness of diminished attention to the duties of his profession, he has
however

however felt and lamented the interruption which the present work has occasioned in his professional studies; but an early and ardent propensity to these pursuits, an enthusiastic attachment to a country endeared to him by long residence and many family considerations, the possession of many valuable documents which several fortunate coincidences had thrown into his hands, and an unwillingness that much local information, accumulated by the inquiry of many years, should perish with himself; all these motives, and another which will soon be mentioned, induced him to undertake the present work; and, that resolution once formed, a strong sense of the value of time, and, may he be allowed to add, his own constitution and temper, impelled him to pursue it in the spirit, and for the reason of the preacher: *whatssoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*

“ But the lightest effusions of a serious mind ought to be directed to the use of edifying; and while histories and novels, works the most popular in their nature, and the most extensive in their circulation, were daily issuing from a licentious press as the vehicles of impiety and sedition, he does not wish to dissemble, that he entered upon the present work with a deliberate purpose (which the ensuing pages, it is hoped, will prove that he has not forgotten) of giving a contrary, and perhaps a new, direction to topography, that is, of vindicating the present constitution in England, and of serving the interests of religion, by the occasional introduction of such remarks as appeared to arise out of the subject.” Pref. p. iv.

Of late years, elegance has been the frequent handmaid of topography. Perhaps in no instance has this circumstance been more conspicuous than in the work before us. The paper is large and handsome; the types are clear; and the engravings, both of Views and Antiquities, more than usually well finished.

The work is divided into six Books; and commences by tracing back the inhabitants of those places, which the historian describes, to the “*Setantii*, or rather the *Segantii*, who are placed by Ptolemy in the mountainous tract, usually termed the *British Appenine*, which divides the island in a longitudinal ridge, and from which the rivers fall, in a long and gentle course, to the *German Ocean*, but with a short and precipitate descent to the *Irish Sea*.” The *Segantii* are considered as an inferior tribe of the ancient *Brigantes*.

In the next Chapter, of which the title is *Roman History*, the tenth ITER of Antonine (the station to which Mr. John Whitaker, the historian of Manchester, has given the name of *Rerigonium*) occasions much investigation. Richard of Cirencester, the monk, is here charged with more than inaccuracy; with something “between bold conjecture and inventive fraud;” with having fabricated *itnera*, by which, in modern times, Dr. W.’s truly learned and ingenious namesake is stated to have been misled. While Dr. W. produces reasons for ascribing mistake or forgery to the monk, and credulity

to him who has admitted the monk for his guide, he declines entering at large into controversy on the subject, but at the same time avows his preparation to support his own assertions by irrefragable proofs. This Chapter is enriched with a sylloge of inscriptions, collected from Camden, Leigh, Horfeley, and from subsequent discoveries. Other relics of ancient art are also here minutely noticed. With the following account we have been much gratified.

“ The noblest discovery ever made here, or perhaps in Britain, was in the year 1796, when the shelving bank of the Ribble exposed the following remains, which seemed to have been deposited in an excavation of the earth filled up with soil of a different quality. These were, 1st. A large flat earthen vessel extremely thick, with the potter's stamp very distinct, *BORIEDOF, Boriedi Officina*. 2nd. An entire Patera of copper about six inches diameter, with an handle. 3d. The imperfect remains of a similar vessel. 4th. A Colum or Colander, of the same size and metal. 5th. Several concave and circular plates of copper with loops behind, which had evidently been intended to fasten them perpendicularly against a shaft, in order to form a Roman vexillum: such are frequent upon ancient monuments; but, for a particular illustration, the reader is referred to a monument of Lucius Duccius, *Signifer* of the 9th legion, in Horfeley, pl. 63. 6th. A very fine helmet, of which the crest was a sphinx, afterwards unfortunately lost, the head-piece enriched with a basso relievo of armed men skirmishing with swords, and a vizor consisting of an entire and beautiful female face, with orifices at the eyes, mouth, and nostrils.

“ From the style of the head-piece it is conjectured, by the best judges, not to be prior to the age of Severus; but the vizor is a much more delicate and exquisite piece of workmanship, and is supposed not only to be Grecian, but, from the boldness of its lines, to belong to a period somewhat anterior to the last perfection of the arts in that wonderful country.

“ All these remains are now in the Museum of Charles Townley, Esq. who, it is hoped, will one day gratify the public with a comment on the symbolical figures in front of the * helmet.”

The third Chapter is brief, and records Memorials of the Parish of Whalley, during the Saxon Æra. This closes the first Book. The second opens with the Ecclesiastical History; in treating of which, Dr. W. relates, what he calls, a *naked traditional account* of the present church, preserved in a curious ancient memoir, entitled *Status de Blackburnshire*. This account declares, that Augustine travelled into Northumbria, and preached at Whalley; but Dr. W. denies that Augustine was ever in

“ * For all these remains, and some others, see Plates I. and II.” These Antiquities have also been described at large by Mr. Townley, in Letters addressed to the Society of Antiquaries, printed in their *Ve- tusta Monumenta*, vol. iv. p. 1, and illustrated by very capital Plates.

Northumbria; and shows, by arguments of considerable weight, that Paullinus, whose ministry in Northumbria is well known, first preached the gospel at *this place*; the æra of which memorable event is fixed by Dr. W. between the years 625, when the northern apostle commenced his ministry, and 631, when he was finally driven out of Northumbria, by the death of his royal convert. We are informed, in this Chapter, that the incumbents of Whalley were formerly styled, not rectors, or parsons, but DEANS; and that "the reason of this name was, that a certain portion of ecclesiastical jurisdiction was delegated to them by the Bishops of *Lichfield**, on account of the remote and almost inaccessible situation of the parish." Another remarkable circumstance in the constitution of this church is soon afterwards noticed, namely, the existence of an endowed vicarage before an appropriation of the rectory: but this, as well as the institution of the deanery, is considered by Dr. W. as a genuine remnant of Saxon antiquity.

The next Chapter gives a comprehensive account of the Abbey of Whalley, and its dependencies; together with biographical notices of the abbots, a catalogue of monks, rentals of estates, and details of ordinary expences. Among the last-named articles, *Sawnders* is mentioned, which, the historian observes, "is the Indian spice-wood, has a bitter taste, and was probably used in cookery." The conjecture that it was used in cookery is right; but it appears to have been adopted for colouring, rather than for affording flavour. To be "exact of taste, and elegant," has been pronounced, by an admirable writer† who did not dislike good eating, "of sapience no small part;" but reviewers cannot be supposed to be *thus* accomplished! We can only refer, therefore, to the Glossary subjoined to the learned Dr. Pegge's "Forme of Cury, a Roll of Ancient English Cookery, compiled about 1390, &c." and published in 1780; "*Sanders*. 20. used for colouring. &c." p. 151. The last abbot of Whalley was convicted of high treason, and executed for the crime in March, 1536-7. The historian makes the following reflection on the dissolution of this religious house.

"The attainder of an abbot was understood, how rightly soever by the crown lawyers of that time, to infer a forfeiture of the house;

* This place is in the diocese of *Chester*; but its connection with *Lichfield* appears, by *Chester* not having been accounted a bishopric of itself before 1541; of which circumstance, Browne Willis gives an account, in his Hist. of Cathedrals. See vol. i. p. 318. *Rev.*

† See the Nuncupative Will of Milton, first published by Warton.

and accordingly, without the form of a surrender, and without any provision, so far as can be discovered, for the remaining monks, many of whom were probably innocent, the Abbey of Whalley, with all its appurtenances, was instantly seized into the King's hands; and thus fell this ancient and opulent foundation, *misera ante diem subitoque accusa furore.*"

The third Chapter relates the history of the Parish Church and Vicarage of Whalley; and gives a list of vicars from 1303 to 1772. Of the third Book, the first Chapter specifies the Origin, Progress, and Ramifications of Property. The next records the Seneschals of Blackburnshire, or Lords of the Honor of Clitheroe; and, from the lordship, the history proceeds to the castle of Clitheroe, and chapel of St. Michael in Castro; the account of which concludes with stating, that "the castle of Clitheroe, with the demesnes and forests, is, strictly speaking, extraparochial." The forests and other demesnes, with the Honor of Clitheroe, are the subjects of the following Chapter. In the investigations arising from these topics, the family of *Lacy* appears to be the most distinguished object: but the last Chapter of this Book exhibits also an account of the pretended witchcraft, which occurred in or about the year 1633; which made so much noise, says the historian, "that, in the following year, was acted and published a play, entitled *The Witches of Lancaster*, which has been applied by Mr. Stevens to the illustration of Shakspeare." The historian here introduces an elegant compliment to his fair countrywomen, whose fascinating powers have long and justly been celebrated. Let him, who travels through Lancashire, beware that he deny not the existence of *witches*, lest he should be suddenly punished for his incredulity, by some "love-darting eye, with pangs unfelt before!" As Dr. W. has introduced the marvellous tale of 1633, it is rather surprising, that he should not have noticed a strange history of earlier date, connected, as it also appears to be, with the family of *Starkie*, of which due mention is made in the History of Whalley. We shall therefore cite, from "A Discovery of the fraudulent Practices of John Darrell, Bachelor of Artes, &c. 1599," the passage to which we allude.

"What M. Darrell tooke upon him after his second exploit, it may bee surmised by glorying in the first. But yet his name was not so famous, untill the 17. of March next following, when being sent for into *Lancashire* by one M. *Starkie*, upon the report of M. *Dee* his butler, who told the said M. *Starkie* what M. *Darrell* had done at *Burton*, [in the year 1596,] he *dispossessed in the said M. Starkie's house* seven persons, at one clap; viz. John *Starkie*, Anne *Starkie*, Margaret *Hardman*, Elianor *Hardman*, Ellen *Holland*, Margaret *Byrom*,
and

and Jane Ashton: which Jane is since fallen into the hands of certain seminarie priests, and hath beene caried by them up and downe that country to fundry recusants houses, (as certaine idle men were wont to carry puppets.) and by *her cunning counterfaiing of certaine fits*, and faying of herselfe by the directions of the said priestes, she hath gotten God knoweth what: They by such lewdnes have wonne *great credit*, but her Majesties subjects have in the meane time beene shamefully abused!" P. 2.

The third Book closes with a description of the ancient house of *Browsholme*, for more than three centuries the residence of the family of *Parker*. Among many curious relics preserved in this mansion, is the original seal of the Commonwealth, for the approbation of ministers.

"It is of very massy silver, and is inscribed, *The Scale for the Approbation of public Preachers*. In the centre are two branches of palm, and within them an open book with these words, *The Word of God*. The workmanship is good, but I could scarcely venture to ascribe it to Simon."

Book the fourth commences with a topographical Survey of the *present* Parish of Whalley by Townships; the work here dividing into its second Part. The first Chapter is replete with the laborious arrangement of many genealogical Tables, which are, in several instances, illustrated also by the superaddition of curious anecdotes. Portions of the parish lying between Pendle and Ribble, which are termed "a beautiful and interesting tract of country, on which the eye, the memory, and the imagination repose with equal delight," occupy the next Chapter. The distinct and peculiar character of this district induces the historian, who, however, seems to confess himself not fond of such enquiries, to deviate a little into mineralogical investigation. Investigations of this kind form, in our opinion, a very important part of topography.

The third Chapter gives an account of the parochial chapel of Burnley, a populous and thriving market town; and of other townships and hamlets. An interesting anecdote is recorded in p. 318, which we shall offer to our readers.

"Mrs. Fleetwood Habergham, undone by the extravagance, and disgraced by the vices, of her husband, soothed her sorrows by some stanzas, yet remembered among the old people of the neighbourhood; of which the following allusions to the triumphs of her early days, and the successive offers she had rejected, under the emblem of flowers, are simple, and not inelegant.

"The gardener, standing by,
Proffered to chuse for me
The pink, the primrose, and the rose;
But I refused the three.

The

The primrose I forsook,
 Because it came too soon;
 The violet I overlook't,
 And vow'd to wait till June.

In June the red rose sprung,
 But was no flower for me;
 I pluck'd it up lo! by the stalk,
 And planted the willow tree.

The willow I now must wear,
 With sorrows twined among,
 That all the world may know
 I falsehood loved too long.

“ A sentimental fine lady of the present day would have thrown her story into the shape of a novel. The good old gentlewoman's ballad is at least the more tolerable of the two!”

We coincide in opinion with the historian; but at the same time acknowledge, that a novel, composed by such an authoress as he mentions, could not but rouse the *latent energies of sensibility*, and afford new cause of triumph to the boasted *perfectibility* of modern philosophy!! The present Chapter must not be dismissed, before we inform our readers, that, in the township of *Cliviger*, is still preserved an instrument of ancient and approved efficacy in suppressing the licence of female tongues; which, if it might be of similar efficacy in contributing to suppress the licence of those female pens to which we have alluded, would command high admiration. It is called “ a Brank (qu. a Teut. *Brangen*, ostentare) as the culprit was led about in this disgraceful state of penal silence. There is an engraving of such an one in Plot's Hist. of Staffordshire, and another in Brand's Hist. of Newcastle.”

(To be concluded in our next.)

ART. II. *Les Cinq Promesses. Tableau de la conduite Consulaire envers la France, l'Angleterre, l'Italie, l'Allemagne, et surtout envers la Suisse. Par Sir Francis D'Ivernois.*
 8vo. 228 pp. Deboffe. 1802.

WHOEVER calmly considers the events of the last ten years, will find ample reason to conclude, that the French have done more in reducing Europe to its present *unsatisfactory state*, by deceitful insinuations and overbearing language, artfully combined and artfully circulated, than by force of arms. The great mass of mankind has been disposed,

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by innumerable arts, both from without and from within, to believe every thing which the rulers of the *great nation* have been pleased to assert, and to consider them as capable of performing every thing they have been pleased to threaten; and, having succeeded in placing the nations of the continent in this strange state of credulity and terror, they found whatever they attempted more than half executed, through the treason of some, and the imbecility of the mass of their opponents.

We have often had occasion to assert, that we are sincere friends of the peace; and we most ardently pray for its long duration: but it would be idle to dissemble, at the present moment, the unbounded lust and insolence of power, confirmed in the French nation by the unexpected success of their plans; an insolence which they no longer think it necessary to restrain, even by political prudence, nor to veil, even by sophistical appeals to moderation. The nations around them have put on the yoke, and they must bear the insolence which they cannot chastise. It is to be hoped, however, that the British empire, alone untouched amidst the general wreck of Europe; that the British spirit, alone unbroken amidst the general despondency of nations; and that the British press, alone free amidst the general despotism, may still, with manly firmness and watchful moderation, do much important service to humanity, without appealing to the ever dreadful and ever doubtful decision of arms. The principle of justice exists in every breast, and will find an advocate in every bosom. A manly appeal to this principle, happily directed and often repeated, will sometimes arrest the progress of injustice more effectually than the sword.

Amidst the din of arms and the violence of party, men's minds are too much agitated with hopes and fears, too much divided with rival pretensions, and too much biassed by artful and contradictory insinuations, to judge with calmness and rectitude, or to feel what they ought to feel, either for themselves or others; but, in the calm which succeeds the storm, as passion, and error, and prejudice subside, moderation, and truth, and reason gradually resume their empire; injustice is checked by the general sense of humanity; obstacles are started to its progress at every step; and difficulties accumulate at every stage. The most powerful despot cannot long act against the decided sense of mankind: he loses half his power, and more than half his influence, the moment that his injustice is unmasked, and his sophistry detected; and, above all, when the general interest is decidedly proved to be in conformity with the justice and moderation for which his opponents plead.

The author of the work before us has long been a marked man in what may be called the paper warfare of the Revolution, and has been the object of much abuse and ridicule, both at home and abroad, on account of his financial calculations, or, as he himself observes, for being *the great vilifier of the inexhaustible resources of France*. All his works have been blamed, even by less illiberal critics, as being hastily written and ill arranged, as often prolix, and sometimes as abounding in repetitions. But literary fame, we will venture to say, has never been the aim of Sir F. D'I. being rarely to be promoted by writings of this nature, which are almost always of necessity compiled in haste, according to the ever-varying circumstances of the times; and whatever faults may be found with the manner, the matter is undoubtedly important. In our opinion, they all abound in interesting facts, not generally known, or little attended to; the consequences of which are sometimes strongly stated, and often eloquently recommended to the attention of mankind. The ridicule which has been so often and so copiously thrown upon what has been called his financial predictions, we have ever considered as absurd, and as proceeding either from ignorance or malice. The following extract from the Introduction to the present work affords, we think, a sufficient answer to the calumnies on this head, at the same time that it unfolds the author's present views.

“ Deeply convinced as I am,” he says, “ that the deficit of France still threatens the society of Europe with incalculable evils, this motive would have been sufficient to induce me to resume the pen. But this is not the only one; and I have no reason for concealing one of those which animate me, though it regard myself personally. Shall I avow it? With whatever indifference I have beheld all the stories which the Parisian presses have circulated respecting me for two years past, I have not been insensible to the reproach of having *amused* the coalesced powers with *false hopes*, by repeating to them, after the annihilation of the paper money, that the internal and disposable receipts of the victorious republic did not exceed a million a day; and that their modicity put it out of her power to continue the struggle at her own expence. Have I been wrong or right? If the past be still big with futurity, the posterior pillage which Europe has experienced renders the explanation of this historical point of the utmost importance; and this is what determines me to complete the history of the revolutionary finances. It will then be seen, that I have rather extenuated than exaggerated the poverty of France; and that the present *inexhaustible* resources with which its chiefs succeeded in frightening their enemies, have been long and permanently *exhausted*. This poverty affords at present only an additional reason for cultivating peace with its present chief, if he will *bonâ fide* renounce the making it a real state of war. I know and mean to demonstrate it; but I mean also

to produce another demonstration. I mean to prove to the neighbours of the new Rome, that, in case of their being obliged to recur again to arms, their cause will be far from being desperate, if they be previously and deeply convinced, that it is chiefly from poverty that the French government will renew the war. I wish to afford them the intimate conviction, that the best, the only means of preventing this renewal, is to organize, like them, a conscription, which at the instant they shall be obliged to acknowledge the impossibility of providing for the expences of peace, that is, at the first signal of plunder and of war, may place all the people threatened, in a situation to rise *en masse* and in arms, in order to carry the theatre of the war into the country of the aggressors. This measure is terrible, I allow; but without it, the greatest part of Germany and Italy will remain, with respect to France, in the same situation as Switzerland at present, and as Poland was twenty-five years ago."

But it may be objected, says this author, that, if the impossibility of re-establishing an equilibrium between the receipts and the expences of the state be proved, it is in effect preparing an apology for the renewal of the war. To which he replies, that his purpose is not to excite new embarrassments to the French government; but to suggest certain internal resources, hitherto neglected, which may enable them to surmount their difficulties; and in an especial manner to impress upon their minds,

" that the salvation of France depends at present, as before the Revolution, not on raising the revenue to the expences, but on lowering these latter to the level of the means of the contributors; and, in fine, that the authority of Bonaparte will never be consolidated, till such time as he shall dictate to himself the following condition, which he has imposed on the *commune*—*In no case shall the number of the presumed expences exceed that of the presumed revenue.*

" As such a reform will require before every thing, that the army and navy be placed on the ancient footing of peace, I am well aware, that the great captain who holds the reins of this military government will have recourse to a thousand pretexts, in order to avoid an economy which would necessarily require, both at home and abroad, a tone of moderation so far removed from his character and habits; but I also know, that his writers, by tearing me to pieces, have procured me a species of celebrity in France, which will give to my work some vogue there. In vain will they point it out as a snare, as the last efforts of expiring hatred; if it circulate there, it will be read and better understood than elsewhere. It is there, and especially in the provinces, that it will be acknowledged, that the evils of which I furnish the detail are far from being exaggerated; and that there is not a moment to be lost in adopting the great remedy which I propose. Perhaps the landed interest will at length resume the initiative of which their pretended representatives have allowed themselves to be deprived.

Perhaps

Perhaps they may assume the courage to tell Bonaparte, that, since the deficit is unveiled, economy alone can arrest its progress. They may conjure him to have recourse to it; and, if he accede to their wishes, then France is really saved, and may yet expect a moderate government; then its inhabitants of every class will find themselves freed from the new confiscative measures which they have experienced during the consulate; then their neighbours will have time to breathe, and retrieve their losses; then, in short, Europe will see an end put to this disastrous emulation of military expence, which renders a state of peace almost equally costly as was that of war.

“Such are my wishes, my motives, and my hopes. Now, how can I realize these, without showing to the neighbours of republican France, that they are liable to be affected by all the false financial measures of the Consul; and that, whether he deceive himself, or seek to deceive them, his and their illusion must have consequences equally disastrous? and whatever may be said, my work will not be less useful to France than to her neighbours; for one of my principal objects is, to prove that her own salvation depends, above every thing, on her being able to devote herself, without fear from without, to the cultivation of the useful arts, in order to resume, as soon as possible, her rank among rich, flourishing, and industrious nations. Yes, I hope to prove, that whether, in order to live with this warlike people in peace or in war, it becomes almost equally important to assist her in returning to her ancient state of prosperity; because, in the former case, this prosperity is the only means of recommencing with her advantageous transactions; and, in the latter, it is still the only means of obliging her to partake of the chance of loss which war brings along with it.

“But, anxiously as I wish to unfold this entirely pacific doctrine, and to convince the consular government, that the restoration of the French to industry and ease depends on the moderation of the tribute to which they are subjected: I am equally anxious to convince the powers of the continent, that, if he do not quickly and considerably retrench his expences, they must perhaps, in spite of himself, oblige him to renew the war, which hitherto has alone effectually supplied them; that it is not less useful at present, to study the operations of his financiers, than the intrigues of his diplomatics; that the devouring wants of his exchequer are, if possible, still more to be dreaded than his excessive ambition; and that, of all that passes in France, that which is there called *the destructive action of the deficit*, is what ought to excite the greatest uneasiness without.”

The whole of the author's original plan is not completed in the work before us. He tells us in a Postscript, that the conduct of the consular government in Germany, and, above all, in Switzerland, had led him suddenly to extend his views, which were originally confined to a detail of the interior of France; but he informs us also, that he has already arranged the materials of a work, to be entitled, *De l'état de la France*,

au commencement de l'an XI. pour servir de reponse á l'écrit intitulé, *De l'état de la France à la fin de l'an VIII*; et pour faire suite au *Tableau des pertes que la révolution et la guerre ont causées au peuple Français*. Before we pass to the body of the present work, we shall furnish our readers with an abstract, from the introduction, of Sir Francis's view of the present state of the French finances. He contends that the deficit must infallibly be four times greater than under the monarchy, if the consular government obstinately persist in all the expences it has decreed. The sum demanded for the peace establishment was 500 millions, and the tribune Himbert affirms, that in the course of year IX, 473 millions had come into the public treasury. On inspecting the accounts, however, to which the tribune himself refers, it appears that the receipts had not amounted to 353 millions, and the minister himself, in the seventh month of year X, makes use of the following singular statement: *Lorsque le recouvrement de tous les revenus de l'an IX sera achevé, leur total AURA ÉTÉ de 473, 508, 571 francs net*. It also appears from the same public documents that many sources of revenue, such as the farming of the national domains, &c. &c. are merely temporary, having furnished 153 millions in the year VIII, and only 57 millions in year IX: and when these, as must soon be the case, come to be totally exhausted, the revenue on which they themselves count cannot exceed 400 millions.

But there is still an artifice on the part of the ministers in fixing the expences at 500 millions, as he excludes or neglects those of the departments, municipalities, &c. which must at least amount to 100 millions, besides the six thousand legionaries, the army of reserve of 150 thousand men, &c. &c. which cannot require less than 100 millions more. If then it may be granted, that they be able to raise even 500 millions within the year, and to reduce their expenditure to 600 millions, which is granting infinitely more than probability warrants, there will still be a deficit of a 100 millions a year. Yet such is the pompous confidence with which the consular quill-drivers assert the prosperity of their finances, that even M. Neckar has been deceived; and considers as positive, what at best is merely speculative, and that as matter of fact, which is mere matter of expectation.

But we are confidently assured, that the embellishments of Paris, the éclat of its theatres, and the magnificence of national fêtes, furnish so many positive proofs of national riches. On this subject the author gives us the following table, taken from the public accounts,

National

National fetés . . .	779,612	Encouragement of Agriculture, comprising 49,650 fr. of appointments for what is called the <i>bureau consultatifs</i>	104,303
National pillar and departmental pillars	103,485		
Conservatory of Music	251,586		
Theatre of Arts . . .	516,861		
Encouragement to the Drama, and to different Theatres . . .	120,000			Encouragements of Arts and Crafts . . . . .	56,839
	<hr/>		
Sum total	1,771,544	Sum total	161,142

In speaking of the encouragement thus bestowed by the government on the theatres, the minister coolly remarks, that "this kind of encouragement had not been comprehended in Chap. VI. for the year IX. and that the classification of year X. has *rectified this omission.*" It is natural to enquire from what funds these encouragements have been taken. The same minister mentions his having received an order to apply 2,261,785 fr. to the reconstruction of Landrecies; but that in the space of two years, he had been able to reserve for that purpose only 53,431 fr.; a service of still greater importance, namely, the repair of the works under the city of Paris, has been equally neglected. During the monarchy, the sum of 346,920 liv. was religiously applied to this service every year. The complaints of neglect on this head, during the Revolution, have been numerous and frequent; but in the accounts of the year IX. we only find 3019 fr. 60 cent. applied to it, whilst nearly two millions have been employed in useless embellishments. The most important public works in the departments have been equally neglected, in spite of frequent and forcible appeals to the government on the subject; and thus it is, that the departments are sacrificed, and the most necessary works postponed or neglected, for the sake of embellishing the *new metropolis of the western empire.*

The boasted restoration of the military to productive labor, also attracts the notice of this author; and he justly refers to the new law, placing 60 thousand conscripts to complete the standing army, at the immediate disposal of the government, and 30 thousand more to form a new army, to be augmented in five years to 150 thousand, as the best proof of the absurdity of this boast, and as matter of serious alarm, both for France and for Europe. The *great economics* also announced by Bonaparte are stated as follows: in the year VIII. the *ordinary and national* expences of peace were to be fixed at 350 millions; in the year IX. at 415, and were certainly not to exceed that sum; in the year X. after having raised them to 500, the addi-

additional expence of the army of reserve, and of six thousand legionaries is decreed, as well as additional salaries to the senators and counsellors of state.

But Bonaparte asserted in November, 1802, that *his revenues would increase of themselves with the peace*; on which head the present author refers to the table which terminates the recent work of the ex-minister Ramel. It there appears, that the *indirect* contributions which in the year VII. had produced above 150 millions, furnished in year VIII. less than 128, and in the year IX. 110½. It also appears from the same statement, that the twelve articles classed under the title of *revenues*, and which in the year VIII. afforded 194,252,764 fr. amounted in the year IX. only to 99,690,000. With respect to the return of ease and luxury, it is not fair to judge from the capital. Ramel states, that 2,300,000 fr. were expected, in the year IX. as the sum of the sumptuary contribution; whereas it appears from the last debates, that it only amounted to 900,000, and that one whole department, which is not named, had asserted that there was not a single proprietor in it liable to this tax. The hopes held out of the increase of commerce, we also find by a reference to facts, have not only not been realized, but on the contrary their commerce has decreased. Our readers will certainly not be displeased with the following extract, which properly follows the foregoing reference to facts.

“ Such,” says Sir F. D. “ are some of the facts which I propose to collect, and which must be verified and weighed, if we wish to avoid becoming the dupes, like M. Necker, to the absurd boastings of certain consular writers, who represent the republic as already marching to opulence with as much rapidity as she marched to victory. In vain will they continue to reproach me with opening their wounds at pleasure: it is only by unfolding them that their chief can be compelled to take upon him the task of curing them. I do not accuse him of being the first author of them, though most assuredly he has been, and is still the accomplice of those who caused them; but besides that, in recalling his attention to what is passing in the interior of France, I may flatter myself with turning it from without; my great object is to keep his neighbours on their guard against every temptation to associate their destinies with it. As long as he shall continue to speak to the French of the extent of their conquests, and the glory of the Revolution, I shall continue to let them know the price of the former, and the punishment of the latter.

“ If it be asked by what right I come to expose the misery and even the afflictions of a foreign nation? My reply is ready—by the same right that their chief assures them, *that all other nations envy their destinies*. Undoubtedly, when he takes all other nations to witness, that they *envy* the lot of that which he governs, it is he himself who opens a great controversy in Europe. After such an appeal every
stranger

stranger is entitled to examine every one of his measures, in order to discover if the *desinies* of the people thus extolled, merit indeed *envy* or *pity*."

It would not be easy, without referring to records and dates, and historical collections, to give even a simple list of all the contradictory systems and opinions, which at different periods of the Revolution have predominated in France, which have fluttered their hour upon the stage, and disappeared for ever. But one general remark respecting them is obvious; every one of the multifarious experiments which have been successively tried, and for a moment established there, has been exalted during its day of favour, over every thing which exists or has existed in other countries, and has been recommended to the adoption of other nations, with as much confidence and zeal as if it had been really destined to last for ages, and infallibly calculated to promote the happiness of mankind. The destruction of the Gallican Church was at one time represented as the triumph of philosophy and truth, over absurdity and error; and the people who hesitated to follow this glorious example, were stigmatized as the puny adherents of superstition and folly. But no sooner had it pleased Bonaparte to re-establish the same church with an entire equality between the different modes of worship, than his brother Lucien comes forward, and endeavours to show that England did wrong in shaking off the yoke of Rome, and that we ought at least to follow his brother's example in treating all sects *with equal favour, even supposing them all to be erroneous*. Sir Francis D'Ivernois justly remarks, that the best antidote to this example, is to draw aside the veil which covers it, when in the present instance we shall perhaps find, that the equality so highly praised and so generously recommended, is, in fact, only an equality of misery, leading directly to the contempt of all religion.

At one period our constitution was said to be an absolute despotism, affording no protection to the rights of man, allowing no influence to the sovereign people, and affording no protection against oppression; the press which we considered as free, was really not so, because injurious falsehoods could be legally prosecuted and punished. It was then, therefore, said to be our undoubted duty to abolish every thing which the wisdom of our ancestors had established, and the experience of ages sanctioned, and to try the experiment of French anarchy. Fortunately we did not follow the advice which was then so graciously bestowed upon us; for now we are informed, on the authority of the consular official gazette, that all the changes now absolutely necessary, are in a contrary direction. Our constitution affords a licence, which the powers of Europe have a right to require

to be restrained, and it is now an undoubted fact, as that authority tells us, that unless our press be laid under the same restraints as that of France, it may be said *there is no government* in our island. All this is really worse than absurd; the *regime of surveillance*, established in France, may indeed be necessary for the *best of people*; but the great Consul must excuse the good people of England if they reject the recommendation of despotism, as they did that of licence; though by such interference and recommendation, he afford us a right to "compare with what passes here, the acts of that government which complains that we have no government at all." We have never approved the acrimony which has sometimes appeared in our newspapers; prudence and good manners, and a proper sense of our own dignity, equally disclaim it. But in England, these reflections proceed from the feelings of individuals totally unconnected with the executive power; whereas the insolent calumnies of the *Moniteur* must be considered as proceeding from the consular government, and fully entitle us to judge of the merits and demerits of that most immaculate form of administration, which the Consul has sanctioned with his fiat; and scrupulously to examine every one of those acts, which he asserts to be so exclusively advantageous to humanity.

Before the author proceeds to discuss the Five Promises, which Bonaparte has hitherto neglected to perform, he gives him credit for numerous acts of administration, to which he was bound by no promise, and even for some which he had resolved against on his first accession to power. Some of these may indeed, on after-examination, be found to be rendered illusory, by posterior decrees; and some, by the same means, to be rendered cruelly unjust towards numerous individuals. The annihilation of anarchy, the suppression of robbery and murder, the re-establishment of religion and of order in the colonies, and the recal of the emigrants, must, however, be granted to be so far highly meritorious. Nor does this author blame him even for restraining the press, the liberty of which, as established in this country, he considers the French nation as totally unable to bear. He conceives, however, that even in this respect the Consul carries things with too high a hand, and with a despotism too unqualified; that he seems so intoxicated with the power he has acquired, and the abject submission he has hitherto met with, as to disregard the maxims of prudence, and the wise remark of Galba to Piso, particularly applicable to the nation which has committed its destinies to him; *You are about to govern men who can neither bear their ancient liberty nor absolute slavery.*

I

The

The first of the Five great Promises, by which the Consul solemnly bound himself on assuming the government, was to found his administration on the *sacred rights of property*, and to put a stop to all measures of confiscation. Let us see how he has performed it. It had hitherto been a maxim, says Sir F. D'I. even in the republic, that every individual erased from the list of emigrants should of right recover all his property, not previously alienated; and thus the Directory restored that of the Girondins to them or their heirs. It was reserved for Bonaparte to discover an exception, and to consummate the ruin of numerous individuals, the only remains of whose fortunes consisted in some sequestered forests, not yet alienated. The almost immediate destruction of those, which the government hastened to dispose of, produced a decree, declaring those still under sequestration *inalienable*. However small the value of these, it was the last resource of many of those whom the Consul's clemency recalled to France. Bonaparte, however, though he continued to admit the proofs of their innocence, declared, that *on no pretence whatever should the sequestration be taken off*. He was pleased indeed to add, that they *should be indemnified*; but hitherto this indemnification consists in their being promised leave to enjoy in peace whatever they may *buy and plant* themselves; the value of which permission is greatly enhanced, when we reflect that the persons in question had already spent their all in purchasing their *definitive radiation*.

By the ninth article of the treaty of Luneville, the Consul bound himself to take off the sequestration in favour of Belgium, *immediately after the exchange of the ratifications*; so that, with respect to this part of his dominions, he has, by his own authority (for the decree was never submitted to the legislative body) infringed the constitution, the peace of Luneville, and the sacred right of property. The inhabitants of that country, indeed, have strenuously reclaimed their rights, but hitherto without success; though they, artfully enough, tacked their reclamations to their vote for the Consul's continuing in office for life. By the eighth article of the same treaty, France became charged with the public debt of the Low Countries; but nothing has hitherto been done in consequence of this obligation.

By another consular decree, Bonaparte has appropriated to himself the products of all the forests of the *Communes*. The present author contends, that there is not in France another example of such an act of authority; that Robespierre himself would have dreaded a general insurrection if he had laid his hands on the *forests of the Communes*; and that he only dared to confiscate those

those of the hospitals. Such of the emigrants as had been formally erased from the list ventured to remonstrate against all this injustice; but a *senatus-consultum*, decorated with the title of *act of amnesty*, was then brought forward, and deprived them of all the advantages of their new right of citizenship. All those emigrants erased from the list after the 20th of October, 1800, are thus placed under the special *surveillance* of the government, the same as those who are declared entitled to the simple amnesty; and the Consul becomes thus empowered to oblige them to remove twenty leagues from their ordinary residence, and *even to a greater distance if circumstances require it*, provided he shall have heard his council of state before pronouncing their doom. These precautions, with respect to the emigrants simply amnestied, Sir F. is willing to consider as an indulgence; as, if they are not strictly consistent with justice, it is at least within the power of the victorious party to put them in force; but to continue the confiscation of the forests belonging to those definitively erased, that is, declared to have been unjustly placed on the list; to take back the promise of *indemnities*; and, after having restored them to the right of citizenship, to place them in *surveillance*, he considers as an act of glaring injustice. Bonaparte has the generosity indeed to restore to the amnestied all their unfold property, excepting only such forests, canals, &c. as may be applied to any public service. But even this generosity is more apparent than real; as the exception is so contrived as to render it nugatory. The confiscated property which comes under this description, it will be found, belongs precisely to those who are excluded from the amnesty; and it is more than probable, that when purchasers have been found, or the property may be any ways employed in the public service, that those persons will also be admitted to the benefit of the amnesty.

The famous decree of the year III. entitled *the right of succession*, deprived every father or predecessor of emigrants, and that during his life, of that part of his inheritance which would at his death have eventually come to such emigrants if they had not quitted France, and that without any regard whatever to the principles of such father or predecessor. This law, however, was considered as so atrocious, that even the Directory dared not carry it into full execution; but the consular government has, without exception, and without remorse, given this most iniquitous law its full effect. Nay, it has even gone further, and has declared, that such of this property as cannot be divided (and this seems to be the case with all that remains) may be sold. So that, if a father have five children, one of whom has emigrated, and the other four re-

main, as well as himself, staunch republicans, he and these four shall suffer for the fault of the fifth; the property is divided, and the government has the emigrant's share, if the whole be susceptible of division; but, if not, it may be sold perhaps at a third of its value; and, in four years, the father and his four republican children may receive, according to the consular decree of May, 1802, their parts of six sevenths of the price.

Such are briefly the facts which the present author adduces, to prove Bonaparte's high respect for the right of property, and the nature of his adherence to this first Promise; and he shows, that this conduct is not less impolitic than it is unjust; that, while it affords a temporary supply to his wants, it must check all those enterprises which depend on, and are excited by, the security of property; and, of consequence, that it has a direct tendency to ruin the finances, and to continue revolutionary measures, by rendering further confiscations necessary.

On the union of Piedmont with the great nation, it was declared, by a consular decree, that the monastic orders, &c. were suppressed; and that their property of every kind was placed under the hand of the nation, in direct defiance to the treaty of 1798; by which it had been agreed, that no change whatever should take place with respect to religion, and that persons and property should remain secure. Bonaparte further decrees, that every absent individual, without exception, shall be allowed to return before the first of *Vendemiaire*, Year XI. but that such as shall remain emigrants shall be declared to be *banished*, and their property united to the public domain, contrary to an article in the same treaty, whereby it had been stipulated, that every inhabitant of Piedmont wishing to remove, should have leave to do so, to carry with him his moveable property, and to sell any other property he might have, and take the price along with him. This affords an example abundantly striking of the Consul's respect for the right of property, as well as for the faith of treaties.

All this glaring, scandalous, and impolitic injustice is heightened by the insolence exercised towards the sufferers. We shall mention one instance only out of many. As soon as the emigrants had sworn submission and fidelity, and before the amnesty arrived to deprive them of their newly acquired rights, the minister of the police is ordered to exhort them, in a public proclamation, not to yield to *the dangerous temptation of swerving from the paths of modesty, nor to neglect the duties which GRATITUDE and their OATHS impose upon them.* Nothing is more galling than the insolence of power, and especially

pecially when exercised by upstarts towards those who have seen better days.

The second great Promise which Sir F. D'I. considers, is that whereby the Consul bound himself to *respect*, and to *cause to be respected*, the constitution of the year VIII. It is certainly curious and interesting to observe the several steps, and various pretexts, by which Bonaparte has totally superseded that very constitution which he himself established, and which he then caused to be represented as the *chef d'œuvre* of human legislation; and Sir Francis D'Ivernois treats it in a clear and able manner; but, as it is difficult to say when Bonaparte will have so modelled it as to satisfy himself, we shall not enter into any detail on the subject. The following paragraph shortly, but strongly, marks the grand principle by which he operates on human credulity. After showing his complete success in removing every obstacle which the constitution had feebly placed in the way of his own arbitrary will, he adds:

“ Such is the progress Bonaparte has made in less than three years, from having made use, to every one, of the language adapted to his purpose, from being deeply convinced that the art of governing men is nothing but the art of laying hold of their passions, and of directing them to a proposed end. In St. Domingo as in Europe, and in Europe as in Asia, every thing he writes, every thing he says, every thing he does, proves that his grand study is to discover the hopes to which he ought to address himself, as well as the fears which it is his interest to quiet or excite. He uses to every one an appropriate language. Courage or cowardice, love of monarchy or of republicanism, incredulity or superstition, Mahometanism or Christianity, is all the same. He knows that there is no passion which an artful government may not render serviceable to its views. But of all the springs of the human soul, hope and fear are those on which he counts the most, and which he knows best how to employ.”

That despotism is the great result of anarchy, experience has often and amply proved. The people, wearied and disgusted with dreams of liberty, which produce only confusion and ruin, which raise to power the most ignorant and sanguinary among them, are eager to submit to the first soldier of fortune, who can, by his intrepidity, afford them tranquillity and protection, and are at least as ready to yield to the encroachments of arbitrary power, as an ambitious despot can possibly desire. But the same experience equally proves, that this abject disposition is as transitory as the motives which excite it. Anarchy is the punishment which nature or providence seems to have annexed to rebellion, or to that restless disposition, and those principles of discontent among the people, which lead to revolution in civil societies; and the arbitrary

trary power, which, in such circumstances, is the general and easy result of a daring intrepidity, seems to be the remedy appointed by the same nature or providence for the evils of anarchy. There is nothing, therefore, so very extraordinary or surprising hitherto in the process of the French Revolution; nor is it necessary to suppose Bonaparte endowed with talents superior to the rest of the human race. He has made no improvements in that part of the process in which he has been the principal actor. He has followed his own solitary ambition, according to the circumstances in which he has been placed, as many men have done before him; and he has found the people, at whose head an act of intrepidity placed him, ready to yield whatever his ambition and vanity have led him further to require.

He would have been really great, if, in making use of that arbitrary power which was now to put a stop to the anarchy that had bred such extensive mischief, he had taken some lessons from experience, and had acted from more liberal motives than the gratification of personal ambition and vanity. He may rest assured, that the lassitude which has hitherto favoured his projects, both within France and without, will be of short duration; and the more he presses down the spring at present, the more violent will be the rebound, when it comes to that point at which the pressure will be no longer borne. The rapid strides, therefore, which he has made towards arbitrary power in the interior, and the glaring injustice and despotism which are exercised towards foreign powers, afford a dismal prospect to serious and thinking men; for, however the Consul may deceive himself, neither the inhabitants of France, nor those of the rest of Europe, will long submit to have every thing that is dear to them obviously and avowedly at the nod of one man. Another struggle, therefore, and a dreadful one, is to be expected, which a moderate use even of arbitrary power, or a generous use of victory, might prevent; while it would immortalize the man who, after so disastrous a crisis, should confer so great a blessing on humanity. But what is there worthy of honour, of admiration, or of gratitude, in the sullen process of despotism within, and injustice without, which we have hitherto been doomed to witness? Such characters are not uncommon in history, but they have seldom been happy while they lived, and seldomer still have they either merited or met with the gratitude of posterity; because they have generally entailed on them a worse anarchy and greater disasters, than those from which they freed their contemporaries when they came into power. That the great body of impartial and enlightened men in France (and in that country the number is

not small) are dissatisfied, cannot be doubted. We know that the majority, even of the men in office, are so; and that discontent pervades the conquered countries, if we wanted other proofs (which, however, are abundantly numerous) the very circumstance of its being thought necessary still to burden them with French troops, is one which cannot reasonably be called in question.

It is certain, therefore, if we dare at all judge from past experience, that France and Europe cannot long remain in their present unnatural and constrained state; and it would indeed be happy if such works as that before us could have some influence in producing more liberal and just views, and persuade the man, whose ambition has reduced his own and surrounding nations to such a condition, to make such alterations as are not less interesting to humanity, than necessary to the stability of his own power and glory.

The third Promise which Sir Francis considers is, that by which the Consul bound himself to *contract peace, without ever taking advantage of his victories*, in order to add to his *pretensions*, or in order to *aggrandize* France beyond the limits which nature had assigned her. The following sketch of facts will show how he has attended to it.

On the 9th of November, 1801, he reminded his countrymen, in reference to the peace with Great Britain, that *he had shown himself faithful to their wishes, and his own promises*; and in order to excite their gratitude, he assured them that he had *neither yielded to the ambition of conquests, nor to the seduction of bold and extraordinary enterprises*. But such is his consistency or his contempt for the understandings of those whom he addresses, that only a fortnight after, on the 22nd of November, he informed his legislative corps, that he had *prepared with Russia great, vast operations*, which the sudden death of Paul obliged him to defer.

After the peace of Luneville he asserts, in an address of the 12th of February, 1801, that bad fortune had not shaken the resolution of the French nation, *nor had victory added to her pretensions*; though he had just subjected to French influence the Grand Duchy of Tuscany, a neutral country, by the most violent abuse of power. On the 14th of July, in the same year, he takes great merit to himself for having secured the aggrandizement of France to the limits assigned by nature, that is, to the Alps and the Rhine; and he felicitates his countrymen, that now vast regions separate them from Austria, and guarantee the duration of the peace. A few months after this, he declares himself sovereign of the Cisalpine Republic, gives it the name of Italian, and asserts, for the comfort of the neigh-

neighbouring states, that it is destined to be the first power in Italy; so that the vast regions which divide his troops from those of Austria, consist of a wooden plank on the top of a bridge over the Adige. This seems to have been an experiment; the Cisalpine Republic was added to his power under the semblance at least of a separate dominion, and a few months after, the limits of the mother Republic are declared by the union of Piedmont to extend beyond the Alps; so that it is more than probable, that the Italian Republic will quickly enjoy the title, as well as the reality, of being an integral part of the great nation. The settlement of the German indemnities afford another shameful example of the abuse of power. The princes who were friendly to, or depended on the Consul, have received accessions of territory, to which they had no claim, whereas, that assigned to the Grand Duke of Tuscany, amounts not either in extent, or population, or influence, to half of what that excellent prince has so unjustly lost; while, by the same means, the Austrian influence in the empire is almost totally annihilated: yet the Consul talks, with cruel derision, of the immense advantages thereby conferred on the House of Austria. It is this studied addition of insult to injustice, that affords the most melancholy prospect to the sincere friends of peace. For it is more easy for the human mind to brook real injustice, than insolence and contempt.

This author next proceeds to examine the consular conduct with respect to St. Domingo, and he shows by a reference to decisive facts, that Bonaparte's inconsistent language, his despotic conduct, and deceit towards Toussaint, have occasioned all the disasters of that expedition. He had been accustomed to carry every thing by force, and had no generous feeling for the man who had saved that vast colony to his country, and who, had he been treated with the confidence his conduct and situation merited, seemed no ways disposed to resistance. General Richepanse declares, in a letter officially published, "that he considered it as a HAPPY event for the *regeneration* of the colony, that the people of colour had come to the resolution of opposing the disembarkation of the army." And it appears that they took every means in their power, to bring about this happy event. They were obliged, however, at length, to treat with the negro chief, who, trusting to their faith, was soon after seized as a conspirator, brought to France, and shut up with ungenerous cruelty in that country, which, according to his enemies themselves, owed him gratitude and reward. Sir Francis D'Ivernois has collected a number of facts, which exhibit this singular character in a most interesting point of view, and contrasts it strongly with the ungen-

ungenerous and treacherous treatment he has experienced. The result of the whole, however, amply proves, that honesty is often, even on the part of the most powerful despots, the best policy; and that, though force may often succeed, it will not always ensure success, when coupled with glaring injustice. The facts and statements of the writer before us, are taken from public documents, and from the dispatches of the generals; and they show that no principle is sacred, no promise to be depended on, if they think it their interest to break it, a truth too fatally proved in every instance, and towards every people in Europe.

The *fourth* Promise, which Sir Francis considers, was to *settle* the repose of the Republic, and the good of Europe, *on the faith of treaties*, and to avoid interfering in the domestic concerns of other nations. How the chief Consul has kept this promise, the reader is already able to judge; and this author further develops it, by a clear and interesting account of his interference in the affairs of Switzerland. He is a Swiss, and feels and describes with honest warmth the disasters of his fallen country. We regret extremely that we cannot indulge ourselves in laying the details before our readers. There can be but one opinion, as has been often remarked on this subject, either in France or out of it, and it is seriously to be regretted, that force should be on the opposite side. That what has happened was foreseen, even by the French, and is deeply lamented by those who have no interest in the injustice, we know from numerous facts.

A friend of ours, in the beginning of July last, met with an inhabitant of Grenoble, consequently a neighbour to Geneva. He seemed to be a merchant, had been in Switzerland, and was on his way home. The conversation turned on the troubles which then existed in that country, and their causes; when this person remarked, "no man in Switzerland doubts, indeed no man of common observation can doubt, but that these commotions have been artfully excited by Bonaparte himself (indeed his agents are well known in the country) in order to furnish him with a pretext for taking possession of it again, and under the pretence of putting a stop to anarchy, to take the government into his own hands; or if that should be thought too strong a step, to make the division of the country which was agreed upon by a secret article in the treaty of Campo Formio, that is, one part to France, one part to the Cisalpine Republic, and a third to Austria." Some questions were then put to him with respect to France; "we are not contented," said he, "we cannot be contented after ten years of misery, to be reduced as we are to a military despotism.

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The peace has afforded us no relief: for additional troops are raising every day. We are indeed amused with fine words, and prospects of commercial prosperity; but no plan is formed to effect it. The merchants are never consulted, as in England, on any subject; trade is consequently oppressed by absurd laws, and the maritime peace, which was hailed by us as the salvation of our country, is daily endangered, and rendered daily more and more problematical, by injustice to foreign powers; so that we find ourselves, after a twelve years struggle for an absurd chimera of liberty, sacrificed to the military despotism and personal vanity of one man." The merchant of Dauphiny is not the only man in France who holds the same language, or at least the same sentiments.

The *fifth*, and last Promise, was to *re-establish the public credit*, by an inviolable fidelity to all the engagements of the state. On this head, likewise, our readers are already able to form their own judgment. Sir F. D'Ivernois refers the further discussion of it, however, to the work which he announces in the Postscript, and we have no doubt but it will be interesting and useful. On the whole, he considers the peace as a sort of experiment, the duration of which he fears will be very short; for

"it is evident," says he, "that the time is approaching, when the greatest part of the people who have just laid down their arms, will demand of one another whether open war, even though unfortunate, would be more dishonourable or more dangerous for them, than a suspension of arms during which France ceases not to conquer, and appears to intend to reduce all her neighbours to address her like the Swiss—You call yourself our *friend*, and your acts are acts of *hostility*. You make war upon us without declaring war. You seize upon our territory *in the bosom even of PEACE*.—If the sentiment of our poignant grief is not attended to, we shall be constrained to suffer *patiently* these abuses of authority in recommending our rights TO ETERNAL JUSTICE."

On the whole, we strongly recommend this work to the attention of the public. Though we shall not pretend to say that it is free from the faults which have been found with the other works of the same author, it is, in our estimation, replete with important information and interesting remarks on the present most awful crisis; and the purpose of it must be considered as salutary by every impartial man, being intended to promote the duration of peace, if that be possible; or to prepare the nations of Europe for successful resistance, if they shall be driven, in spite of themselves, into a new war.

We understand that an English translation is almost ready to be published, to which will be added, further remarks on the
French

French finances, particularly with a reference to the late consular boasts on that subject, as also observations on the final fate of the author's unfortunate countrymen the Swifs.

ART. III. *Lectures on Comparative Anatomy, translated from the French of G. Cuvier, Member of the National Institute, Professor, &c. &c. By W. Ross, under the Inspection of James Macartney, Lecturer on Comparative Anatomy, Physiology, &c. in St. Bartholomew's Hospital, &c.* 542 and 710 pp. 1l. 1s. Longman and Rees. 1802.

VARIOUS parts of comparative anatomy, highly important from the light they have thrown on physiology, have latterly been cultivated with great assiduity, not only on the continent, but in this country also. In proof of this assertion, we need only mention the names of Monro, John Hunter, and Harwood; but until the appearance of the present translation, we were without any complete system on the subject; for the treatise of the elder Monro, published by his son after his death, is little more than a general sketch or conspectus of the discoveries then made.

The author of the present work was appointed to deliver lectures, in the central school at Paris, on this branch of natural knowledge, and this work contains the substance of those lectures. Although it exhibits a vast collection of facts, yet he wishes it to be considered merely as an abridgment of a larger treatise, which he intends to lay before the public at some future period.

This author's situation seems to have been peculiarly favourable to the accomplishment of the object he had in view. He has had free and unlimited access to the National Museum of Natural History; he has been supplied with specimens of rare animals by various collectors, whose names he mentions with becoming respect; and he has been permitted to dissect, not only the animals which have died in the menagerie at Paris, but also those which, for a series of years, have been brought from all parts of the world and preserved in spirits. He further acknowledges that he has been much aided in his numerous dissections by one of his pupils (Dumeril), and by the assistant anatomist of the Museum of Natural History. Without such a concurrence of favourable circumstances, in the prosecution of inquiries which demanded so much time, and which are not less
unhealthful

unhealthful than laborious, it would have been impossible for him, he says, to have produced the system he now offers of Comparative Anatomy. He has trusted chiefly to actual examination, but has not neglected to avail himself of the facts published by other writers, of whom he has given a list. In his classification of animals, in which he has endeavoured to approach as near as possible to natural arrangement, he acknowledges his obligations to Ray, Klein, Linnæus, Buffon, Lapepe, Lamark, Bloch, Fabricius, &c. In the anatomical descriptions, he has employed the new nomenclature introduced by the French dissectors, which certainly is not inexpressive. Without attaching too much importance to mere names, he justly remarks, that it were to be wished that anatomists would agree in fixing the language of their art. These are the chief topics of observation in the prefatory letter to Mertrud.

This letter is followed by a general view of the functions of animal bodies, forming the first article of the first lecture. This article presents a short, but elegant, sketch of the principal facts relative to the animal economy. After discussing the subjects of vitality, motion, and sensation, he proceeds to the consideration of digestion and respiration, secretion and nutrition, and lastly generation. To the general remarks which we here meet with on the function of respiration, we shall add those which are contained in the fourth article of this lecture, that our readers may form some idea of the physiological merits of this work.

“ The chyle, or the liquor [*fluid* would have been a better term] produced by digestion, is not sufficient for renewing the venous [venous] blood, and rendering it fit for nourishing the different parts of the body. It is necessary that it should experience the contact of the air, before it enter into the arterial system. This is effected by respiration. The organs of respiration, in animals which have blood vessels, consist in a ramification of those vessels, which increases their surface to such a degree, that almost all parts of the fluid are separated from the surrounding element by only a very thin pellicle, which cannot obstruct its action. This ramification takes place on the surface of certain folds or lamellæ in aquatic animals, and on that of certain cells in aerial animals. In the first case the organ is denominated *branchiæ*, in the second *lungs*. In animals which have no vessels, the air reaches all parts of the body, and acts on the nutritive fluid at the same moment in which that fluid combines with the parts of the body which it is destined to nourish. This is the case with insects that have *tracheæ*. It will be easily conceived that there must be muscular organs appropriated to each of those species of respiration destined to attract or impel the ambient fluid towards the place where it has to act upon the blood. This office is performed by the ribs, the diaphragm, the

the muscles of the abdomen, the flaps of the gills, and several other parts, according to the nature of the animal." P. 29.

"The blood, on its passage into the organ of respiration, experiences a kind of combustion, which removes a part of its carbon, carrying it off under the form of carbonic acid, and which thereby augments the proportion of its other elements. The effect of this process on the respired air, is to deprive it of its oxygen, which is the only aeriform fluid that can be serviceable to respiration. Its effect on the blood is less known: we know that it heightens the colour of the blood in red-blooded animals, and gives it the power of exciting the heart to contraction. There is even reason to believe that it is this action of the air on the blood which gives, indirectly, to the fleshy fibres their contractile power." P. 31.

"Modern experiments have demonstrated, that one of the principal uses of respiration is to reanimate the muscular force, by restoring to the fibre its exhausted irritability. We, indeed, observe, that the animals which respire immediately, and have a double circulation, and in which none of the venous blood can return to the various parts until after respiration, that is to say, birds and mammalia, not only always live in air, and move in it with greater force than the other red-blooded animals, but each of those classes enjoys the faculty of motion precisely in a degree corresponding to its quantity of respiration. Birds which are, as it were, always in the air, are, if I may be allowed the expression, equally impregnated with that element both internally and externally. The cellular part of their lungs is not only very considerable, but these organs have sacks and appendices which are prolonged throughout the body. Birds therefore consume, within a given time, a much greater quantity of air, in proportion to their bulk, than quadrupeds. Doubtless this is the circumstance which gives to their fibres an instantaneous force so very prodigious, and which renders their flesh capable of becoming the moving power in machines which require actions so violent as to sustain them in the air by the simple vibration of wings.

"With respect to the force of their motion, and quantity of respiration, the mammiferous animals seem to hold a middle place between birds and reptiles, which form the opposite extremes. With the latter, respiration appears to be only an accessory circumstance; they may dispense with it almost as long as they please. Their pulmonary vessels are merely branches of the great trunks. On the one part their organs of motion reduce them to remain on the earth, in obscure and close places, in the midst of foul air: and their instinct frequently directs them to shut themselves up in cavities in which the air cannot be renewed, or even to bury themselves under water during a great portion of the year: on the other part, their motion is in general very slow; and they pass a great part of their life in a state of complete repose.

"As it is one of the conditions of the existence of every animal, that its wants should be proportioned to the ability it possesses of satisfying them, irritability remains longest unexhausted in those cases in which respiration is least prompt and efficacious in repairing it. This suggests

suggests the cause why reptiles are so remarkable for irritability; and why their flesh palpitates so long after they are dead, while those animals that have warm blood lose that quality as their blood becomes cold.

“ This relation of the extent of the motive power to the action of the ambient element, is confirmed by the example of fishes, which having cold blood like reptiles, have also, like them, little muscular force, and an irritability capable of a long duration. The velocity with which some of them swim, must not deceive us in this respect; because, being then placed in an element as heavy as themselves, no force is requisite for their support.

“ If, however, their respiration have the same result as that of reptiles, that result is obtained by other means. Their circulation, indeed, is double, like that of warm-blooded animals: but as it is air mixed with water which acts on their blood, it is necessary that the little activity of the element should be counterbalanced by the prompt return of the blood into the pulmonary organ. Here we find a new relation between the modifications of the respiratory organs and those of circulation. Animals of every class which respire by branchiæ, and through the medium of water, have always a double circulation; while, of those that respire the air directly, several have a single circulation, that is, those which do not require an excessive irritability: but it appears that an inferior degree would have been insufficient to preserve the muscular force, and that the union of these two modes, which both weaken the effect of respiration, would have prevented the renewal of the energy of the fibre.” P. 50.

The concluding article of this first Lecture presents a division of animals, founded on the whole of their organization. The whole animal kingdom, M. Cuvier forms into two great families; 1. Animals which have vertebræ and red blood; and, 2. Animals without vertebræ, almost all of which have white blood. The vertebral animals are subdivided into two branches, those with warm, and those with cold blood. Each of these two branches is divided into two classes. Those of the animals with warm blood are the mammalia and birds. The mammalia are viviparous, and nourish their young with milk. They have always an uterus with two cornua, &c. &c. Birds are oviparous. They have but one ovarium and one oviduct, a structure entirely peculiar to themselves. The general anatomical distinctions of vertebral animals with warm blood, are, that they have two ventricles to the heart, and a double circulation; that they breathe by lungs, and cannot exist without respiration, &c. &c. The classes of vertebral animals that have cold blood, are reptiles (amphibia) and fishes. The former do not seem to possess common characters in so great a number as the other classes; the latter, fishes, are distinguished by a respiration performed through organs placed on both sides of the neck, between which they transmit the water.

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The animals without vertebræ, are divided into five classes; namely, mollusca, worms, crustacea, insects, zoophytes. Thus the two great families of animals are divided into nine principal classes. These classes are divided into several smaller families, some of which have their further subdivisions. Thus the class mammalia is divided into eleven of these secondary families; namely, 1. Bimanum; 2. Quadrumana, comprising apes and maucocoës; 3. Sarcophaga, comprising, under four subdivisions, bats, hedgehogs, &c. &c.; 4. Rodentia, comprising kanguroos, porcupines, hares, &c. &c.; 5. Edentata, comprising ant-eaters and armadillos; 6. Tardigrada, comprising sloths; 7. Pachydermata, comprising elephants, tapirs, hogs, &c.; 8. Ruminantia, comprising deer, oxen, sheep, &c.; 9. Solipeda, comprising the horse, ass, &c.; 10. Amphibia, comprising seals and morfes; 11. Cetacea, comprising dolphins, whales, &c.

In the classification of birds, the present author has not departed so widely from the great Swedish naturalist, as he has done in the case of the mammalia. With the exception of the Picæ, he has adopted the Linnæan orders. It is otherwise in the arrangement of reptiles (Amphibia) which approaches nearer to a natural division, than the Linnæan method. The tortoise, lizard, snake, and frog, furnish the characters for his four orders of reptiles, under the titles, Chelonia, Sauria, Ophidia, and Batrachia. The classification of fishes is after the manner of Linnæus. The Mollusca are only a subdivision or order of the Vermes in the *Systema Naturæ* Linn. but here they constitute a distinct class, distributed into three families. In the arrangement of the Vermes and Crustacea, we do not perceive any variations from other naturalists, that require particular notice. The classification of insects is Linnæan, in all the orders or families, except the first and fifth. The Zoophytes, which in the *Systema Naturæ*, are thrown under the Vermes, constitute with M. Cuvier, the last among his classes of animals, and are subdivided into nine orders.

This outline of the author's arrangement of animals (which is thrown into several Tables, appended to this first volume) will serve to show, that to his qualifications as an anatomist, he has not neglected to add those of a naturalist also.

Lecture II. treats of the Organs of Motion in General. The observations on the muscular fibre, and on the structure of the bones in different animals, are replete with interesting information; but, having already given rather a copious extract, we must refer our readers, for the gratification of their curiosity on these and other topics, to the work itself. Lec-
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ture III. on the Bones and Muscles of the Trunk. Lecture IV. on the Anterior Extremity. Lecture V. on the Posterior Extremity. Lecture VI. on the Organs of Motion in Animals without Vertebrae. Lecture VII. on the Organs of Motion considered in Action, namely, of Standing, Walking, Leaping, &c. Both these Lectures (with the last of which the first volume of the work concludes) contains many curious and interesting facts and observations.

The eighth Lecture, with which the second volume opens, treats of the Head as the Receptacle of the Organs of Sense. An extensive cranium and a small face indicate a large brain, with little developement of the organs of taste and smell; while a small cranium and a large face point out the opposite proportions; namely, a brain of small volume, with very perfect organs of taste and smelling. The faculties of perception and thought appear to be more perfect, in proportion as the mass of the medullary substance of the brain surpasses that which constitutes the remainder of the nervous system, i. e. in proportion as the central organ of the senses exceeds the external organs. The relative proportions of the cranium and face afford indications of the faculties of animals, of their instinct, of their docility, in a word, of all their sensitive being. Hence the study of these proportions is highly important to the philosopher and the naturalist. Man is the animal which has the largest cranium and the smallest face: according as this proportion is departed from in other animals, they become more stupid or more ferocious. These observations, which the author acknowledges to have derived from the celebrated Camper, are corroborated by a Table, in which the extent of the facial angle in different animals is expressed by figures. In European heads it is usually 80° , in Negroes 70° , in the Ouran Outang 65° , in Mandrils, the most mischievous and ferocious of all apes, only 30° . The ancients, when they wished to impress an august character on their figures of men, increased the facial angle to 90° , and even extended it to 100° in their figures of gods. The formation of the cranium is examined and described, in all the different classes and orders of animals, in the remaining part of this Lecture. Lecture IX. treats of the Brain of Animals with Vertebrae; and contains many important remarks on the organization of the nervous system, on its action, &c. The operations of the nervous system he supposes to be performed by means of an invisible fluid [the Galvanic fluid] which they hold, in the same manner as the electric matter is retained in electric bodies; that the nerves are its only conductors, while all the other parts of the animal body are, with respect to it, *cohibent* [untransmitting]

ring] substances. All this, the reader will perceive, is merely speculative; as well as the suggestion of Mr. Soemmering, that, as all the nerves appear to arise mediately or immediately from the sides of the ventricles of the brain, which always contain a certain quantity of water; this fluid (namely, the water of the ventricles) should be regarded as the common centre of sensation. Lecture X. of the Distribution of the principal Nerves in Animals with Vertebræ. Lecture XI. Description of the Nervous System in Animals which are without Vertebræ. The four remaining Lectures (namely, Lectures XII. XIII. XIV. and XV. treat of the Organs of Sense,—of the Eye, the Ear, the Skin as the Seat of Touch, the Nose, and, lastly, of the Tongue.

Thus have we endeavoured to lay before our readers, a general view of the contents of this work, which we consider as a valuable collection of anatomical and physiological facts, arranged with great method, and described in easy and perspicuous diction. We may recommend it to all who are attached to such pursuits, either by the profession which they follow, or their love for natural knowledge in general.

The translation appears to be executed correctly. Some terms, indeed, might be altered for the better, as Polype and Polypes, instead of "Polyp and Polyps," without vertebræ, instead of "invertebral," &c. but even these slight oversights occur but rarely.

It is to be regretted, that M. Cuvier did not illustrate his work by a set of anatomical engravings. These would have been extremely useful, and no purchaser (we suppose) would have murmured at the additional expence.

ART. IV. *Miscellanies.* By the late Daniel Webb, Esq. 4to.
18s. Rivingtons. 1802.

A CONSIDERABLE part of this volume was published a great many years ago, and having passed through various editions, may reasonably be supposed to have deserved a certain degree of popularity. As we have not the former work at hand, we cannot exactly ascertain what is, and what is not, original; but most of the literary amusements, in prose and verse, we know to be new. These consist of, 1. An Imitation of the Fourth Satire of Boileau, addressed to the Countess of Ilchester, with Notes; 2. Thoughts on Manners and Language; 3. An Essay on Party Writing, first published in one of the
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Weekly Papers in 1763; 4. The Hymn to Health, preserved in Athenæus, with a Translation and Notes; 5. Verses to Mira on her Wedding Day. These are so very beautiful, that we cannot deny ourselves the pleasure of transcribing them.

“ TO MIRA ON HER WEDDING DAY.

Assume my verse thy wonted art,
While all in expectation stand;
Canst thou not paint the willing heart
That coyly gave the trembling hand?

Canst thou not summon from the sky
Soft Venus and her milk-white Doves?
Mark in an easy yoke they fly,
An emblem of *unserved* Loves.

Now, Mira, art thou pale with fear,
Look not then sweetness thus forlorn;
She smiles, and now such tints appear,
As steal upon the silver morn.

Quick, Hymen, to the temple lead,
Cupid thy victory pursue,
In blushes rose the conscious maid,
Trust me she'll set in blushes too.

Well may the lover fondly gaze
On thy bright cheek, and bloom of youth;
Impatient of the calmer praise,
Of sweetness, innocence, and truth.

Yet these shall to thy latent hour,
These only shall secure thy bliss;
When the pale lip has lost its power,
These shall give nectar to the kiss.”

6. Are Verses from Miss A. to Miss D. which have much facetiousness and humour.

7. The next are Lines on a Robin Red-Breast, worked in embroidery by a Lady; these we shall also insert, on account of the very happy emendation of Melmoth, the celebrated translator of Pliny's Letters.

“ He lives, he's almost on the wing,
To meet his absent wife;
Or is it that he means to sing
The hand that gave him life?”

On sending the above to Mr. Melmoth, they were returned in the following form:

“ 'Tis life, he's almost on the wing,
To meet his absent mate;
Or means he to the fair to sing,
Who thus could life create?”

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These verses are followed, 8. by *Strictures on Florus*, in which the author attempts to prove, that Florus was a coxcomb. He calls the entire work of Florus, "a leaf of tinsel on the tissue of Livy." It should be remembered, that Florus was a poet, as well as an historian, and this may account for the floridness of his style, which nevertheless is certainly elegant. The next article, 9, gives some reasons for thinking that the Greek language was borrowed from the Chinese, in notes on the *Grammatica Sinica* of Mons. Fourmont. This has been considerably corrected and enlarged from the author's manuscript. The last is "*Fingal Reclaimed*," which has also been before printed. The whole forms an elegant and interesting volume, to which an engraving is prefixed, which we cannot say that we entirely approve, no more than we have done of the mode of female dress, or rather undress, borrowed from our neighbours on the continent.

ART. V. *Elements of the Philosophy of the Mind, and of Moral Philosophy, &c.*

(Concluded from vol. xx. p. 613.)

ART. VI. *A Discussion of the Doctrine of Philosophical Necessity. Represented in the Manner of a Dialogue, between Joseph, Samuel, Richard, and Jacob.* 8vo. 48 pp. 1s. 6d. Symonds. 1801.

THE reader will perceive, ere long, the reason which induces us to consider this short Discussion of Philosophical Necessity, in the same article with Mr. Belsham's *Elements of the Philosophy of the Mind*. At present, we beg leave to draw his attention to the seventh Chapter of those *Elements*, entitled *of the Imagination*, and divided into three sections; of which the second professes to treat *of the imperfection of the rational faculties*; and the third, *of the PHENOMENA of brutes analogous to the FACULTIES of the human mind, and of the percipency of vegetables*.

Without insisting on the impropriety of that language, in which *phenomena* are compared to *faculties*, we shall just observe, that the first section alone treats of the *imagination*, and that, therefore, the second and third should have been entitled the eighth and ninth Chapters. These palpable blunders in language we should not have so frequently noticed, did not

this author show a readiness, on all occasions, to find or to *make* blunders in the language of those whose opinions he controverts.

In the section on the imagination, there is nothing new or worthy of attention. The author professes merely to have abridged Hartley's doctrines on this subject; but either he has misunderstood his master, or Hartley's reasonings are more inconclusive than they appeared to us, when we read his work.

Among the imperfections of the rational faculties, we meet with a defect of *connecting consciousness*, a kind of consciousness which we do not recollect to have met with in the writings of any other philosopher, ancient or modern. But if this phrase be unintelligible, the following account of the phenomena of *drunkenness*, though likewise *new*, is *fraught with meaning*.

“ Confused vibrations propagated from the stomach into the brain, produce corresponding confusion in the ideas and voluntary motions. *Vinous* particles absorbed into the system *must* distend the blood in the veins and sinews, compress the medullary substance, and dispose to sleep, or to a paralytic affection of the nervous system.”

Pray, Sir, why *must* all these effects be produced by *vinous* particles absorbed into the system, and not by *aqueous* particles, or the particles of *milk*? The particles of wine are not probably *larger*, and the particles of ardent spirits seem to be *smaller*, than those of water, and much smaller than those of milk; yet a very large quantity of the particles of water or of milk may be absorbed into the system without producing either sleep or paralysis! The physiologist, who has studied nature, not in books, but by various and accurate experiments, is doubtless able to assign the law by which such stimuli as wine and ardent spirits act on the nervous system; but the metaphysician must be the slave of a system, who affirms that *vinous* particles *must* distend the blood more than *aqueous* particles, and that such distension *must* produce the phenomena of drunkenness.

“ Mad persons,” says this author, “ often speak rationally upon all subjects unconnected with the immediate occasion of insanity; that is, one part of the brain only is disordered, and the vibrations and ideas connected with it are magnified, the rest remaining nearly the same.”

What is meant by a magnified *idea* we shall not ask, as it is not probable that the author could inform us; but it will be kind in him to say *how* a violent *shaking* in one region of the brain occasions an absurd combination of ideas on *one* particular subject, and what is the *cause* of that shaking. Till this
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be done, the hypothesis of vibration furnishes no account whatever of the phænomena of madness; for, granting the facts to be as stated, the connecting links are wanting between *shaking* and *thinking*, and between *shaking* and *volition*. That mad persons reason absurdly on particular subjects is a *fact* universally known; but it is a mere *hypothesis*, that there is a *great shaking* in a particular region of the brain of such persons; and to account for the *fact* by the *hypothesis*, is the most palpable violation possible of the first law of philosophizing, which Mr. Bellham quotes from Newton, and by which he professes to regulate his inquiries.

He is inclined to allow a small degree of *percipiency* to *plants*, because the supposition is favourable to the system of Materialism; but, in his reasonings on the subject, he betrays a wonderful ignorance of the latest discoveries in *Chemistry* and *Physiology*; and on one occasion he employs arguments, from which he might as well infer that clocks and watches possess a degree of *percipiency*.

“Vegetables are nourished by wholesome, and injured by unwholesome food; and like animals they are susceptible of health and vigour, and liable to disease and death.” In like manner, the regulating motion of the pendulum of a clock is nourished by a good, and injured by a bad maintaining power; and like animals, clocks and watches, when new, move vigorously and equably, and when old they are liable to decay, and to that kind of destruction, which might be called their death!

The eighth Chapter of these Elements of Philosophy, professes to treat of the *affections* natural and acquired, of which, WIT is considered as one! This is new; and, in the present age, novelty is sure to draw attention. As usual, the author retails Dr. Hartley's ravings about vibration, and gravely tells us, that “certain *vibrations* springing up, at certain seasons of the year and at certain ages, in the bodies of brutes, and mixing themselves with their acquired *ideas*, constitute a kind of natural inspiration called instinct”!! How *vibrations* can be *mixed* with *ideas*, as he has not told us, we pretend not to know. We can, therefore, make no remarks on this sublime theory of instinct.

In the section which treats of habit, there are some useful observations, mixed with much common-place and some nonsense; but one of the most extraordinary things that we have any where met with, is the following account of the origin of the *affections*.

“Successive impressions, pleasing or painful, are made upon the mind by the objects of the affection: the COALESCENCE of these
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impressions constitutes the affection, either of love or hatred, according to the predominancy either of pleasing or painful ideas; the affection thus formed, is modified by the circumstances of probable or improbable, past, present, future, and the like, and is associated with the sensation of the object, with the idea, and with a variety of accidental circumstances”!

We have already seen (Brit. Crit. vol. xx. p. 603) that, according to this great philosopher, the *impressione* made upon the mind by an object actually present, is a *sensation*: he tells us, likewise, that “an idea is a revived *impressione* in the absence of the object.” Hence it follows, that an *affection* is nothing more than a *coalescence* of the *sensations*, or a *coalescence* of the *ideas* of the object; but what is meant by this coalescence of the *sensations* of the object being associated with the *sensation* of the object; or this coalescence of the *ideas*, with the *idea*, is far beyond the comprehension of such unphilosophical minds as ours. If any of our readers, or even the author himself, comprehend it, *erit nobis magnus Apollo*.

The ninth Chapter, which treats of the *will*, and in which the doctrines of *Liberty* and *Necessity* are discussed, occupies a full fifth of the whole volume. This is not wonderful; for the subject has employed the thoughts and pens of a vast variety of eminent metaphysicians, and the author was pledged, by his Preface, to state the evidence on *both* sides with *fairness* and *impartiality*, and to omit *no* arguments in favour of that hypothesis, which appears to himself erroneous!

He begins, as usual, with two definitions, or what is equivalent to two definitions; and, as is likewise usual in all his attempts of the kind, he is happy in neither.

“Volition,” he says, “is that *state* of the mind which is immediately *previous* to *actions* which are called voluntary. The will is the faculty which the mind possesses, or is supposed to possess, of *bringing* itself into that state.”

This definition is inaccurate, and expressed in ambiguous language. Mr. Belsham knows, or ought to know, that, in the opinion of philosophers of at least as well-earned reputation as his own, *volition* is *action*, and indeed the *only* action which man can *perform* or even *conceive*: the external deed being a mere *effect* of the volition which prompts, and generally accompanies it. The *state of mind* at any particular period may comprehend much more than *volition*; it may comprehend *pain* or *pleasure*, *hope* or *despondency*, *desire* or *aversion*, &c. but it is surely inaccurate to consider all, or any of these feelings, as constituting part of every act of the will.

It is possible that he foresaw some such objection as this to his first definition; for he seems to anticipate it, by what immediately

mediately follows; and which, if not a definition, is undoubtedly meant to serve the same purpose.

“ Volition is a modification of the passion of desire”!

Had the author consulted Locke or Reid, or even paid the smallest attention to the operations of his own mind, he could not have failed, we should think, to discover, not only that this is no *explanation* of volition, but that it is not even *true*, unless the words volition and desire be used in a sense very different from the common. A felon under sentence of death cannot avoid *desiring* to be pardoned; but it is only the King that can *will* him to be pardoned. Mr. Belsham gives abundant evidence, in this volume, that he *desires* the public to consider him as a profounder metaphysician than Dr. Reid; but he would be a madman who should be capable of *willing* the public to form such an opinion!

These absurd definitions, the reader will easily believe, are introduced for some other purpose than merely to display the author's acuteness. What that purpose is, may be discovered in the following statement of what is meant by philosophical liberty.

“ NATURAL LIBERTY, or, as it is more properly called, PHILOSOPHICAL LIBERTY, or LIBERTY OF CHOICE, is the power of doing an action, or its contrary, *all* the previous circumstances remaining the same.”

Now, if this be a fair statement of the meaning of those who contend for the freedom of human actions; and if this author's definition of an act, or energy of the will, be likewise just, it is obvious, that the question concerning liberty is already decided, and that human actions are all necessary. No man who has ever thought on the subject will pretend, that it is possible to do an external action, or its contrary, when *all* the previous circumstances, including *volition*, or, as this author expresses it, *the state into which the mind is brought by the will*, are the same; but this is plainly a begging of the question, in language calculated to make the unwary reader mistake it for discussion.

Here we naturally had recourse to *the Dialogue on Philosophical Necessity*, which we have placed in the same article with Belsham's Philosophy, in hopes of finding in it something to oppose to this sophistical definition of an energy of the will, and to this prejudging of the cause at issue. We were, however, disappointed. The anonymous author breaks at once into the middle of his subject, which, we are sorry to say, he seems not to understand; and does not say what he means by volition, or what is the liberty for which he contends. What he has omitted, or what Mr. Belsham has done unfairly, Locke
has

has performed with his usual accuracy and candor. According to him, volition is "an *act* of the mind knowingly exerting that dominion it takes itself to have over any part of the man, by employing it in, or withholding it from, any particular action."

The definition given by Dr. Reid, though more concise, agrees exactly with Locke's. "Volition," says he, "is the determination of the mind to do, or not do, something which we conceive to be in our power." The same excellent author adds, that

"every act of the will has an *object*; that the *immediate* object of the will is some *action* of our *own*; that the object of our volition is always something which we *believe* to be in our *power*; and that, when we will to do a thing *immediately*, the volition is *accompanied with an effort* to execute that which we willed."

If these definitions and remarks be just, and he would be a man of a singular cast of mind who should controvert them, the question between the Necessarians and Libertarians is still open to discussion; for we will venture to say, that this author has contributed nothing to its decision. He professes, indeed, to state the arguments fairly on both sides; and, at the end of the chapter, refers his reader to a great number of authors from whom he may receive fuller satisfaction; but he has forgotten Archbishop King's *Origin of Evil*, though one of the most masterly works extant on the side of the Libertarians; and he has certainly not done justice to the reasoning of Dr. Gregory of Edinburgh.

Mr. Belsham himself is a decided Necessarian, and treats as superficial thinkers all who are not of his opinion; yet he has added very little to the reasonings of Hartley, Edwards, Priestley, and Cooper on the subject; and that little seems rather to weaken than strengthen the cause. He has, indeed, admitted what seems to be decisive of the question in favour of the Libertarians; and, on one occasion, argues with the force of demonstration in behalf of their opinion. He admits, that a Being of infinite wisdom and power *must* be capable of willing the existence of one, out of many systems equally good, when there cannot be a better; but, if this be true, surely a being of limited wisdom and power *may* be capable of willing one, out of two or more actions equally beneficial, when he has it not in his power to perform a better. Accordingly, the author says (p. 251) that his *irrefragable* reasoning against the opinion of the Libertarians "does not hold with *equal* force against the selection of one object out of many which are perfectly equal. I see no reason," continues he, "why the
same

same state of mind which generates one, may not generate the other." This is more than his masters are disposed to admit; because they know well, that it implies at least the possibility of a self-determining power in the mind of man. Indeed, when Mr. Belsham deserts his guides, which, to his credit, he does very seldom, he generally reasons against the cause which he professes to have espoused, or controverts some established principle in science,

Thus he says, that "few will maintain, that constant uniform conjunction does not imply *necessary* connection; but his masters, Hume and Priestley, maintained, that constant conjunction and necessary connection are very different things; and the latter is too much a master of physical science to infer *necessary connection* from *constant conjunction* in the *material* world.

Another proof how ready this author is to desert his cause when he deserts his guides, may be found in his reply to one of Dr. Gregory's arguments against the doctrine of philosophical necessity. The argument, not indeed as he states it, but as urged by the Doctor himself, is as follows.

"If the mind is inert, and action constantly conjoined with motive, a porter offered a guinea a mile for travelling due south, and at the same time half a guinea a mile for travelling due west, will neither travel south nor west, but south-west, in the diagonal of a parallelogram. This, says the Doctor, he *must* do; and it would be folly in him to make a pretence of thinking, and ridiculous to make any words about it; for so he *must* in that precise direction, as sure as ever a projectile moved in a curve, and pretty nearly for the *same* reasons."

If motives operate like physical causes, this argument is conclusive. Accordingly, the Necessarians, who have attempted, before this author, to make a reply to it, have all introduced some distinction with respect to the *modus operandi* of motive and physical cause; observing, that although the connection between motive and action is certainly so necessary, that the mind *must* yield to the most powerful motive; yet there is this difference between mind and body, motive and cause, that as soon as the mind is influenced by the most powerful of two opposite or discordant motives, it loses sight of the weaker motive entirely; in other words, that motive no longer operates. This distinction, however, cannot be reconciled to the hypothesis of *constant* conjunction; and therefore Mr. Belsham, who is determined to maintain that hypothesis, and professes to perceive no difference between the relation of motive to action, and that of a cause to effect, in physics, thus answers the Doctor's argument.

“ The motives in question are either equal or unequal; if equal, by the principles of necessity no volition can take place; if unequal, the greater motive will prevail; but the vigour of the choice, and likewise of the action, will be proportioned to the excess of the preponderating motion!” Pp. 244 and 276.

Let us now suppose, that our porter would have walked a hundred miles due south for a guinea a mile, had no unlucky offer been made to him for walking in a different direction; and let us suppose, that he would have walked cheerfully fifty miles due west for half a guinea a mile, had he heard nothing of guineas to be earned by walking south; what will be the consequence of both the offers being made to him at the same time? Why, he will certainly walk *south*, if all other circumstances be similar; for both Libertarians and Necessarians agree, that the more powerful motive must prevail over the weaker, when the mind is disposed to yield to either; but here their agreement is at an end. The Libertarian doubtless believes, that the porter will walk the hundred miles south with the same vigour and alacrity that he would have walked had he never heard of the half guineas for walking westward; but our Necessarian gravely contends, that he will walk only seventy-five miles south, and walk even so far sluggishly and reluctantly, because he is all the time forcibly drawn westward by thinking of the half guineas, which might have been gained by walking in that direction! Is this conclusion agreeable, either to what we know by experience of the conduct of voluntary agents, or to the effect of the composition of forces in physics?

As if all this had not been enough to fix Mr. Belsham in his own place among the metaphysicians of the age, he gravely affirms, that “ *philosophical liberty* confounds the distinction between *virtue* and *vice*”! The same thing, we conceive, has been affirmed by other Necessarians; but the reasoning by which he proves his assertion is, to us at least, new and original; it is an attempt to reduce the opinion of his antagonists to an absurdity.

“ For example, benevolence without liberty is no virtue; malignity without liberty is no vice. Both are equally in a neutral state. Add a portion of liberty to both; benevolence instantly becomes an eminent virtue, and malignity an odious vice. That is, *if to equals you add equals, the wholes will be unequal*; than which, nothing can be more absurd”!!!

The reader perceives, that the argument is a *reductio ad absurdum*, carried on with all the parade of mathematical demonstration; but we trust he perceives likewise, that it is founded on an assumption, than which, to use the author's words,

words, nothing can be more absurd. The assumption is, that *benevolence* and *malignity* are a kind of *beings*, torpid indeed while they exist alone; that *human minds* are *not* beings, but *qualities*; and that *minds* are engrafted on *malignity* and *benevolence*, and not *malignity* and *benevolence* on *minds*! For, if this be not his meaning, the illustration of the argument, by *adding equals to equals*, is a piece of the greatest impertinence conceivable.

The doctrine of the Libertarians is, that minds endowed with freedom are capable of either virtue or vice, and that minds which act necessarily are capable of neither. In like manner, they think that a piece of fine white woollen cloth is capable of receiving either a blue or a yellow colour, though a piece of well-dyed black cloth is capable of neither. Will this author reduce their opinion respecting the capability of the cloth to an absurdity? He certainly may, by the very same argument by which he endeavours to reduce to an absurdity, their opinion respecting the necessity of freedom to constitute a mind either virtuous or vicious. For instance, two pieces of white cloth are equally in a neutral state, with respect to blue and yellow; add a portion of the colouring matter of *woad* or *indigo* to the one, and an equal portion of the colouring matter of *weld*, *fustic*, or *quercitron bark* to the other; the one piece of cloth instantly becomes *blue*, and the other *yellow*: that is, if to equals you add equals, the wholes will be unequal; than which, nothing can be more absurd!!

Yet has the man, who thus confounds substances with qualities, and reasons about them as if they were *quantities*, and measurable, the insolence to say of Dr. Reid, "such a one may consistently enough defy the tribunal of reason, and laugh at the artillery of the logician; but let him not, at the same time, assume the style and character of a philosopher!"

On the moral effects of the conviction of the necessity of human actions, Mr. Belsham has something that is plausible, and much that is absurd. As the whole of it, or at least all that is to the purpose, is retailed from Hartley and Priestley, it falls not properly under our cognizance; and there is the less occasion to waste our time upon it, as the moral effects of the two opposite doctrines are much more fairly stated by the anonymous author of the Dialogue under review. The same may be said of the foreknowledge of God, and the freedom of the human will, which Mr. Belsham, after his masters, arrogantly pronounces incompatible with each other. To this, the author of the Dialogue replies,

"What a rash, contemptible, and short-sighted creature is man! Who would think that this insect of a day would presume to limit omniscience,

omniscience, and control the powers of the Almighty? Bold and inconsiderate! to form a judgment of the *divine energy* by his own scanty faculties, and endeavour to reduce the Creator to the standard of man. You tell me that you believe in the Scriptures; and I presume that you are sincere. Do not you then know, that *the wisdom of men is foolishness with God, that his ways are higher than our ways; and his thoughts than our thoughts? Who hath directed the Spirit of the Lord? Who instructed and taught him in the path of Judgment, and shewed him the way of understanding?* This last, Sir, I am sorry to say, is the part which you have taken by pretending to prescribe to the Deity."

Such is the address of one of the speakers in this Dialogue to another, named *Joseph*, and meant to represent Dr. Priestley. It is as applicable to the pupil as to the master; and with it we shall take our leave of Mr. Belsham's ravings on *liberty* and *necessity*, and proceed to his chapter *concerning power*.

This is a very extraordinary chapter. He begins, by giving a definition of power not inaccurate; then expresses doubts, whether it can be properly predicated of inanimate beings; is certain that it is *not* an attribute of the human mind; and concludes with assuring us, that power is no object of sense, and that we can acquire no conception of it by reflecting on the operations of our own minds! Is it not strange—passing strange, that the man, who holds those opinions, should pretend to *define* power, to *reason* about it, or indeed that he should ever make use of a *word* which he has thus declared to have *no meaning*?

That power is no object of sense is indeed true, and that we have no *direct idea* of it as we have of colour, figure, or hardness, is likewise true; but we have a *relative* conception of it, as we have of mathematical points and lines; and we are certain that there are powers in the universe, because we are conscious of the *energies* of power in ourselves. Without this consciousness, we should never have formed the notion of power; for whatever our metaphysical nursing may suppose, his precursor Hume has *proved*, that the dissolution of wax by fire, the moving of a needle towards a magnet, and the falling of a stone to the ground, could never have suggested the relation of *cause* to *effect*, or the notion of *power* to beings not conscious of voluntary energies in themselves. Hume, who was a Necessarian as well as Mr. Belsham, denied, of course, that we have *any* notion of power. In this *he* was consistent; but this author contradicts himself, when he defines power, and at the same time contends, that it is no attribute of the mind of man.

In the twelfth Chapter is discussed the question, concerning the materiality or immateriality of the human mind. The author

thor professes, as usual, to state the arguments fully and fairly on both sides; but he has forgotten to notice the arguments of Dr. Cudworth, in behalf of immateriality, as well as one of Aristotle's, which amounts almost to demonstration. The omission of Aristotle, as Mr. Belsham is not probably at home in the Greek of the Stagyrice, would have been excusable, could not he have found the argument to which we allude, in Dr. Gillies's excellent translation of the *Ethics* and *Politics*, a work to which no lecturer on metaphysics and moral philosophy can be supposed a stranger. As we have transcribed that argument at full length elsewhere*, we shall here beg leave to state another on the same side of the question, at the omission of which we are indeed surpris'd, because it rises out of principles, which this author is at some pains to establish.

No man possessed of the powers of reason, consciousness, and memory, can doubt, that he is the very identical person which witnessed, and reasoned, thirty years ago, about a phænomenon, which he now distinctly remembers. This Mr. Belsham admits. But he knows, or, if he knows not, he may be taught by any well-informed physiologist, that not an atom of a man's body at the age of fifty, was in the body of the same man at the age of twenty; how then came the identical faculties of reason, consciousness, and memory, which cannot subsist alone, to be transferred from one being to another, or to pass, from one to another, through a series of beings?

To this question he will probably reply, by observing, that the difficulty is the same on either hypothesis; for as material organs seem to be necessary to the operations of mind, how can the same faculties remain, when part, if not the whole, of the compound being is perpetually changing? But certainly these two cases are not similar.

Suppose it the employment of a man to strike, for six, eight, or any number of days, an object distant from him six feet; and suppose him, for this purpose, provided by his employer with a pole, not six, but fourteen feet long, eight of which are concealed behind him, and somehow supported in such a manner as to give him no trouble. The man begins his operation, and continues the first day striking with a pole, as he believes, six feet long. At night he goes to rest, and one foot of the posterior end of the pole is, in the mean time, cut off, and the remainder concealed and supported as before. In the morning the man returns to his labour; and thus goes on, for eight successive days, certain, by the combined evi-

* Brit. Crit. vol. xiii. p. 461, &c.

dence of consciousness and memory, that he who is continuing the work on the eighth day is the identical man who began it on the first; and believing, on the evidence of his senses, that he has carried it on all the time by means of the same instrument. On the ninth morning, however, the operation must cease, not by the annihilation of the living agent, but by the unsuitableness of the instrument, which is now too short to reach its object.

Similar to this seems to be the case of the permanent mind operating by means of fluctuating organs. The identity of person is secured by the former, though the latter may be necessary to the *operations* of that person; but were both mind and organs perpetually changing, it would be as impossible for a man to believe that he had continued the same person for thirty years, as it would be for the *last* of eight men, employed successively in striking the same object with different poles, to believe himself the *first* man.

The twelfth Chapter, on the natural Evidence of a future Life, contains much that is valuable, and very little that can incur censure, from those who know that Jesus Christ brought life and immortality to light by the gospel. Though we think it demonstrable, that there is in man an immaterial permanent principle, we heartily agree with the author, that a future and eternal state of consciousness by no means follows from the fact; and that it is absurd in the highest degree, and inconsistent with the great object of Christ's coming into the world, to suppose that any being which had not existence of itself can of itself have perpetuity of existence. "As in Adam all die, even so in Christ shall all be made alive;" and "if Christ be not raised, then they also, who are fallen asleep in him, have *perished*—*απώλοσιν* are lost."

What this author entitles *Elements of Moral Philosophy*, is rather a review of the different theories of morals which have been adopted or invented by modern writers of eminence, than a complete system of ethics by Mr. Bellsham. He gives indeed his own definition of virtue, which, he says, is the same with that of Cumberland; but though the definition, after he has explained it, may be admitted, the language in which it is expressed is extremely exceptionable, and, without the explanation, calculated to mislead.

"Virtue," says he, "is the tendency of an action, affection, habit, or character to the ultimate happiness of the agent;" and of that tendency the agent himself is the judge!

It is obvious that this opens a path to every vice; for it will be found, that no crime was ever perpetrated, at least by a human being, but from the prospect of increasing that being's happiness.

happinefs. This author, however, affures us, that he means nothing more, than that virtue confifts in thofe affections, habits, and actions, which, under the government of God, will ultimately, either in this life or the next, procure to the agent the greateft fum of happinefs. This is indeed a juft account of virtue; but why, for the fake of that unphilofophical practice of introducing moral enquiries with definitions, publifh an aphorifm, which, if heard alone, muft, if received, lead the unwary and unftable into error and vice? Was this an action of which the tendency was to the ultimate happinefs of Mr. Belsham?

The author is ill pleafed with Mr. Godwin, for admitting that, upon the principles maintained by the Necessarians, man is a being incapable of moral improvement; but he admits the fame thing himfelf, and even affects to confider it as little lefs than felt-evident. He repeatedly confiders it as ridiculous, to fuppose that a man, who has once yielded to temptation, would be able, at any future period, to refift it in fimilar circumftances; and contends, that the only effectual means of fafety would, in fuch a cafe, be flight. How a Necessarian could flee, at one time, from a temptation by which he had been overcome at another, he has not indeed told us; and we may venture to fay, that he never *will* tell us what improvement in virtue has been made by that man who has acquired no additional ftrength to refift the allurements of vice and pleafure.

We have now done with this volume, on which we certainly fhould not have waftef fo much of our own and our reader's patience, had not its author acquired, among a certain clafs of difsenters, a degree of influence, to which neither his learning nor his talents give him a juft claim. In precifion of thought, if we may judge from his language, no man calling himfelf a philofopher was ever more deficient; and of erudition, not one veftige appears, except a few hackneyed quotations from the philofophical works of Cicero.

ART. VII. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce. With the Premiums offered in the Year 1801. Volume XIX. 8vo. 465 pp. 10s. 6d. Robson.*

A PREFACE of 35 pages here commences with a concise account of the Life of Owen Salufbury Brereton, Efq. late Prefident of that Society, whofe portrait is prefixed to

the title-page. After this it contains several remarks on the proposals of premiums and other encouragements for the proposals of useful discoveries and encouragements in the various arts; it briefly mentions, with a short eulogy, the papers, accounts, &c. that are contained in the present volume; and invites the industrious of both sexes to second, with their endeavours, the views of the Society, for the advantage of the British Islands, and of mankind at large.

The Preface is followed by an account of the additional improvements made by James Barry, Esq. to the elegant pictures, executed some years ago by the same eminent artist, in the great room of the Society.

The papers, accounts, descriptions, &c. which form the contents of the volume, are arranged under the following heads: Premiums offered in 1801; Papers in Agriculture; Papers in Chemistry; Papers in Polite Arts; Papers in Manufactures; Papers in Mechanics; Papers on Colonies and Trade; Rewards bestowed; Presents received; Catalogue of Models and Machines; List of Officers; List of Members; Index.

With respect to the List of Premiums, it is mentioned in the Preface, that

“the premiums usually proposed by the Society have, during this session, undergone a minute investigation: several are discontinued; and many, relative to objects in planting, husbandry, &c. offered, for some succeeding years, in the last volume of *Transactions*, still remain open to claimants, until the times there noted are expired, though not particularized in the present volume.”

Under the title of *Papers in Agriculture*, we find the following articles:

1. The account, with certificates, of a successful plantation of elms, by Henry Vernon, Esq. of Hilton-Park, near Woolverhampton; to whom the premium of a gold medal was adjudged.

2. A short account, confirmed by certificates, of the plantation of a great number of osiers in a field of twenty-one acres, made by Mr. Thomas Selby, of Otford-Castle in Kent; to whom the premium of thirty guineas was adjudged by the Society.

3. An account of the plantation of a vast number of timber trees, and acorns, by Thomas Jones, M. P. of Hafod; who was rewarded by the Society with the gold medal.

4. An account of the management of several fields of spring-wheat, belonging to Mr. Robert Brown, farmer at Markle, near Haddington; to whom the reward of twenty guineas was granted by the Society.

This

This communication is particularly recommended to the attention of the farmer, when bad seasons prevent the autumnal sowing of wheat.

5. An account of the method of making clover-hay, invented by the Rev. Mr. Klapmeyer, of Wormen, in Courland.

6. A method of harvesting corn in wet weather, by Mr. John Palmer, of Maxslock, near Colehill, in Warwickshire; which was rewarded with the silver medal.

7. The account and certificates relative to the improvements made by Thomas Fogg, Esq. of Bolton in the Moors, Lancashire; for which that gentleman received the premium which had been offered by the Society for improving land lying waste, namely, the gold medal.

8. The description of a drain-plough, presented, together with a model, to the Society, by his Grace the Duke of Bridgewater; for which the thanks of the Society were voted to his Grace. This description is accompanied with an elegant engraving of the plough.

9. The description, illustrated by a delineation, of a drill-machine for sowing turnip-feed, invented by Thomas Andrew Knight, Esq. of Elton; for which the Society presented him with the silver medal.

10. A communication on the destructive effects of the aphid and blights on fruit-trees, with useful observations for preventing them, by the same gentleman; who received the thanks of the Society.

11. The account of an implement in husbandry, called the *Cultivator*, and newly invented by Mr. William Lester, of Northampton; who received the silver medal from the Society. This account is accompanied with certificates, and a delineation of the instrument.

12. Description of a drill-machine, useful in sowing of turnip-feed, by the Rev. T. C. Munnings, of East Dereham, in Norfolk; who was rewarded by the Society with the silver medal and ten guineas. This description is accompanied with a plate, and certificates relative to the use of the machine.

13. Description, accompanied with a delineation, of an augre or peat-borer, for draining boggy land, invented by Thomas Eccleston, Esq. of Scarebrick-Hall, in Lancashire; who received the thanks of the Society.

14. The account, with certificates, of the plantation of 133 acres of waste moor-land, made by Nicholas Ashton, Esq. of Woolton-Hall, near Liverpool; for which Mr. Ashton received the gold medal from the Society.

I.

15. A

15. A communication on the destruction of the grub of the cockchafer, by Edward Jones, Esq. of Wepre-Hall, in Flintshire; for which he received the thanks of the Society.

16. A communication on the preparation and application of composts for manure, by Mr. John Horridge, of Raikes, Lancashire; who received the silver medal from the society.

The section under the title of *Chemistry*, contains two papers only; namely,

1. Description of a method of preserving fresh water sweet during long voyages, by Samuel Bentham, Esq. of Queen-Square, Westminster; for which useful contrivance he received the gold medal from the Society.

The principle of this invention is to keep the water in contact with things which are not capable of being acted upon by the water itself, so as to become a cause of contamination.

“Accordingly,” says the account, “on board the two ships here alluded to, the greater part of the water was kept, not in casks, but in cases or tanks, which though they were made of wood, on account of strength, were lined with metallic plates, of the kind manufactured by Mr. Charles Wyatt of Bridge street, under the denomination of tinned copper-sheets; and the junctures of the plates or sheets were soldered together, so that the tightness of the cases depended entirely on the lining, the water having no where access to the wood. The shape of these cases was adapted to that of the hold of the ship, some of them being made to fit close under the platform, by which means the quantity of water stowed was considerably greater than could have been stowed, in the same space, by means of casks; and thereby the stowage room on board ship was very much increased.

“The quantity of water kept in this manner on board each ship, was about forty tons divided into sixteen tanks; and there was likewise, on board each of the ships, about thirty tons stowed in casks as usual.

“As the stowing the water in tanks was considered as an experiment, the water in the casks was used in preference; that in the tanks being reserved for occasions of necessity, excepting that a small quantity of it was used occasionally for the purpose of ascertaining its purity, or when the water in the casks was deemed, when compared with that in tanks, too bad for use.

“The water in thirteen of the tanks, on board one ship, and in all the tanks on board the other, was always as sweet as when first taken from the source; but in the other three of the tanks, on board one ship, the water was found to be more or less tainted as in the casks. This difference, however, is easily accounted for, by supposing that the water of these tanks was contaminated before it was put into them; for in fact the whole of the water was brought on board in casks, for the purpose of filling the tanks, and no particular care was taken, to taste the water at the time of taking it on board,

“After

“ After the water kept in this manner had remained on board a length of time which was deemed sufficient for experiment, it was used out, and the tanks were replenished as occasion required : but in some of the tanks, on board one ship at least, the original water had remained three years and a half, as appears by the certificates herewith inclosed. About twenty-five gallons of the water, which had remained this length of time in the ship, are sent to the Society, in two vessels made of the same sort of tinned copper with which the tanks were lined.” P. 192.

2. A communication concerning the production of opium from lettuces, by the Rev. Edmund Cartwright ; for which he received the thanks of the Society.

It appears from this account, that the milky juice of lettuces, according to the common opinion, has a narcotic property. Mr. C. happening to have in his garden a bed of lettuces running to seed (in which state they are known to be more particularly lactiferous) collected a small quantity of the milky juice, which in a day or two became inspissated so as to assume a solid form. In this state, Mr. C. (for the purpose of trial) gave the whole of it to Dr. George Pearson, who, having administered it to a patient, found, as decidedly as can be deduced from a single case, that the efficacy of it as an anodyne, is at least equal to the dried poppy juice, commonly called opium, if given in adequate doses.

The section on the Polite Arts contains one paper only ; namely, a rather long communication on the nature and preparation of drying oils for painting pictures, by Mr. Timothy Sheldrake, of the Strand, London ; to whom the thanks of the Society were voted. This paper, which Mr. Sheldrake divides into three parts, is considered as a continuation of another paper on the same subject, written by the same author, and published in a former volume of the Society's Transactions.

The papers, which relate to Manufactures, are as follows :

1. A short account, with certificates, of Mr. Thomas Willmott's having formed into paper the materials from which the bags called Gunny-bags are made, such as are brought with sundry goods from India. Those materials are the parts or substance of a vegetable called the *Paut-Plant*, two species of which are cultivated at Calcutta ; namely, the *Corchorus Olitorius*, and the *Corchorus Capsularis* of Linnæus. Mr. Willmott was rewarded by the Society with the sum of twenty guineas. A specimen of the paper is inserted as a leaf in the volume.

2. The mode of cultivating the English Chichoree plant, *Cichorium Intybus* of Linnæus, as recommended by the Chichoree coffee manufacturers at Dresden.

This plant has been cultivated upon a very extensive scale in Germany, for the use of its root, which is an excellent substitute for coffee, and for the advantage of its herbage in feeding cattle.

The papers under the title of Mechanics are as follows :

1. The description (accompanied with a plate and certificates) of a machine for raising water, constructed by Mr. H. Sargeant, of Whitehaven, in Cumberland; for which communication Mr. S. received the silver medal from the Society. The principle of this engine is not new, but its construction is tolerably simple, and its effect considerable. It is worked by a fall of water of about 4 feet; and it raises the water, through an inch pipe, to the height of about 420 feet.

2. The account, with certificates, of the method of taking whales by means of the gun harpoon, practised by Mr. Robert Hays, harpooner to the ship Ipswich, who received the sum of ten guineas from the Society.

3. Description, accompanied with certificates and a delineation, of a newly invented undershot water wheel, by Mr. J. Befant, who received from the Society a bounty of ten guineas.

4. Description of an improvement in the method of driving bolts into ships, by Mr. Richard Phillips of Bristol. This communication is accompanied with certificates and an engraving, and was honoured by the Society with a reward of forty guineas.

5. Description of a machine for raising ore, &c. from mines, invented by Mr. Thomas Arkwright, of Kendal, who received from the Society a bounty of twenty guineas. This description is illustrated by a plate.

6. An account, and certificates, of the discovery of a quarry of burr-stone proper for mill-stones, made by Mr. Field Evans, of Pool-Quay, Montgomeryshire, to whom the Society voted the sum of fifty pounds.

7. Description, illustrated by a plate, of an improved mill for grinding hard substances, constructed by Mr. Garnet Terry, to whom the silver medal was adjudged by the Society.

8. Description, with a delineation, of an improved draw-back lock for house doors, constructed by Mr. William Bullock, of Portland-street, who received a bounty of fifteen guineas from the Society.

9. Description, accompanied with a plate, of a newly invented crane for raising and delivering heavy bodies, by Mr. Thomas Gent, of Hoinerton, who received from the Society the sum of fifteen guineas.

10. The account of the method, invented by Sir George Oenephorus Paul Bart. of Grosvenor-street, for the ventilation

tion of hospitals, &c. This rather extensive account contains a clear description of the machinery used for the purpose, and a plate with a delineation of the same. The thanks of the Society were voted for this communication.

11. Description of a new escapement for watches, communicated by Mr. John de Lafons; to whom the Society granted a bounty of twenty guineas. This mechanism is illustrated by a plate.

The following papers are contained under the title of Colonies and Trade.

1. Communications on the production and application of Myrabolans, and their use as a substitute for Aleppo galls, which originated from the late Dr. Alexander Johnson, of Charlotte-Street, Portland-Place, who laid before the Society several other articles, the products of the East-Indies, with a view to the general advantage of Great Britain and her colonies.

2. A communication on lake, obtained by Andrew Stephens, Esq. of Keerpoy, in Bengal, from fresh stick lack, and sent to the Society, together with a quantity of the lake; for which Mr. S. received the Society's silver medal.

Accounts of experiments made on this lake, by Dr. Bancroft, are also annexed, which demonstrate, that the lake is a useful substitute for cochineal in various cases, as may be seen from patterns of dyes prepared from it, and remaining for public inspection.

The above-mentioned Papers are followed. 1st, by a list of the rewards bestowed by the Society from October, 1800, to June, 1801; 2dly, by a list of the presents received by the Society since the publication of the preceding, namely, the eighteenth volume of their Transactions; 3dly, by a catalogue of the models and machines received by the Society since the above-mentioned period; 4thly, by a list of the officers of the Society, and the Chairmen of the several Committees, elected on the 23d of March, 1801; 5thly, by a list of the contributing members of the Society; and, lastly, by a general Index for the present volume.

The nature of this very valuable publication is such, as hardly to allow our giving our readers more than a bare enumeration of its contents. It is with sincere satisfaction that we admire the progress of this truly patriotic Society, and the useful improvements which are produced under its auspices; as is manifested by its Transactions, especially the present volume, the perusal of which we cannot too warmly recommend to the lovers of the sciences, of the arts, of their country, and of mankind in general.

ART. VIII. *Outlines of a Philosophy of the History of Man.*
Translated from the German of John Godfrey Herder, by
T. Churchill. 4to. 664 pp. Johnson. 1800.

IF we have taken up this work with reluctance, and gone through it with tardiness and distaste, one general cause must be confessed to be, a despair of meeting with satisfaction from the fashionable philosophy or metaphysics of Germany. The jargon of Kant, as rendered into English by Nitsch and others, destroyed our appetite for such researches. Herder is not quite so obscure or so extravagant as Kant, yet he is sufficiently so, abundantly to disgust an English reader. Both authors are famous in Germany; but happily their fame makes little impression here; and, if we had not been reminded, some months ago, by the translator himself, of the existence of this *famous work*, no movement caused by it among the English literati or philosophers would have given us the intimation.

This most ponderous work is digested into twenty Books, treating, not only of the History of Man, but of the Earth as a planet, and many other obscure particulars. The author professes piety to God, and even veneration for Christ and Christianity; the former is probably real; the latter is entirely modelled according to the peculiar ideas of the writer, which are expressed with singular, and apparently studied, obscurity. The translator says, that, in his progress through the work, "it has made his breast glow with the fervour of virtuous sentiment; he has almost felt himself the inhabitant of another world." Strange enough, that a philosophy, attempting to explain this world, should seem to transport its reader to another! We, however, have felt no sympathy with the translator; and the sublimity which he ascribes to the ideas of Herder has often appeared to us more like extravagance. We will endeavour to enable our readers to judge which of these feelings was most correct.

For this purpose, let us first lay before him the titles of the seven Chapters which compose the first Book. I. *Our Earth is a Star among Stars.* II. *Our Earth is One of the middle Planets.* III. *Our Earth has undergone many Revolutions ere it became what it now is.* IV. *Our Earth is an Orb which revolves round its own Axis, and in an oblique Direction towards the Sun.* V. *Our Earth is enveloped with an Atmosphere, and is in Conflict with the celestial Bodies.* VI. *The Planet we inhabit is an Earth of Mountains, rising above the Surface of the Waters.* VII. *The Direction of the Mountains renders our Two Hemispheres a Theatre of the*
most

most singular Variety and Change. Here are certainly some things self-evident, and others very dubious; but the manner in which these subjects are treated is the most extraordinary. What is a sober reasoner or philosopher to think of the following *tirade* (to borrow a French term) which closes the first of these Chapters? After saying, obscurely enough, that in all the planets, probably, all beings are adapted to their nature and situations, he concludes thus.

“ The greater the sphere of harmony, goodness, and wisdom to which my parent belongs, the more sublime and fixed the laws on which her being, and that of all other worlds, depend; the more I perceive that in them all proceeds from one, and one *subserves all**, the more firmly too find I my fate enchained, not to the dust of this Earth, but to the invisible laws by which this Earth is governed. *The power which thinks and acts in me is, from its nature, as eternal as that which holds together the sun and the stars: its organs may wear out, and the sphere of its action may change, as earths wear away, and stars change their places, [common accidents doubtless!] but the laws, through which it is where it is, and will again come in other forms, can never alter. Its nature is as eternal as the mind of God; and the foundations of my being, not of my corporeal frame, are as fixed as the pillars of the universe. For all being is alike an indivisible idea; in the greatest, as well as in the least, founded on the same laws. Thus the structure of the universe confirms the core of my being, of my intrinsic life. Wherever or whatever I may be, I shall be, as I now am, a power in the universal system of powers, a being in the inconceivable harmony of some world of God.*” P. 3.

This perhaps is sublime! To us it is mere jargon and rant; assertions without an attempt towards proof, or any thing resembling a deduction from what has preceded. A kind of mystic Pythagoreanism, founded on mere fancy, and announced with a daring style of certainty. That our Earth is one of the middle planets, as the title of the second Chapter announces, will readily be granted, as will the positions in several of the other titles; but what sober mind would have deduced from that position of our Earth the following conclusions?

“ The celerity of our thoughts is probably as the revolutions of our planet round itself, and round the sun, to those of the other stars; [where is the probability of this?] as our senses are evidently adapted to the organization of our Earth. On each side, we may presume, there are the greater divergencies.” P. 5.

When he comes to Physiology, either his translator has not done him justice, or this sublime Herder heaps gratuitous as-

* Not English. *Rev.*

ferutions on each other, and obscurity on obscurity in a most extraordinary manner.

“ One only principle of life seems to prevail through all nature; *this is the ethereal or electric stream!!!* which, in the tubes of plants, in the arteries and muscles of animals, and, lastly, in the nervous system, is still more and more elaborated, till it produces all those wonderful instincts, and mental faculties, which excite our astonishment in men and beasts. The growth of plants is promoted by electricity; though their vital juices are much more finely organized than the electric power which displays itself in the inanimate parts of nature. On beasts, and on man too, the electric fluid operates; and not merely on the grosser parts of the machine perhaps, but even where these most intimately border on the mind. The nerves, animated by an essence, the laws of which are almost above that of matter, as it operates with a kind of ubiquity, are yet susceptible of the electric power in the body. Nature, in short, bestowed on her living children what she had best to bestow, *an organic similitude of her own creative power, animating warmth. From inanimate vegetable life, the creature produces, by means of certain organs, living stimuli; and from the sum of these, refined by more exquisite ducts, the medium of perception.* The result of stimuli is impulse; the result of perception is thought; an eternal progress of the creative organization imparted to every living being. With its organic warmth, not as perceptible externally to our rude instruments, the perfection of the species increases; and perhaps too its capacity for a more delicate sense of well-being, *in the all-pervading stream of which the all-warming, all-quickening, all-enjoying mother feels for her own existence.*” P. 45.

Is it instructing mankind to pour out such rhapsodies as this? The celebrity of a name will never compel us to admit it. If this be Herder, Herder ought not to be famous. It is not till the tenth Book that this copious speculator comes to *the Commencement of the History of Man*. Here, like Dr. Geddes, he treats the history of Moses as a tissue of fables; but he allows them to be philosophic fables, and professes much admiration for them. See pages 280, 286, &c. What he means to make of Christianity, it is not so easy to discover. His Chapter on that subject begins thus.

“ Seventy years before the destruction of the Jewish state, a man was born in it, by whom an unexpected revolution was brought about in the sentiments of men, as well as in their manners and institutions. This man was named *Jesus*, born in poverty, though descended from the ancient royal lineage, dwelling in the rudest part of the country, and educated remote from the learning and wisdom of his nation, now deeply declined, lived unnoticed the greater part of his short life, till, *consecrated by a celestial appearance at the Jordan*, he took to himself twelve men of his own condition, as disciples, travelled with them through a part of Judea, and soon after sent them round, to announce the approach of a new kingdom.” P. 491.

Something preternatural seems here to be allowed, without perceiving, that if that be once granted, much more must follow than the author's philosophy would allow: for the Christianity of Herder is evidently of the lowering kind, and admits as little as possible of the miraculous. Hence it is natural enough to find him wondering (in a note on page 516) that Gibbon should have been considered in England *as an enemy to Christianity*. "Gibbon," he says, "has spoken of Christianity, as of other matters in his history, with great mildness." The countrymen of Gibbon certainly know better than Herder, how much real rancour against religion that apparent mildness veiled. It is probable, however, that, between the Infidelity of Gibbon and the Christianity of Herder, there are not many shades of difference*: we speak only of probability, for the obscurity pervading this part effectually precludes all certainty respecting the sentiments of the writer.

Instead of wandering further into the vast extent of this volume, we will now endeavour to lay before the reader the general system of Herder, and then resign him to the opinion which the plain good sense of Englishmen, uncorrupted by the study of German authors, will naturally pronounce. It is in the sixth Chapter of his twelfth Book that this author gives the principal law of his historical philosophy: and it is this—

"That every where on our Earth, whatever could be has been, according to the situation and wants of the place, the circumstances and occasions of the times, and the native or generated character of the people."
P. 348.

This principle is variously developed, in this and other places; and it goes to this extent, that if the mountains, rivers, and seas of our Earth had been differently situated, you would have had a different history of mankind. This is to be called philosophy! Local circumstances do much we know; but this system-maker would have them do almost every thing.

* The following sentence may serve to display the nature of Herder's faith. After confessing that no people have been spread, and remained distinguishable like the Jews, he thinks it necessary to add this caution. "Let no one, however, from this, *superstitiously* infer a revolution, at some period or other, to be wrought by these people on all the nations of the earth. All that was intended to be wrought has probably been accomplished; and neither in the people themselves, nor in historical analogy, can we discover the least foundation of any other. The continuance of the Jews is as naturally to be explained as that of the Bramins, Parsees, or Gypsies." P. 335. What can be more manifestly false than this bold assertion?

It is no where more curiously exemplified than in his general reflections on the history and fate of Rome.

“ The Romans were precisely what they were capable of becoming: every thing perishable belonging to them perished, and whatever was susceptible of permanence remained. *Ages roll on*, and with them the offspring of ages, multiform man. Every thing that could blossom upon Earth has blossomed; each in its due season, and its proper sphere; it has withered away, and will blossom again when its time arrives. The work of providence pursues its eternal course, according to grand universal laws: into the consideration of this we proceed with unprejudging steps.” P. 435.

This to some readers will doubtless appear sublime, like the semi-gaelic rants of Macpherson, some of which it much resembles; but what does it tell us? Only that what has been must have been; and what must be will be. Certainly there is no comfort derived by the philosopher from this system; for, though he endeavours afterwards to refute the desponding notions of those who see no progress towards improvement, no proofs of a superior and benevolent design in the history of man, to what conclusion does he bring it? Merely to this, that “ *humanity is the end of human nature; and with this end, God has put their own fate into the hands of mankind.*” Arg. of Chap. i. B. xv. p. 438. This principle is further and more pleasingly developed in the Argument to Chap. III. of the same Book. “ *The human race is destined to proceed through various degrees of civilization in various mutations; but the permanency of its welfare is founded solely and essentially on reason and justice.*” P. 450. This sounds well, but it is mere assertion; and how is it illustrated? By the following three laws of nature, and the discussions on them. Admire, reader, the clearness of the positions!

1. “ *First natural law.* It is demonstrated in physical mathematics, that to the permanent condition of a thing, a sort of perfection is requisite, a maximum or minimum, arising out of the mode of the action of the powers of that thing.” P. 450.

2. “ *Second natural law.* It is in like manner demonstrated, that all perfection and beauty of compound, limited things or systems of them, rest on such a maximum.” *Ib.*

3. “ *Third natural law.* It is equally proved, that, if a being, or system of beings, be forced out of this permanent condition of its truth, goodness, or beauty, it will again approach it, by its internal powers, either in vibrations, or in an asymptote, as out of this state it finds no stability.” P. 451.

After this, who can have any difficulty in solving the wonders of the history of man? So clear are these positions, and
so

so obvious their application, that we must hail the light beaming from Weimar with transports of satisfaction! Seriously, can a Christian see a lesson more instructive than the vanity of human wisdom, thus entangled in its own sophistries and absurdities, for the sake of solving that, which either cannot be solved at all, or must be sought in revealed wisdom? We are willing to give the translator of this work credit for the sincerity of the wish with which he concludes his short Preface, "May others feel from the perusal what I have done from the performance; and then no one, I hope, will lay down the book without being able to say, that he is a happier and better man;" but we see not even the remotest possibility of such effects being produced by the perusal. We cannot see that such is the tendency of the book, though it might have been probably the intention of the self-bewildered author*.

As consequences extremely different appear to us almost certain to ensue, from the vain attempt to comprehend such fantastical systems, let us conclude with the hope that no blandishments of translators, or arts of publishers, will ever give them the smallest vogue in this country. The name of Herder in Germany is famous; but we have shown, by his own words, probably represented with justice by his translator, that his system deserts the true sources of history to substitute his own hypotheses; and introduces a jargon of ideal causes and laws of nature, neither proved nor intelligible, for the solution of the facts which are actually known to have happened. Let his fame then stay beyond the channel; let his philosophy here be declared contraband; and let all attempts to introduce fantastical systems, instead of sound reason, meet with discouragement and contempt from a nation which has learnt a truer wisdom.

* Though it is a very inferior concern to the doctrines conveyed in the book, we cannot conclude our article without reprobating the modern affectation which pervades the whole of this enormous volume, and from its subject is particularly conspicuous it, the printing of all derivatives from proper names with small initials. Where the name itself is little known, it makes a difficulty perfectly superfluous. "The mungal sits on his heels, the usbeck beauty is admired, the tungoose and eskimaux sit eternally in their holes, the brebus, the malays, the tatars," &c. Surely to distinguish these derivatives, like their primitives, by capital letters, is a convenience to the reader, and no difficulty to the printer; but the fashion was begun at the *french* presses; and there are many who will imitate any thing that is *french*, right or wrong. To this class the British Critics will never belong.

ART. IX. *Lectures on Painting, delivered at the Royal Academy, March, 1801. By Henry Fuseli, P. P. with additional Observations and Notes.* 4to. 151 pp. 12s. Johnson. 1801.

THE rapid progress which the fine arts have made during the present reign, must afford matter for exultation to every one who feels a proper interest in the prosperity and splendour of his country; and reflects equal honour on the distinguished characters whose abilities have been so successfully exerted, and on the Sovereign whose patronage and genial influence have so greatly contributed to their present state of improvement. We freely confess, however, that the interest we have taken in whatever relates to art, is now considerably increased by apprehensions of rivalry, from the known advantages which France possesses, in her vast accumulation of noble works, both in sculpture and painting. What means we have to enable us to make a stand against such superior strength, it is not our present business to enquire: but we see much to apprehend in leaving the arts merely to the precarious patronage of a public, little fascinated, and less acquainted with their powers. Surely whatever assistance government could lend to enable the young artist to pursue his studies in his own country with advantage, should be immediately afforded; since the Lectures now under consideration, eminently calculated as they are to enlarge the mind, and inspire the student with a love for his profession, will avail but little, while the Royal Academy remains destitute of even a single original work of the old masters, to elucidate the principles of which these discourses profess to treat.

The present publication contains only three Lectures, of a course which is to be completed in six. In the first the professor thus ably develops his plan.

“ In the arrangement of my plan I shall prefer a progressive method, that may enable me, on future occasions, to treat more fully those parts which the pressure of others seemingly or really more important, has obliged me to dismiss more abruptly or with less consideration than they have a right to claim. *The first Lecture* exhibits a more critical than an historic sketch of the origin and progress of our art, confining research to that period, when fact and substantial information took place of conjecture; it naturally divides itself into two parts, the art of the ancients, and its restoration among the moderns: each is divided into three periods, that of *preparation*, that of *full establishment*, and that of *refinement*.—*The second Lecture* treats on the real subjects of painting and the plastic arts, in contradistinction to the subjects exclusively belonging to poetry, endeavouring to establish

blish the reciprocal limits of both from the essential difference of their medium and materials. It establishes three principal classes of painting: the *epic*, the *dramatic*, and the *historic*; with their collateral branches of characteristic portrait and landscape, and the inferior subdivisions of imitation.—*In the third*, design, correctness, copy, imitation, style, with its degrees of *essential*, *characteristic*, *ideal*, and deviation into manner, are considered, and the classes of the models left us in the remains of ancient sculpture, arranged.—*The fourth* is devoted to invention, in its most general and specific sense, as it discovers, selects, combines, the possible, the probable and the known materials of nature, in a mode that strikes with novelty.—*The fifth* follows with composition and expression, the dresser and the soul of invention; the *sixth* concludes with observations on colour, drapery and execution.

“Such is the regular train of observations on an inexhaustible art, which, if life and circumstances sanction the wish, I mean to submit to your consideration in a future course: at present, the exuberance of the subject, the consideration due to each part, the various modes of treatment that presented themselves in the course of study, my necessary professional avocations, and some obstacles which I could as little foresee as avoid, grant scarcely more than fragments, to lay before you. The first Lecture, or the critical history of ancient and modern style, from its extreme richness, and as it appears to me, importance, is at present divided into two. The third will contain materials of the proper subjects of the art and of invention, extracted from the second and the fourth, and connected by obvious analogy.”

Conformably to the above plan, which our readers will perceive embraces most of the objects that can either enlarge the mind, or guide the pencil of the student, the Professor, after explaining his vocabulary of technical expressions, that they may not clash with the dictionary of his audience, mentions some of the causes which raised the Greeks to such distinguished pre-eminence, that they are still, by universal consent, the great arbiters of form.

“The standard they erected,” continues the Professor, “the canon they framed, fell not from heaven; but as they fancied themselves of divine origin, and *religion* was the first mover of their art, it followed that they should endeavour to invest their authors with the most perfect form; and as man possesses that exclusively; they were led to a complete and intellectual study of his elements and constitution; this, with their *climate*, which allowed that form to grow, and to shew itself to the greatest advantage; with their *civil* and *political* institutions, which established and encouraged exercises and manners best calculated to develop its powers; and above all that simplicity of their end, that uniformity of pursuit which in all its derivations retraced the great principle from which it sprang, and like a central *famen* drew it out into one immense connected web of congenial imitation; these, I say, are the reasons why the Greeks carried the art to a height which no subsequent time or race has been able to rival or even to approach.”

Mr. Fuseli, beginning with an account of the first steps of Grecian art, enters next on an examination of it as practised by Polygnotus, Aglaophon, Phidias, Panæmus, Colotus, and Evenor, the father of Parrhasius, during a period of more or less disputed Olympiads, to the appearance of Apollodorus the Athenian, who applied the essential principles of Polygnotus to the delineation of the species, by investigating the leading forms that discriminate the various classes of human qualities and passions. From the essential style of Polygnotus, and the specific discrimination of Apollodorus, Zeuxis, by comparison of what belonged to the genus, and what to the class, framed at last that ideal form, which in his opinion constituted the supreme degree of human beauty. The correctness of Parrhasius succeeded to the genius of Zeuxis; he circumscribed his ample style, and by subtle examination of outline established that standard of divine and heroic, which raised him to the authority of a legislator, from whose decisions there was no appeal. The decided form of Parrhasius, Timanthes the Cythnian, his competitor for fame, attempted to inspire with mind, and to animate with passions.—This leads the lecturer to an examination of a criticism of Sir Joshua Reynolds, on Timanthes' celebrated picture of the immolation of Iphigenia in Aulis; in which criticism Mr. Fuseli does not coincide. We do not however think him altogether in harmony with himself, when he asserts that "Timanthes did not hide the face of Agamemnon because it was beyond the power of his art, not because it was beyond the possibility; but because it was beyond the *dignity* of expression;" and when he afterwards observes, "if it be a trick, it is certainly one that has served more than once."—

"We find it adopted to express the grief of a beautiful female figure on a bassorelievo formerly in the palace Valle at Rome, and preserved in the Admiranda of S. Bartoli; it is used, though with his own originality, by Michael Angelo in the figure of Abijam to mark unutterable woe. Raphael, to shew that he thought it the best possible mode of expressing remorse and the deepest sense of repentance, borrowed it in the expulsion from Paradise, without any alteration, from Masaccio; and like him turned Adam out with both his hands before his face. And how has he represented Moses at the burning bush, to express the astonished awe of human in the visible presence of divine nature? by a double repetition of the same expedient; once in the ceiling of a Stanza, and again in the loggia of the Vatican, with both his hands before his face, or rather with his face immersed in his hands. As we cannot suspect in the master of expression the unworthy motive of making use of this mode merely to avoid a difficulty, or to denote the insupportable splendour of the vision, which was so far from being the case, that according to the sacred record, Moses stepped out of his way to examine the ineffectual blaze :

blaze: we must conclude that nature herself dictated to him this method as superior to all he could express by features; and that he recognized the same dictate in Masaccio, who can no more be supposed to have been acquainted with the precedent of Timanthes, than Shakspeare with that of Euripides, when he made Macduff draw his hat over his face."

Here we find the face is not covered to conceal the distortions of grief, nor to preserve propriety, but to give the deep-ell pathos to expression; the motive, no doubt, that influenced Timanthes in the choice he made.

From this digression Mr. Fuseli is at length drawn by the attractive graces of the artists who formed the style of the third period.—Apelles, Protogenes, Arislides, Euphranor, Pausias, pupils of Pamphilus and his master Eupompus, who established the school of Sicyon: and with criticisms that ably mark the various excellencies of these masters, he closes his first Lecture.

The second Lecture treats of the revival of the arts in the fifteenth century, commencing with Ghiberti and Donato in sculpture, and Masaccio in painting: and Mr. F. proceeds to characterize with his accustomed ingenuity the various masters of the Roman, Tuscan, Venetian, and Lombard, together with the Bolognian and Flemish schools. He concludes this Lecture with a review of the arts in England from the period of Henry the VIIIth to the establishment of the Royal Academy. With Mr. Fuseli's concluding paragraph, and such observations as it suggests, we shall close our remarks on his second Lecture.

"From this view of art on the continent, let us cast a glance on its state in this country, from the age of Henry VIII. to our own,—From that period to this Britain never ceased pouring its caravans of noble and wealthy pilgrims over Italy, Greece and Ionia, to pay their devotion at the shrines of virtue and taste: not content with adoring the obscure scholo, they have ransacked their temples, and none returned without some share in the spoil: in plaister or in marble, on canvas or in gems, the arts of Greece and Italy were transported to England, and what Petronius said of Rome, that it was easier to meet there with a god than a man, might be said of London. Without enquiring into the permanent and accidental causes of the inefficacy of these efforts with regard to public taste and support of art, it is observable, that, whilst Francis I. was busied, not to aggregate a mass of painted and chiselled treasures merely to gratify his own vanity, and brood over them with sterile avarice, but to scatter the seeds of taste over France, by calling, employing, enriching Andrea del Sarto, Rustici, Rosso, Primaticcio, Cellini, Niccolo; in England, Holbein and Torregiano under Henry, and Federigo Zuccherero under Elizabeth, were condemned to gothic work and portrait painting. Charles indeed called Rubens and his scholars to provoke the latent English
spark,

spark, but the effect was intercepted by his destiny. His son, in possession of the cartoons of Raphael, and with the magnificence of Whitehall before his eyes, suffered Verio to contaminate the walls of his palaces, or degraded Lely to paint the Cymons and Iphigenias of his court; whilst the manner of Kneller swept completely what yet might be left of taste, under his successors: such was the equally contemptible and deplorable state of English art, till the genius of Reynolds first rescued from the mannered depravation of foreigners his own branch, and soon extending his view to the higher departments of art, joined that select body of artists who addressed the ever open ear, ever attentive mind of our Royal founder, with the first idea of this establishment. His beneficence soon gave it a place and a name, his august patronage, sanction, and individual encouragement: the annually increased merits of thirty exhibitions in this place, with the collateral ones contrived by the speculations of commerce, have told the surprising effects: a mass of self-taught and tutored powers burst upon the general eye, and unequivocally told the world what might be expected from the concurrence of public encouragement—how far this has been or may be granted or withheld, it is not here my province to surmise: the plans lately adopted and now organizing within these walls for the dignified propagation and support of art, whether fostered by the great, or left to their own energy, must soon decide what may be produced by the union of British genius and talent, and whether the painters' school of that nation which claims the foremost honours of modern poetry, which has produced Reynolds, Hogarth, Gainborough and Wilson, shall submit to content themselves with a subordinate place among the schools we have enumerated." P. 98.

How long we must content ourselves with this subordinate place, neither can we determine; but we may presume, from a general knowledge of human nature, that there will be little struggle for eminence in any department of art, which does not promise an adequate reward: as those efforts are not likely to be often repeated, that are more commonly followed by duns than patrons. We do not consider the collecting of works of the old masters in history as any proof of love in our countrymen for this branch of art; as the best collections we have to boast were purchased by men wholly unacquainted (as far as respected their own knowledge) with the merits of the various performances. A wish to display merely what prudence often should forbid them to purchase, creates the first irritation, which is increased by the vanity of possessing what the enormous price set on it by an unprincipled dealer, places out of the reach of all who have either common sense, or a more limited income.

The third Lecture treats principally of invention, and the respective claims of M. Angelo and Raphael to this great faculty of the mind. We regret that our limits will not admit of our entering minutely into the merits of this Lecture, replete with sound criticism and acute remark. We shall however
select,

select, for the gratification of our readers, two passages, the one an animated description of the celebrated Cartoon of Pifa, by M. Angelo, the other, in our opinion, a judicious examination of Raphael's Transfiguration: a work which all lovers of art will be happy to see rescued from the petulant remarks of injudicious criticism. That celebrated Cartoon, he says,

“ Represents an imaginary moment relative to the war carried on by the Florentines against Pifa: and exhibits a numerous group of warriors, roused from their bathing in the Arno, by the sudden signal of a war-horn, and rushing to arms. This composition may without exaggeration be said to personify with unexampled variety that motion, which Agasias and Theon embodied in single figures: in imagining this transient moment from a state of relaxation to a state of energy, the ideas of motion, to use the bold figure of Dante, seem to have showered into the artist's mind. From the chief, nearly placed in the centre, who precedes, and whose war-voice accompanies the trumpet, every age of human agility, every attitude, every feature of alarm, haste, hurry, exertion, eagerness, burst into so many rays, like the sparks flying from a red-hot iron. Many have reached, some boldly step, some have leaped on the rocky shore; here two arms emerging from the water grapple with the rock, there two hands cry for help, and their companions bend over or rush on to assist them; often imitated, but inimitable is the ardent feature of the grim veteran whose every sinew labours to force over the dripping limbs his cloaths, whilst gnashing he pushes the foot through the rending garment. He is contrasted by the slender elegance of a half averted youth, who sedulously eager buckles the armour to his thigh, and methodizes haste; another swings the high-raised hauberk on his shoulder, whilst one who seems a leader, mindless of dress, ready for combat, and with brandished spear, overturns a third, who crouched to grasp a weapon—one naked himself buckles on the mail of his companion, and he, turned toward the enemy, seems to stamp impatiently the ground.— Experience and rage, old vigour, young velocity, expanded or contracted, vie in exertions of energy. Yet in this scene of tumult one motive animates the whole, eagerness to engage with subordination to command; this preserves the dignity of action, and from a straggling rabble changes the figures to men whose legitimate contest interests our wishes.” P. 121.

“ But a limited fragment of observations must not presume to exhaust what in itself is inexhaustible; the features of invention are multiplied before me as my powers decrease: I shall therefore no longer trespass on your patience, than by fixing your attention for a few moments on one of its boldest flights, the transfiguration of Raphael; a performance equally celebrated and censured; in which the most judicious of inventors, the painter of propriety, is said to have not only wrestled for extent of information with the historian, but attempted to leap the boundaries, and, with a less discriminating than daring hand, to remove the established limits of the art, to have arbitrarily combined two actions, and consequently two different moments.

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“ Were this charge founded, I might content myself with observing, that the transfiguration, more than any other of Raphael's oil-pictures, was a public performance, destined by Julio de Medici, afterward Clement VII. for his archiepiscopal church at Narbonne; that it was painted in contest with Sebastian del Piombo, assisted in his rival-picture of Lazarus by Michael Angelo; and thus, considering it as framed on the simple principles of the monumental style, established in my first discourse, on the pictures of Polygnotus at Delphi, I might frame a plausible excuse for the modern artist; but Raphael is above the assistance of subterfuge, and it is sufficient to examine the picture, in order to prove the futility of the charge. Raphael has connected with the transfiguration not the *cure* of the maniac, but his *presentation* for it; if, according to the Gospel record, this happened at the foot of the mountain, whilst the apparition took place at the top, what improbability is there in assigning the *same moment* to both?

“ Raphael's design was to represent Jesus as the son of God, and at the same time as the reliever of human misery, by an unequivocal fact. The transfiguration on Tabor, and the miraculous cure which followed the descent of Jesus, united, furnished that fact. The difficulty was how to combine two successive actions in one moment: he overcame it by sacrificing the moment of the cure to that of the apparition, by implying the lesser miracle in the greater. In subordinating the cure to the vision he obtained sublimity, in placing the crowd and the patient on the foreground, he gained room for the full exertion of his dramatic powers; it was not necessary that the dæmoniac should be represented in the moment of recovery, if its certainty could be expressed by other means: it is implied, it is placed beyond all doubt by the glorious apparition above; it is made nearly intuitive by the uplifted hand and finger of the apostle in the centre, who without hesitation, undismayed by the obstinacy of the dæmon, unmoved by the clamour of the crowd and the pusillanimous scepticism of some of his companions, refers the father of the maniac in an authoritative manner for certain and speedy help to his master on the mountain above, whom, though unseen, his attitude at once connects with all that passes below, even if it had not been assisted by the parallel gesture of another disciple, referring to the same source of assistance his seemingly doubting companion; here is the point of contact, here is that union of the two parts of the fact in one moment, which the purblind criticism of Richardson, and the flimsy petulance of Falconet, could not discover.” Page 148.

The various peculiarities, in the style of these Lectures, will be most, and perhaps only, relished by those who admire also the eccentricity of the author's pencil; and to these we leave the defence of them: but all the honours to which a successful effort to illustrate an elegant art can entitle him, in point of principles and judgment, we readily concede.

ART. X. *A Catalogue and detailed Account of a very valuable and curious Collection of Manuscripts, collected in Hindostan, by Samuel Guise, Esq. late Head Surgeon to the General Hospital at Surat: including all those that were procured by Monsieur Anquetil Du Perron, relative to the Religion and History of the Parsis, and many which he could not procure.* 4to. J. Nichols: 1800.

THIS collection of manuscripts was made, we understand, by Mr. Guise while in India, with very great labour of research, and at a very heavy expence, between the years 1788 and 1795. The volumes are now intended for sale, and, we believe, have been offered with that view to the Directors of the East-India Company. They consist of Arabic, Persian, and Hindoo MSS. and, among the latter, is a very fine copy of the great work called the MAHABBARAT, of which Mr. Wilkins has presented the public with an interesting episode, called BHAGVAT GEETA. The prefatory advertisement informs us that, except those in the present collection, there are no PELHAVIC manuscripts in England, and not more than four or five in ZEND. These before us treat of the ancient religion and history of the Parsis, or disciples of the great Zoroaster; and many of them were purchased at a high price from the widow of *Darab*, who was the preceptor of the celebrated M. Anquetil Du Perron, while there are others in it which that industrious oriental scholar could not procure when in India. We are perfectly aware of the severe, perhaps too severe, stigma cast on these writings by Mr. Richardson, in his Dissertation on the Languages and Manners of Eastern Nations, who brands these imputed productions of the Persian law-giver as gross forgeries, "the wretched fabrication of a modern Parsee DESTOUR (*priest*) who lived about three centuries ago;"* as well as his opinion relative to Anquetil Du Perron himself, who, he affirms, was imposed upon, as well as Dr. Hyde, when they were taught to consider the SADDER and the ZEND AVESTA as authentic originals; yet, while we think it our duty to notice this, we are willing and anxious to do every justice to Mr. Guise as a diligent collector, and a liberal encourager of eastern literature, by bringing so noble a collection over to his native country, and we sincerely wish him a proper remuneration. The catalogue contains, on the whole, of Arabic and Persian MSS. *seventy-seven*, many very finely illuminated,

* Dissertation p. 12, oct. edit. Oxford, 1778.

and beautifully written; of MSS, in Zend, Pehlavi, and Sanscrit, *fifty*, in all *one hundred and twenty-seven*; and each of these is accompanied with a short description of the contents, forming altogether a most valuable collection, that would do honour to the first library in Europe. As a specimen of the manner in which our author has discussed their respective merits, we shall insert his account of the VENDIDAD SADE, No. 42 of this collection.

“ A very large and finely-written volume, in folio. The Vendidad Sadè, in Zend. folio, 696 pages. It includes also the Izeschne Sade, and the Vespered Sade.

“ The word Vendidad, literally translated, signifies separated from the devil, i. e. contrary to the maxims of the devil, or the object of his hatred.

“ This volume is called by the general name, Vendidad, though besides what is termed the Vendidad, in a strict sense, it contains two other tracts of Zoroaster, called the Izeschne, and the Visspered.

“ The Vendidad itself is the twentieth treatise of Zoroaster, and contains a dialogue between Zoroaster and Ormusd, the Deity, who answers several questions which are put to him by Zoroaster. In this book Ormusd is called the Pure Being, who recompenses, absorbed in excellence, the Creator and righteous judge of the world, which subsists by his power.

“ The work is divided into twenty-two chapters, which they call Fargards; and all which conclude with a prayer, which they call Eschem Vohou, pure and excellent: these are the first words of the prayer, in the original language, which is thus translated. “ He who does good, and all those who are pure, shall go to the mansions of abundance, which are prepared for them.” The two first chapters, and the five last, contain a relation of historical facts, upon which the Parsies found their faith: the rest of the work consists of their morals, policy, and legal ceremonies. In the second chapter Ormusd relates to Zoroaster the origin of the world.

“ The third chapter speaks of works that are agreeable to the earth, or rather to the angel who governs it: as agriculture, breeding cattle, &c. removing out of the way the bodies of the dead, and succouring the poor.

“ The fourth chapter commands to render to the rich what has been borrowed: it treats also of different species of crimes called Meherderoudjs, because they come from Derondj, the devil, opposed to Mahere, the angel who gives fertility to cultivated ground. They commit Meheroudj, when they break their word, and when they violate contracts; when they refuse to pay couriers their hire, to reward the animals that assist in cultivating the ground, to pay the preceptors of youth, and the labouring peasants, and neglect to water a piece of ground, when they have promised to do it.

“ The fifth, sixth, seventh, eighth, and ninth chapters, relate to particular ceremonies.

“ The tenth chapter treats of the prayers which drive away devils: those impure spirits preside over the particular crimes and evils to which

which their names have relation : he that excites men to khaſchem, rage, is called Khaſchemi; he that rains ſtorms of vad, wind, is called Vate; and ſo of others.

“ The eleventh chapter contains a particular account of the methods to be uſed in purifications; with reſpect to which the *Honover*, or word of God, is of the greateſt efficacy.

“ The twelfth chapter treats of the prayers which the children or kindred of the dead are obliged to ſay, or cauſe to be ſaid, on their account.

“ The thirteenth, fourteenth, fifteenth, ſixteenth, ſeventeenth, and eighteenth chapters, treat of particular ceremonies.

“ The nineteenth chapter contains an account of the war between Ormuſd and Ahriman, and of the defeat of Ahriman by the Honover, or word of God. Ormuſd declares, that, at the end of the world, the works of Ahriman, i. e. devil, will be deſtroyed by the three Prophets, Ofchederhami, Ofchedermah, and Sfoſſoſch.

“ In this chapter ſomething is alſo ſaid of endleſs duration, and of the ſoul of God,

“ Zoroaſter expatiates on what ſhall happen at the reſurrection; after this great event, the righteous and the wicked ſhall paſs over a bridge that ſeparates earth from heaven. This chapter concludes with the names of the devils.

“ The twentieth chapter ſpeaks of the third Pociodekeſch, that is, the third Prince of the firſt Dynaſty, a righteous and holy Prince, who aboliſhed the evil produced by the evil ſpirit: to this Prince Ormuſd gave the tree of health.

“ In the twenty-ſiſt chapter, Ormuſd directs Zoroaſter to render the worſhip of prayer and praiſe to the ſupreme ox, and to the rain of which the angel Taſchter is the diſtributor, who ſubſiſts under the form of an ox.

“ The rain is drawn from the rivers Pherat and Varkafs; and in conjunction with the ſun, “ who, like a proud courſer, ſprings from the ſummit of the mountain Albordy,” renders the earth fruitful.

“ The twenty-ſecond chapter contains the miſſion of Zoroaſter. Ormuſd ſends him with the angel Nerioſſengul into Irman, which, in Zend, is called *Erimenæ*.

“ The ſecond work contained in the *Vendidad Sade* is the *Izechne*, which the Parſſes in general conſider as a complete treatiſe. The word *Izechne* ſignifies bleſſing accompanied with praiſe, which is the general form of the prayers uſed by the Parſſes. The *Neaſch* expreſſes the humility of the perſon who recites it; the *Ieſcht* contains a pompous eulogium of the being to whom it is addreſſed; the *Ieſcht* is offered up with more ſolemnity, and is thought to be more efficacious: water, which is conſecrated to certain ceremonies, is alſo called *Ieſchtee* water, and it is ſuppoſed to have a particular virtue, which gives it an influence over the ſoul. If the prayer includes a petition, it is called an *Aſfergan*.

“ This *Izchne* conſiſts of ſeventy-two chapters, which are called *Ha*. *Ha* is a contraction of *Hatam*, the ſecond word of the expreſſion *Ichjube Hatam*, ſo let it be. A form of words equivalent to our *amen*, with which every chapter of the *Izchene* is concluded.

“ The

“ The work is divided into two parts; the first, which contains twenty-seven chapters, relates to the Supreme Being, his word, and his creatures: the other part, which contains forty-seven chapters, consists of prayers addressed to Ormusd and his angels; and in these the necessities of mankind are particularly mentioned. This work is, in general, more a liturgy than any other.

“ The Izeschne also contains the eulogy of the sun, of fire, and of water, of the moon, and the five gahs. The gahs are the five days which the Parffes add to the three hundred and sixty days of the year, because their law consists of twelve months, each of which has thirty days.

“ The Izeschne concludes with the eulogy of Serofsch, the angel of the terrestrial world, who watches over it for its preservation.

“ The third work, contained in the Vendidad Sade, is the Visspered. If this treatise should be thought incomplete, it may be taken as a part of the Bagantassi, the fiftenth work of Zoroaster, which contains an eulogium on the creatures created by God.

“ Visspered signifies knowledge of all. This work consists of twenty-seven small chapters, which are called Carde, i. e. portions.

“ Zend is the name of the character of the Avesta, though it is generally put for the language itself in which the works of Zoroaster were written.

“ A copy of the Vendidad Sade in Zend is in the Bodleian Library at Oxford: it was brought from Bombay by the Rev. Mr. Richard Cobbe in 1723, which with Mr. Guise's Copies, are the only ones to be found in Britain.” P. 8.

Such are the singular and heterogeneous dogmas of the Vendidad, and whether composed by Zoroaster or a modern priest, from the traditional doctrines treasured up among the sage philosophers of the Higher Asia, the work is curious and valuable. Of the authenticity of those MSS. composed in Sanscrit, or ancient Hindoo, no doubt can arise, and the complete copy of the Mahabbarat alone, in four folio volumes, and containing 3600 pages, of which the collector says few can be obtained perfect, is worth, we are credibly informed, nearly half the sum, 600 guineas, demanded for the whole collection. Amidst the unbounded affluence which the East has of recent years poured upon us, and the predominant taste daily spreading wider for oriental literature, our wonder is, not that so precious an assortment of the best productions of the Asiatic Muse should want a purchaser, but that it should remain a day, or an hour, undisposed of.

ART. XI. *An Historical Account of Beauchief Abbey, in the County of Derby, from its first Foundation to its final Dissolution. Wherein the Three following material Points, in Opposition to vulgar Prejudices and Opinions, are clearly established: 1st. That this Abbey did not take its Name from the Head of Archbishop Becket, though it was dedicated to him. 2d. That the Founder of it had no Hand in the Murder of that Prelate; and, consequently, that the House was not erected in Expiation of that Crime. 3d. The Dependence of this House on that of Welbeck, in the County of Nottingham; a Matter hitherto unknown. By the late Rev. Samuel Pegge, L. L. D. F. S. A. 4to. 266 pp. 18s. Nichols. 1801.*

THIS work was given by the author to his son, the late Samuel Pegge, Esq. F. S. A. who died during the progress of the impression. After a short suspension it has been given to the public, by the worthy author of the History of Leicestershire.

Beauchief, the subject of this antiquarian research, was one of the lesser Monasteries, but its history will nevertheless prove exceedingly interesting to all who are curious in our monastic antiquities. This convent also had lands and tenements in the parishes immediately contiguous, namely, Dore, Sheffield, Norton, and Dronfield, some estates in Nottinghamshire and Leicestershire, as well as much interest in several towns and villages less remote. Some instruction and amusement may therefore, as the author presumes, be communicated, if not to the more learned antiquaries, at least to such as may happen to live in the neighbourhood, or be in actual possession of many of the Abbey lands.

The contents are divided into seven chapters, with an appendix, of which chapters the general subjects are these.

We usually call the celebrated prelate Thomas a Becket, but this is erroneous; his proper appellation was Thomas Becket. He became a great and general Saint; but the name of Beauchief does not originate from him, the place was so called before his time. It took its name from the nature of the place where it stood, in like manner as Beauchamp, Beaumont, Beaupré, Beaulieu, &c. The Abbey was not founded to atone for bloodshed. Fitz-Ranulph, the accomplice in the assassination was not the founder, it was another Fitz-Ranulph. The situation of the Abbey is minutely described, its extent, value, bounds, and park; it was sacred to the Virgin Mary, as well as to Becket; it was a Abbey and not a Priory. We are informed of the number of canons, their offices, and patrons;

we have also an account of the rectories and vicarages in its patronage, its temporal estate and benefactions. The volume concludes with an account of the dissolution of the Abbey, and its subsequent history to the present time.

“ Fitz-Ranulph, notwithstanding the authority of the great names of Dugdale and Tanner, was no accomplice in the murder of Becket. And I find a suspicion of this sort had entered the breast of Dr. Thoroton, the Nottinghamshire historian; since he, speaking of Ranulph, expresses himself with diffidence in regard to this fact: “ He is reported (how truly I know not) to be one of those who committed that foul murder on Thomas Becket, the archbishop of Canterbury; for which (besides two others) he built the Abbey of Beauchief in Derbyshire.” Dr. Thoroton writes this from *J. B.* who makes the founder of the abbey at Beauchief no better than a common assassin or bravo.

“ Bishop Tanner evidently copies Sir William Dugdale; and Sir William takes his account from Mr. Kniveton. Dr. Thoroton takes his report from *J. B.* a person unknown to me; insomuch that the whole business seems to rest upon the credit of Mr. Kniveton and *J. B.* who both, I dare say, have only followed common rumour and surmise: for it is by all authors agreed, there were but four persons concerned in Becket’s murder, Reginald Fitz-Urse, William de Tracey, Hugh de Morevilla, and Richard Brito. But might not other persons, as well as the four principals, be engaged in the bloody business? this is the opinion of Sir William Dugdale. But surely a person of Fitz-Ranulph’s rank and consideration, a baron, and of the best note amongst them (for the rest were only knights), would certainly have been mentioned had he been present. In corroboration of this reply, I beg leave to observe, he infallibly would have been called to account, and punished for the crime equally, or perhaps more severely, than the others, had he been one of the company. It does not appear, however, that he was; on the contrary, we behold him a nobleman of great dignity, opulent, and flourishing. The perpetrators of this tragedy were all ordered immediately out of the kingdom, and their estates would of course be seized and confiscated; so that, if Fitz-Ranulph had been one of the party, he never would have had it in his power to found a monastery.

“ But was there not a Robert Fitz-Ranulph combined with the assassins at Canterbury as a fauter and abettor, as Sir William Dugdale suggests above? I answer, there was one *Randolph del Broc*, or of the *Brook*, who, as Gervasius and Fitz-Stephen tells us, kept *Saltwode* Castle in Kent for the king, at the time of the Archbishop’s murder; and there the conspirators, after their landing in England (for they came out of Normandy, where the king then was), were received and lodged, and thence went upon their evil design to Canterbury. Radulphus de Diceto farther says, that *Robertus de Broc* and his accomplices, immediately after the murder had been committed, “ pillaged the archbishop’s household furniture, the garments of his clerks and servants, and the utensils of the offices, &c.” This Robert de *Broc* was therefore, though not with the four knights, yet one of their partizans;

tizans; and being the son of Randolph de Broc; here is a Robert Fitz-Randolph, or Fitz-Ranulph; but then he could not possibly be the same person with our founder. Robert and his father are called *de Broc*, or *del Broc*, that is of the *Brook*; but Dr. Thoroton, Sir William Dugdale, and Dr. Fuller, who have occasion to speak much of this family of Fitz-Ranulph, never described it by that name. Again, as Robert the founder and his father Ranulph were Barons and Lords of Alfreton, of which we are well assured, it is very strange they should not be called so by the old historians, rather than by the obscure and vulgar name of *de Broc*. In short, these *de Brocs* appear to me to have been Kentish people, and not of Derbyshire or Nottinghamshire; for Robert, a short time before the commission of Becket's murder, caused one of the archbishop's working-horse's tails, by way of insult and derision, to be cut off (for which the archbishop excommunicated him on the Christmas-day following) an act which does not in the least accord with the dignity and character of a high Sheriff, or the great Baron of Alfreton; but may well enough comport with the rank and station of Robert de Broc, who, as Fitz-Stephen informs, and he probably personally knew him, had been a clerk, and afterwards a monk, but deserted his profession, and returned into the world. He had a nephew called John, as Fitz-Stephen also relates, but no such person appears in the genealogy of the family of De Alfreton inserted below. This nephew, moreover, went by the name of *Broc*, which at that time, it seems, was the common and well-known surname of the family; and yet our chartulary, though it mentions so many of the lineage of *De Alfreton*, is quite a stranger to it. One may reasonably therefore conclude, that Robert de Broc, and Robert Fitz-Ranulph the founder, were two different individuals; that the former was but a mean person in comparison, whilst the latter was a nobleman of a considerable lauded estate, as will appear hereafter, and had no share at all in the murder of archbishop Becket, either as a principal, an accomplice, or even an accessary.

“ But after all, what occasion was there for seeking out for so horrible a motive for Fitz-Ranulph's foundation, as compensation for blood, when there was so fair, so laudable, and so innocent an inducement to it? I speak in regard to the sense and notions of the times. The zeal of Christian piety was very blind and misguided in the twelfth century, and the stream of it was turned most outrageously on the erection of religious houses. Were not the praises, the miracles, the pre-eminence of this novel and brilliant saint, St. Thomas of Canterbury, daily ringing in men's ears all over the kingdom? were not these reasons, all laid together, a sufficient incitement for a pious founder to proceed upon, without recurring to any other baseless and chimerical fancies, which, upon enquiry, as we have seen, have no foundation in the truth of history, but are all built upon mere imagination and surmise, the bare and mistaken name of the abbey, and that St. Thomas happened to be the patron-saint, and, in fact, upon nothing better than downright vulgar error? In short, it seems to be illiberal, uncandid, and uncharitable, to judge otherwise; and if any of the better sort of people have been drawn or induced to do so, it was because they were misled by the great authorities above-mentioned.

Sir William Dugdale, Dr. Thoroton, and Bishop Tanner; all of whom, with due deference in general, in this case we make no difficulty to reprobate and discard.

“ Having thus endeavoured to disprove and eradicate these *veteres avias* from men's minds, to wipe away the vile and ugly aspersions of the founder's having dipped his hands in blood, and to clear his character to satisfaction, as we hope, on that head; we seem to be at liberty to proceed on delivering those few memorials relative to him, which we have been able to recover.” P. 14,

An appendix with a copious index is subjoined, and we have no scruple in giving our opinion, that this publication is a valuable addition to the stores which we at present possess of antiquarian knowledge.

ART. XII. *Introduction to the New Testament. By John David Michaelis, &c.*

(Concluded from vol. xx. p. 673.)

HAVING, on a former occasion, given a general view of the contents of these additional volumes, we shall now proceed to a more particular notice of a few parts. We begin by laying before our readers a specimen of Michaelis's manner, in his historical account of the Epistles of St. Paul to the Thessalonians.

“ *Of the Time when St. Paul wrote his first Epistle to the Thessalonians.*

“ The two Epistles to the Thessalonians are the next in point of chronology to the Epistle to the Galatians. Thessalonica, originally called Thermæ, till its name was changed by Philip, in consequence of a victory over the Thessalians, was in the time of St. Paul the capital of Macedonia. In this city was a very numerous colony of Jews, and their synagogue was so celebrated, that St. Luke* calls it by way of eminence *ἡ συναγωγή*, or, the synagogue: and even to this very day Salonike, as the place is now called, abounds with Jewish families. Now, as the Jews were the first persecutors of Christianity, we see the reason why the Thessalonian community was more exposed to persecution than any other.

“ St. Paul preached the Gospel at Thessalonica, after he had taught at Philippit, and in the same year in which he wrote his Epistle to the Galatians. Some few among the Jews received the Gospel, and the Apostle endeavoured to prove to them the truth of Christianity from the prophecies of the Old Testament†. But a great number of

* Acts xvii. 1.

† Acts xvii. 1.

‡ Ver. 2-4.

the heathens, who, though they had not been circumcised, had learned to worship the one true God, and are therefore called *σεβομενοι Ἕλλη- γες*, became converts to Christ. Hence the majority of this church consisted of native heathens, who had formerly been idolaters*; and it is not improbable that Christianity had been propagated even among the idolatrous heathens. The Jews ever jealous of the admission of the gentiles to the same privileges with themselves, were highly offended with the Apostle's conduct, and raised therefore such a disturbance, that St. Paul and Silas were obliged to quit Thessalonica after a residence of only three weeks. Not content with driving St. Paul from Thessalonica, before the Christian community was thoroughly established, they carried their malice so far as to follow him even to Beroea: which place they obliged him likewise to quit, and to fly to Athens. Silas and Timothy staid behind at Beroea, but they received orders from St. Paul to follow him as soon as possible†: and at Athens St. Paul waited for them‡. Their actual arrival there is not mentioned by St. Luke§: but that they really came thither to St. Paul appears from 1 Thess. iii. 1, 2. Timothy however staid only a short time with St. Paul, who sent him back to Thessalonica||: and before Timothy's return St. Paul had left Athens, and was gone to Corinth, where Timothy followed him¶.

“ Now as St. Paul has mentioned, in his first Epistle to the Thessalonians, not only Timothy's departure to Thessalonica, but likewise his return**, it follows that this Epistle was written, not at Athens, as the subscription imports, but at Corinth, where St. Paul spent a year and a half. I once thought it probable, that the Epistle was written during the former part of this period: but it appears to me at present, that he wrote it rather in the latter part of this interval, after he had made several excursions from Corinth. St. Paul says to the Thessalonians, ch. i. 7, that their conduct was such, as made them an example for all the believers in Macedonia and Achaia, and ver. 7, 8, 9, he adds, “ For from you founded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith in God is spread abroad, so that we need not speak any thing: for they themselves shew of us what reception we had with you, and how ye turned to God from idols, to serve the living and true God, and to wait for his son,” &c. From this passage we must conclude that St. Paul had been in various places, after he had founded the church at Thessalonica: and it is not improbable, that during the year and an half above-mentioned he made several excursions from Corinth, one of which was perhaps to the island of Crete, as I shall endeavour to shew in the chapter which relates to the Epistle to Titus. Further, in ch. ii. 17, 18, he says, “ But we, brethren, being taken from you a short time in presence, and in heart, endeavoured the more abundantly to see

* * 1 Thess. i. 9. † Acts xvii. 14, 15. ‡ Acts xvii. 16.

§ St. Luke's silence in respect to this matter is not extraordinary, because he was not present with St. Paul at Athens, having staid behind at Philippi. See above, ch. vi. sect. 3.

|| 1 Thess. iii. 1—5. ¶ Acts xviii. 5. ** 1 Thess. iii. 1—6.”

your face with great desire. Wherefore, we would have come unto you, even I Paul, once and again, but Satan hindered us." Since therefore St. Paul had several times formed a resolution of revisiting Thessalonica, and had several times been prevented*, it is evident that this Epistle was written, neither soon after St. Paul's arrival at Corinth, nor even soon after Timothy had arrived there from Macedonia. The particular year of the Christian Era I cannot pretend to determine: for these determinations, as I have already observed†, are very precarious. But if the Epistle to the Galatians was written at the end of the year 49, the first Epistle to the Thessalonians was written probably about the year 51." Vol. iv. p. 23.

If the reader would see a passage in this quotation most admirably illustrated by a previous writer‡, let him turn to the *Horæ Paulinæ* of our acute and able countryman Mr. Paley, in the remarks on the first Epistle to the Thessalonians, No. IV. p. 300, where he will see the best possible comment on these words of Michaelis, "their actual arrival there (at Athens) is not mentioned" to "Timothy followed him."

The additions of the translator of Michaelis consist (as was partly said before) of notes, extending as far as Chap. VI. Sect. 7, and occupying by themselves 160 pages; and the "Dissertation on the Origin of the Three first Gospels," extending to 243 pages. These additions form the whole second Part of Vol. III. To give a specimen of the care and ingenuity of the translator in illustrating his author, seems here to be a demand of justice upon us. We shall select, for that purpose, his note on the following words of Michaelis. "From a comparison of ch. i. 8, with 1 Chron. xxiv. 10, we find that the annunciation of the birth of St. John happened in the fourth month of the Jews, which corresponds nearly to our July; consequently, the conception of St. John (which took place soon after the return of Zacharias from the service of the Temple) in the month of August; whence it appears, that John was born in May, and Jesus in October." Vol. iii. p. 37. Mr. Marsh has three notes on this passage; but the first, containing the leading matter, is what we shall take.

"This inference our author probably deduces from the following facts. First, Zacharias, the father of John the Baptist, was a priest

* By what accidents he had been prevented St. Paul does not say: but as during the course of his life he thrice suffered shipwreck (2 Cor. xi. 25.) it is not impossible that one of them happened in the interval which elapsed between his departure from Thessalonica and the writing of his first Epistle to the Thessalonians.

† Ch. xi. Sect. 1."

‡ Or at least a writer unacquainted with what this author had said.
of

of the course of Abia (Luke i. 5.) Secondly, Zacharias was in the execution of his office in the temple, when the angel Gabriel appeared to him, and announced that his wife Elisabeth would bear him a son, who should be called John (Luke i. 8—13.) Thirdly, the priests, who served in the temple, were divided by David (1 Chron. xxiv. 3—19.) into four and twenty classes, each of which served in its course, and the eighth was that of Abia (ver. 10.) Now the Jewish ecclesiastical year began with the new moon, which was nearest to the vernal equinox, and consequently their fourth ecclesiastical month, or Tammus, corresponded in part to our July. But whether our author's inference, that the class of Abia was in office in the month of Tammus, is valid or not, depends on the two following questions. How many days did each class serve at a time? And at what part of the year did the first class begin its office? If we divide the Jewish year into four and twenty equal parts, and suppose that each class served about fourteen days, and likewise suppose that the first class came into office at the beginning of the ecclesiastical year, or on the first of Nisan, the class of Abia, which was the eighth, was of course in office in the latter half of the fourth month. Both of these suppositions must have been made by our author; otherwise I do not see in what manner he can have come to this conclusion. But though no mention is made in 1 Chron. xxiv. of the duration of the office of each class, Josephus expressly declares, (*Antiq. Lib. VII. c. 14, § 7,*) that according to the institution of David, each class served only *one week* at a time: *διαταξε τε μιαν πατριαν διακονεισθαι τῷ Θεῷ ἐπὶ ἡμεραις οὐκτῶ, ἀπο σαββάτου ἐπὶ σαββάτου.* And a few lines afterwards he adds, that the arrangement made by David was still retained at that very day: *καὶ διαμένειν ἕως οὗ μερισμὸς ἀχρεὶ τῆς σημερον ἡμερας.* But if each of the four and twenty classes served only one week at a time, each of them must have served twice in the year. However certain therefore we might be as to the month, when the first class went into office, it must be wholly impossible to determine the month, in which Zacharias had the vision in the temple, because we have no data whatsoever, by which we can determine, whether his turn at that time was the first or the second in the year. All that we can affirm with certainty is, that it was either in the eighth or in the thirty-second week, but which of the two must remain undecided." Vol. iii. Part ii. p. 50.

The accuracy and ability displayed in these notes cannot be too highly commended; and the biblical student will doubtless look, with some anxiety, for the time when the fourth of these volumes shall receive its illustration from the translator, in the same manner as the former parts. As we could do no more by a multiplication of specimens, than illustrate the general truth which we have here acknowledged, and which, with respect to the two first volumes, the public has long acknowledged, that Michaelis, an acute and able writer, has found a translator and commentator well worthy of him, we shall now proceed to examine a part of the work, which stands in a peculiar light, being an original production of the translator, on a subject closely connected with the principal book.

The reader will of course understand us to mean Mr. Marsh's "Dissertation on the Origin and Composition of the Three first Canonical Gospels," a tract occupying by itself 243 pages, and forming much the larger division of the second part of vol. iii. It may be proper here to state, that the whole enquiry into the *origin*, as it is called, of the three Gospels of St. Matthew, St. Mark, St. Luke, takes its rise from a desire to account both for the verbal similarities, and for the occasional differences, which appear in the parallel accounts of these three Evangelists, where they relate the same discourses or transactions. This attempt has been carried on with great earnestness in Germany, like many other minute and curious enquiries, and Mr. Marsh has manifestly been led to form a new hypothesis upon the subject, by being conversant with those which had been proposed before, and by the hope of being able to offer something not liable to the objections, which his sagacity naturally suggested to those of the German writers. An English critic, or student in theology, will be inclined to ask, whether it be necessary that we should be able to account entirely for these appearances? Whether the testimonies that we have to the authenticity, and authority of the Gospels, their early and universal reception by the church, which did not admit writings without full examination, be not sufficient to compel us to receive them, though there should be difficulties respecting the arrangement and phraseology of those narratives, which we should find ourselves unable to solve? The German critics seem not to think so; and Mr. Marsh, deeply versed in their writings, appears so far to have caught their spirit, as to entertain no doubt that the solution is important, and even necessary; but that it remained to complete the work, by a more fortunate or judicious conjecture than had yet been made. The opinion most commonly received has been, that one or two of the three first Evangelists had copied from the third, or one from the other two; but which was the original, and which the copyists, has been variously conjectured. To this opinion (besides that it weakens the testimony of the Evangelists, by reducing three to two, or even to one) there are various objections, which are stated in the strongest manner by Mr. M. in the second chapter of his dissertation. Le Clerc appears to have been the first divine who threw out an idea, that the Evangelists might have used some common document or documents, which might have occasioned them to adopt so frequently the same terms, and forms of expression*. This idea,

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* Hist. Eccles. Sæc. 1. Ann 64. § 11, &c. cited by Mr. Marsh, p. 19. This opinion he mentioned also in the *Bibliothèque ancienne et moderne*.

after having been almost unnoticed for a long course of years, was again taken up in Germany by Professor Koppe, by Michaelis, in his fourth edition of his Introduction, and by others, whom Mr. Marsh has enumerated; but more particularly by Eichhorn, who, with great labour, went deeply into the investigation of the subject, and with much ingenuity drew up a statement of 42 sections of evangelical history, which, being contained in all the three Evangelists in question, he supposed to have been all in the original document. They form a tolerably well-connected history of the Incarnation and Ministry of our Saviour. This common document, from which three Evangelists drew materials, Eichhorn supposed to be in Hebrew or Chaldee. Mr. Marsh, after many preparatory steps, assigning reasons for the rejection of other hypotheses, and various forms of this hypothesis, proposes his own in the following terms; marking the common Hebrew document by the sign κ , and certain translations of it, with more or less additions, by α , β , &c.

“ St. Matthew, St. Mark, and St. Luke, all three used copies of the common Hebrew document κ ; the materials of which St. Matthew (who wrote in Hebrew) retained in the language in which he found them, but St. Mark and St. Luke translated them into Greek. They had no knowledge of each others Gospels; but St. Mark and St. Luke, besides their copies of the Hebrew document κ , used a Greek translation of it, which had been made before any of the additions α , β , &c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person, who translated St. Matthew's Hebrew Gospel into Greek, frequently derived assistance from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew; and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel.” P. 195.

This statement, it should be observed, is accommodated with great attention, to particular circumstances which the author has pointed out in the former parts of his Dissertation; but it must also be stated, that besides this first Hebrew document κ , and its translations, Mr. Marsh supposes also a supplemental Hebrew document γ , which contained a collection of *precepts*, *parables*, and *discourses*, not in chronological order, which he

derne. “ Pour moi, je suis persuadé que S. Marc n'avoit point vu l'Evangile de S. Matthieu, mais qu'il s'etoit servi de quelques memoires communs; ce qui avoit fait qu'ils avoient souvent employé les mêmes termes. J'en ai parlé dans ma dissertation sur les quatre Evangelistes.” T. ii. p. 338.

calls a *Γνωμολογία*. This he conceives to have been used only by St. Matthew and St. Luke, who had copies of it differing from each other.

Supposing such a theory to be necessary, for accounting for the verbal similarities and differences of the three first Evangelists, which we by no means admit, the obvious fault of this hypothesis is its extreme complexity. Here are two Hebrew documents, and several Greek versions with additions gratuitously supposed; which even the practice so common with this author of using algebraical notations, can hardly enable the reader to distinguish from each other. To describe the sources of St. Matthew's Gospel by this method, he employs no less than seven of these marks; namely, κ , α , γ , Λ , Γ^1 , Δ , and Γ^2 . Besides these, there are the marks peculiar to St. Luke, or St. Mark, β , B , and $\bar{\kappa}$; in all, ten different signs, standing for separate documents, or modifications of documents; and all these gratuitously supposed, without proof for the existence of one among the number. This hypothesis the author himself considers as simple; but we conceive that no other person whatsoever can coincide in that opinion. He says, with respect to the steps of this hypothesis, that "there is no internal improbability attending any one of them: they are neither numerous nor complicated." Here we must certainly observe, that altogether they are numerous, and consequently by the combinations supposed in their application become extremely complicated: and though no particular step may be in itself improbable, yet the discovery of ten different sources to certain works, by mere analysis, not one of them being clearly mentioned or alluded to in history, is altogether of the very highest improbability, and forms such a discovery as was never yet made in the world, and probably never will; because, if not absolutely impossible, it is so near it, that the mind can hardly fancy a distinction. Nor can we omit to say, that the author of the hypothesis is rather too hasty in his mode of recommending it to general adoption. For, after showing how it is applicable to the case of the Gospels, as stated by himself, he concludes thus:

"It appears then, that the phenomena of every description, observable in our three first Gospels, admit of an easy solution by the proposed hypothesis. And *since no other hypothesis can solve them all, we may conclude that it is the true one.*"

In this short sentence there are many things liable to objection. In the first place, that the hypothesis should solve the phenomena or circumstances, as conceived and stated by the author, is not at all extraordinary, since it was framed by himself

self with those views, and for that express purpose, and consequently must have been altered and modified by him in the formation, till he had adapted it completely to his own view of the case. That it would equally adapt itself to an independent view of the circumstances, taken by another person, is by no means clear. In the second place, it cannot, we think, be allowed; that the solution thus gained is *easy*. On the contrary, it is so difficult, that, without the short-hand marks which the author has borrowed from algebra, it would scarcely be capable of explanation: But thirdly, that no other hypothesis can solve all these appearances, is an assumption of extravagant boldness, since we well know how inexhaustible imagination is, in forming hypotheses; and since the truth, if ever it should be discovered, will probably solve them all with real simplicity and ease.

Into the arduous attempt to discover, by means of an assumed hypothesis, the secret process employed by the Evangelists in drawing up their Gospels, Mr. Marsh has evidently been led by his familiarity with the German divines; and particularly by the example of his author Michaelis, and Eichhorn; to surpass whom, in their own plan of interpretation, would naturally be an object of his ambition. That he has surpassed them both in the subtlety and ingenuity of his system, and in the skill with which it is developed, cannot, we think, be denied. But we conceive that the attempt itself was superfluous, and one which in its very nature was such as could not possibly be attended with complete success. He has failed, therefore, only by attempting impossibilities; the only failure to which so much ingenuity is likely to be exposed.

We shall now subjoin some account of the pamphlets which this hypothesis has occasioned, as we promised in our former article on Michaelis. The account of the tract on the Apocalypse we must defer, for want of room.

ART. XIII. *Remarks on "Michaelis's Introduction to the New Testament. Vols. III. IV. Translated by the Rev. Herbert Marsh, and augmented with Notes." By Way of Caution to Students in Divinity. 8vo. 43 pp. 1s. White, Hatchard, &c. 1802.*

ART. XIV. *Letters to the anonymous Author of Remarks on Michaelis and his Commentator, relating especially to the Dissertation on the Origin and Composition of our Three first Canonical Gospels. By Herbert Marsh, B. D. F. R. S. Fellow of St. John's College, Cambridge. 8vo. 39 pp. 1s. Rivingtons. 1802.*

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ART. XV. *Remarks on Michaelis's Introduction, &c. A Second Edition. With a Preface and Notes, in Reply to Mr. Marsh. 8vo. 114 pp. White, &c. 1802.*

THE professed object of the first of these tracts, which, though anonymous, is well worthy of attention, is to offer a caution to students in Divinity. The caution, as we understand it, is this, that they should not suffer themselves to be led by the example of Michaelis and his commentator, notwithstanding the abilities of both, to give an undue weight to matters of minute research, concerning the history of the Gospels. That they should adhere to the abundant testimony we have, for the authenticity and inspiration of those sacred documents, though there should be some particulars, respecting their composition, which they find themselves unable to explain. Michaelis, on the contrary, is determined to find the Evangelists exact and regular historians, which seems to have been no part of their design; and is much more ready to give up their inspiration (which, indeed, in one or two instances he seems desirous to relinquish*) than to believe that they could have written without such a plan as he is pleased to ascribe to them. The author of the tract first speaks of *Harmonies* (p. 8) which he allows to have their use; but contends, that the point is urged too far, when it is expected that we should be able to arrange every minute passage in perfect consistency, from such independent narratives.

He next speaks of St. Luke's Gospel (p. 16) and opposes with force the idea of Michaelis, "that instead of being losers we should be real gainers, if we were to consider St. Luke as a mere human historian." This, he says, is like expecting to add strength to a fabric by pulling down one of its main pillars. The testimonies of internal and external authority for the Evangelists are equal, and if we uncanonize one, we put the rest in the same danger. He then proceeds (p. 23) to consider Mr. Marsh's hypothesis, respecting the origin of the three first Gospels, which he maintains to be very far from simple, and considers as very degrading to the character of the Evangelists, who are reduced by it to be "the mere copiers of copyists, the compilers from former compilations, from a farrago of Gospels or parts of Gospels, of unknown authority every one of them." He lays much stress on the total silence of the Christian Church respecting the supposed documents; and points out that Justin

* See the first tract, p. 17.

Martyr, instead of referring to any such sources, under the name of ἀπομνημονείματα τῶν Ἀπόστολων, expressly declares that he means the Gospels, ἃ καλεῖται εὐαγγέλια. With respect to the verbal resemblances, he throws out a suggestion well worthy to be pursued (p. 32); that they belong chiefly to the speeches or discourses of our Lord, which we may well suppose the Evangelists to have been anxious to recollect and preserve, with the utmost possible exactness. He supposes, for that purpose, frequent comparisons of their recollections, during their intercourse with each other, the imperfections of which were to be remedied, as far as necessity required, by the intimations of the Holy Spirit. This solution, if it should not in every particular remove the doubts or difficulties of minute enquirers, will do as much, perhaps, as we ought to expect in a matter of this kind.

Though the translator of Michaelis is treated with the utmost respect by this anonymous antagonist, the denial of his hypothesis has been considered by that writer as a gross affront. He has, therefore, addressed six Letters to him (our 14th article) in which, with a good deal of contemptuous style, he endeavours to prove him unfair in his attack, and incompetent to decide upon the question, or to give cautions to students in Divinity. This attack, far from being unrepelled, has occasioned a short Preface, and a considerable collection of Notes, to the second edition of the tract; in which the anonymous author, step by step, defends himself from the accusations of Mr. Marsh, and shows, in some very remarkable instances, that the fondness for his hypothesis has obscured the sagacity of that writer. He points out particularly, by quotations at large (p. 78) that Justin Martyr certainly did quote the Evangelists under the title of ἀπομνημονείματα; and he answers a strong argument of Mr. M. that Justin Martyr has quoted from those *Memoirs* "what does not exist, either in sense or in substance, in any of our four Gospels." As the nature of this dispute does not admit of an exact account being given, without going into a very great extent, and as we, having professed ourselves adverse to Mr. Marsh's hypothesis, might be in danger of giving a partial view of the arguments, we shall here refrain; adding only, that we think the anonymous writer has shown himself amply to deserve that respect and deference, which Mr. Marsh is inclined to withhold from him, on the plea that he is anonymous; and that, whatever may be thought of the hypothesis, the caution to students in Divinity, not to give too much weight to such questions, is both useful in itself, and has been enforced with great ability.

ART. XVI. *The Mineralogy of Derbyshire: with a Description of the most interesting Mines in the North of England, in Scotland, and in Wales; and an Analysis of Mr. Williams's Work, intitled "the Mineral Kingdom."* Subjoined is a Glossary of the Terms and Phrases used by Miners in Derbyshire. By John Mawe. 8vo. 211 pp. 6s. W. Phillips. 1802.

IT is justly observed in the Preface to this volume, that

"Derbyshire has ever been considered as one of the chief mining counties in the kingdom, and was known to produce lead ore at a very early period. Since the Roman invasion, its mines have supplied the greatest part of Europe with their produce. It appears that the Saxons introduced their method of working the mines, the riches of which recompensed their labour; and the present mineral laws, customs, and technical phrases are derived from them. Perhaps no country yet known produces so many veins as the mining tract of Derbyshire; and the number of mines that have been sunk in various parts is incredible." P. iii.

This author describes himself as a native of Derbyshire, resident a considerable time in that county; and speaks of having repeatedly visited the mines of that, as well as of other parts of the kingdom; in consequence of which, he was induced to publish his observations, with a view to guide the traveller to the most interesting points, and to describe those objects to the mineralogist as they are presented by nature. He acknowledges himself to be an observer addicted to no theory, and therefore leaves the scientific to form opinions according to their own sentiments.

The work is divided into eighteen Sections, the titles of which are as follows: 1. Curiosities of Derbyshire, particularly near Castleton. 2. Account of the Strata in Derbyshire. 3. The subject continued. Further account of the Strata of Derbyshire, particularly of the Limestone and Toadstone. 4. Strata of the Mountains to the west of Castleton. 5. Account of the Adits or Galleries. 6. Observations on Cat Dirt. 7. Account of the Fluor Mine, and of the Manner of working that Mineral. 8. Account of other Minerals found in Derbyshire. 9. Of the Lead Ores. 10. Account of the Ecton Copper Mine. 11. Description of the Surface of the Country in Derbyshire. 12. Some account of the Mines north of Derbyshire. 13. Concerning some Mines in Scotland. 14. Tour from Glasgow to Staffa. 15. Salt Mine of Northwich. 16. The Paris Mine. 17. Some other observations

vations in Wales. 18. An account of Mr. Williams's Book, called the *Mineral Kingdom*.—Glossary.

The descriptions of this work are illustrated by four copper-plate engravings.

In the first Section, this author gives a concise account of the general appearance of Derbyshire; describing its situation, its extent, its mountains, its remarkable buildings, its manufactories, and its natural curiosities, such as the Peak's hole, the Elden hole, the ebbing and flowing well near Castleton, &c.

“The noted cavern,” he says, “of Peak's hole has been so often described that any further account would be superfluous; but a short description may be allowed of another wonder of the Peak, not so generally known, concerning which marvellous stories have been told, and this plain account may at least save the reader from imposition. Elden hole in Peak forest, is a chasm or fissure on the side of a limestone mountain, about 30 yards in length, and from 7 to 9 yards wide. The form is irregular, the depth about 60 yards; the stratum separating at the bottom, with some communications of inconsiderable extent. Any miner could go down with ease, for a small compensation; he would call it a *backe*, *swallow*, or *opening*, as shall afterwards be explained.” P. 8.

In the second Section, which describes the *mundus subterraneus*, or the strata of Derbyshire, Mr. Mawe observes, that those strata are singularly curious, and perhaps unlike any thing to be found on the continent, being considered by foreign mineralogists as often presenting exceptions from the general rules observable in continental mines.

In this Section, besides the general and particular description of the strata, the peculiarities by which they differ from similar strata in other places, are clearly and judiciously pointed out.

In the fifth Section, which describes the adits, or galleries, or drains, to free the mines from water; it is curious to see the vast sums that have been expended for the formation of those stupendous works, without which the mines would have been either entirely, or in great measure, inaccessible to the labourer. They at once display the opulence, the knowledge, and the enterprising spirit of the nation.

The following description of the mine of fluor, or what is commonly known under the name of Derbyshire spar, taken from the seventh Section, will, we presume, prove acceptable to our readers.

“It is impossible to account for the prodigious variety, and singular disposition of the veins, and sudden contrasts of the finest colours, which occur in this substance. Some of the pieces of fluor are a foot in thickness, and have four or five different and distinct veins; but such large pieces are very rare. In general they are only about three

or four inches thick; and some present one strong vein, while others shew many smaller. Such as display a geographical figure, like a coloured map, are most rare, and valuable. Some varieties are much more loose in their texture than others. The colouring matter has been generally thought to be iron, but I suspect it to be asphalt, which may perhaps contain pyrites in a decomposed state; but there are many singular varieties which have not undergone any analysis. The fluoric acid is easily obtained by pulverizing the fluor, and putting it in a leaden retort, to which add its weight of any of the mineral acids. Apply a gentle heat, and the fluoric acid will appear as gas, which may be caught in a vessel of the same materials with the retort. Its peculiar property of corroding glass and siliceous substances, is well known, and has been employed in France in engraving glass plates of singular beauty. It is also a noted flux for the lead ore, its very name being derived from its being so ready a mean of accelerating fusion.

“Faujas de St. Fond has pronounced this substance to be the most beautiful in the mineral kingdom; and has particularly praised the elegance of the manufacture.

“In the loose earth of the caverns are found rounded nodules of lead ore, sometimes called potatoe ore; and there is in the same mountain a pipe vein of calcareous spar, one of which contained lead ore, which was worked as at M, called the Miller mine. The limestone that composes the whole is full of marine exuvæ. This mountain, as I before observed, reaches southward to the Winnets, where it is separated from the Long Cliff by a deep ravine, in which is the road to Manchester.

“The rocks on the side of the road are stupendous, and in many places perpendicular, running in all directions, and forming immense caverns. The mines of this mountain afford the greatest variety of mineralogical information of any which I have yet seen. The veins themselves, the frequent obstruction of their directions, and the dislocation of the strata, with the heterogeneous substances found in the immense caverns, present matter for great study and curious observation.

“The access into the mine of fluor is tolerably easy, descending about 60 yards down steps, amid limestone. Proceeding about 30 yards deeper, by an easy route, you arrive at a most beautiful cavern, beset with delicate white stalactite, which, to the imagination assumes a variety of figures. At a small distance further, you are led into a cavern yet more grand, in which some stalactites, hanging perpendicularly from the roof of the projecting rock, form a striking semicircle; the black walls of the mine contrast with the snow white stalactites, and constitute a scene surpassing description. Hence you are led into a variety of interesting caverns, veins, &c. and the guide will be ready to give every information to the curious visitor, without any wish to delude him by fabulous wonders, or interested error.” P. 71.

The Ecton copper mine being the only one of any consequence in Derbyshire, the following extract from the tenth Section will probably gratify our readers.

“The famous vein of copper ore called Ecton mine, lies near Hartington, being what the Germans call a *stock work*, and the only one

one in this kingdom. It is situated from the surface to the bottom in a blackish brown limestone, the strata of which are in the greatest confusion, extremely irregular, and running in all directions, as the reader may judge from the annexed plate.

"This mine was probably worked at a very early period; it is one of the deepest in Europe, and it is now worked to the depth of 220 fathoms or 1320 feet; during the time it produced the greatest quantity of ore, the profits were immense.

"This work seems very different from the generality of veins; it has the appearance of large cavities or openings in the stratum filled with copper ores, &c.

"There are some few other mines in the neighbourhood of little consequence.

"This mine was extremely productive, and at one time employed more than 1000 people; the rich ore was in amazing large heaps, being in some places 70 yards broad, in others not above ten. It was smelted at Cheadle, where coals are more plentiful; and the copper is greatly esteemed, and much in request for large boilers, &c. being more ductile than any other." P. 111.

We shall only transcribe one more passage, containing a pleasing description of the very curious island of Staffa; which, being short, may allowably be added to those already given of that celebrated natural object*.

"Staffa," Mr. Mawe says, "is a bold high islet, rising nearly perpendicular in many places; being about a mile long, and one eighth of a mile broad. It is almost surrounded by perfect basaltic columns in different directions, and of unequal magnitude; they are in general perfectly distinct and detached from each other. The more earthy parts in the hollows consist of a singular species of mandel stone, of a dark dirty-brown colour, full of holes, many of which contain calcedony, zeolite, and olivin. Zeolite appeared very scarce, and I never found any deserving the name of a good specimen.

"The summits of basaltic prisms appear above the grass in one part of the island. The boat generally lands you on basaltic columns, which are even with the water; from which you walk on others, rising in regular succession, and serving the purpose of steps, until you arrive at the height of the island.

"Near the cave of Fingal the columns are of great height, some perpendicular, others bending. Opposite there is the island of Bòsthala, which is compleatly formed of columns in all directions; but less than those of Staffa, from which it is separated by a narrow sound, very deep, though not exceeding ten yards wide.

"The sea almost continually beating against the western end of the isle, may probably have formed a cave which is situated there; it may be entered with a boat in fine weather, the water in it is deep, and a great surf runs in high winds. The approach and entrance to the

* See Dr. Garnett's account, in the Brit. Crit. vol. xvi. p. 616.

cave are by walking on basaltic columns, that also form a path to the end, which may be 60 or 70 yards.

“ Its breadth at the entrance about 12 or 15 yards, its height about 20 yards, depth of the water in the cave from 10 to 15 feet.

“ The constant humidity of the cavern causes the tops of the columns which form the path to be extremely slippery; they are also at unequal distances, and unequal in height, some being a foot or more higher than others, and the width being only the diameter of a column, which renders this not one of the safest roads for a traveller, as one slip would plunge him into 10 or 15 feet water, with the additional danger of a violent surf that would render swimming useless. I would advise the visitor, whose curiosity may lead him to the far end, to take off his boots, by which he will have the use of his feet better, and be less liable to slip. This island, though bare of soil, produces good grass, and is much esteemed for pasture; sometimes twenty or thirty head of cattle are feeding on it. One family resides here to take care of them during the summer.” P. 158.

This interesting work concludes with a very useful Glossary, of the terms used by the miners in Derbyshire; and it is curious to observe the great number of those words, which are totally different from those of common language. To this account of Mr. Mawe's book, we shall only add our general opinion; which is, that the subject is here treated in a plain, accurate, and pleasing manner, so as to render the work useful to the traveller as well as to the mineralogist.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Rhyme and Reason; Short and Original Poems.* 12mo. 152 pp. 4s. Blacks and Parry. 1803.

What this author says of his Poems, in a short address to the critics, is perfectly true:

“ I shall not (or myself I flatter)
Your judgments for a moment rack;
Upon the face so plain my matter,
You'll give your verdict in a crack.”

The exclusive pretension of the author to reason in his rhyme, appears to arise chiefly from the absence of what is unreasonable; there
are

are no ghosts, no mysteries, no extravagantly refined sentiments, no sorrows about nothing; but a collection of familiar thoughts expressed in easy stanzas, or couplets. We cannot perhaps give a better specimen of the author's style, than by inserting the following lines, directed against a fashionable folly, which he has been careful to avoid.

“ WRITTEN AFTER READING SOME VERY SAD SONNETS.

Hence, Sensibility! fantastic maid,
Of joy and sorrow equally afraid;
Why com'st thou thus to brave a life of storm?
So thin thy vesture, and so frail thy form!
Say, dost thou love by Cynthia's dubious light
Near some lone tomb to sit a woe-worn sprite;
Charm'd the Sad Sonnet's melody to hear,
And smile and shudder at the midnight air!
Dost thou delight o'er nature's vivid scene
To cast the yellow tints of sickly spleen!
Go, impotent of body and of mind,
Thy aching temples with the night-shade bind;
Haste to the hermit's and the friar's cell,
There on your self-taught woes in rapture dwell;
There useless to a world you thus deplore,
Join in his sighs, and add one blockhead more:
There, for yourself, pour forth this pray'r to Heav'n—
That sins of Discontent may be forgiv'n!” P. 62.

A good vein of humour appears also in the description of the author's poetical mistress (p. 34) and in several other of his effusions, which are all short, and all in an easy style. That they should be all equally lively or epigrammatic cannot be expected. Though no name appears to the publication, it is said to proceed from the pen of the Rev. P. Smyth, of Oxford. Mr. S. seems to promise a second part of his collection; but that of course will depend, in some degree, upon the success of the present.

ART. 18. *The Lapse of Time, a Poem, for the New Year.* By Rebecca Edridge. 4to. 1s. Robson. 1803.

To withhold our approbation of the talents and taste of an author who deserves praise for her good intentions, benevolence, and piety, is a very unpleasant part of our duty. Yet is this duty often imposed on us. The lines before us are manifestly the production of a religious and well-disposed person, not wholly deficient in poetical ideas; but who seems unacquainted with rhythm, and unable to form, except at random, any harmonious verses. In the very first page of this Poem (which is meant to be in blank verse) we find the following line:

“ From chaos called, burst into creation.”

We have marked several similar lines. In one passage there are two such in succession. Perhaps the following (though one of *them* is not properly a verse) are as tolerable as any in the Poem.

○

“ Descend

“ Descend among the wretched herds, where guilt,
 By desperation wrought, from crime to crime
 Proceeding, leads at last to shame and death.
 With kind prevention the young sinner snatch
 From vice: with lenity his faults reprove,
 And with religious precepts and advice
 Admonish him to penitence. Harden'd
 Unfeeling wickedness, which unappall'd
 For many years has multiply'd his crimes,
 And glories in the mischief he has wrought,
 May mid his sad career a moment find
 For contrite recollection and remorse:
 But by the world despis'd, by all cast out,
 And from society expell'd, no place
 A refuge yields: urg'd by necessity
 Again his depredations he renews,
 Checks the monitions of his pensive hours,
 And by despair ferocious made, at length,
 A terrible example, cedes his life
 To the community which he has wrong'd!” P. 8.

We do not consider this lady as wholly deficient in poetical talent; but she must *read* and study poetry much longer before she attempts again to write it.

DRAMATIC.

ART. 19. *Dramatic Poems. Leonora, a Tragedy; and Etha and Aidallo, a Dramatic Poem.* 8vo. 163 pp. 5s. Bell. 1801.

Amidst the numerous poetical and dramatic productions of ordinary merit which it falls to our lot to peruse, the volume before us is one of the few on which we can dwell with interest and pleasure. The Tragedy of *Leonora* is of a regular construction; the principal character (at least) is striking, and the language (generally speaking) harmonious and elegant. *Leonora*, the heroine, had, when her husband was believed to be slain in battle, been seduced, or rather violated, by a treacherous friend of his. The husband, *Lorenzo*, recovered of his wounds; but the consequence of his wife's illicit commerce was a beautiful and amiable daughter, who has been bred up as *Lorenzo's* child. Having arrived at the age of maturity, she falls in love with, and is beloved by, *Theodore*, a distinguished young warrior, of birth unknown, but who afterwards proves to be the lost son of *Lorenzo* by a former wife. Before the discovery of *Theodore's* birth to himself and *Constantia*, they have been persuaded by *Sebastian* (an insidious relation who knew of the relationship) to marry privately, lest *Constantia* should be compelled by her parents to wed another. *Leonora* has now no other means of preserving the young couple from remorse and infamy, than the avowal of her crime, or rather misfortune. Having made this avowal, she destroys herself by poison. Part of her dying scene, which is interesting, will give the reader a just notion of this Tragedy, and possibly induce him to peruse the whole of it.

45 *The doors of Leonora's apartment open, and she comes forward, supported by Theodore and Constantia.*

Leon. Oh! lead me forward, lay me at his feet,
And twine mine arms around them; trample on me,
Crush this foul bosom, where thou oft has lain,
With lurking scorpions; rend these flowing locks,
And bid these hands root deep into my breast;
Tear, tear my limbs asunder! let me hear
Deep, well deserved curses, ere we part,
And bear them with me to the grave I merit.—

Lor. I dare not look—

Leon. I beg a little moment;
It is the last; if deaf to Leonora,
Bestow it, as a charity, on one,
A wandering sinner, or a dying stranger,
Who, hearing of thy virtues, comes from far,
To lay his load of misery at thy feet—
Canst thou refuse it? Is my hour of death
The first, wherein thou hast deny'd me aught?

Lor. Oh, what rash, fatal act!

Leon. 'Tis past, 'tis done,
The friendly potion's here—'twas a rash act;
I should have lived to expiate my guilt,
To be thy slave, and bear the scorn of infamy;
To tell my crimes, e'en in heaven's sacred light,
To listening multitudes, whose charity
Should not protect me from his righteous storm,
Roaring around my unhous'd head at night;
I should have seen another in thy arms,
Full bless'd and blessing, with most virtuous love,
Who might have join'd to execrate my name;
But, now, I cannot hope for tortures here;
And wilt thou not demand of God revenge?
Wilt thou not pray that I may meet its wrath,
And pay to heaven the forfeit due to thee?

Lor. If aught my prayers avail, it is not vengeance
I'd ask of heaven; already hast thou bled
So long to hide—

Leon. Bless, bless thee, for that thought!
I've borne my hell within me—I am sinful,
Yet do not think me quite bereft of shame;
Guilty I am, yet do not think me worthless;
Oh! strew some flattering wreaths upon my tomb,
When aggravating slander stains my memory
With blacker crimes; say, it enshrines a wretch,
Who never knew pollution in her heart;
Heavens! ye can tell how loud remorse upbraided,
To know caresses which long since I'd forfeited,
And list to praises which I could not merit." P. 75.

The chief objections to this Tragedy are, in our opinion, the nature of the story (which renders it improper for representation) and the severe punishment of Leonora. Her excessive horror and remorse are out of proportion to her offence, which (as the act was perpetrated while she was in a swoon on hearing of the death of her husband) consisted only in the concealment of what had passed. We agree, in some measure, with both the objections stated in the author's *Remarks*, notwithstanding the answers there given to them.

The pastoral Drama is poetical, but prolix, and ends, like the Tragedy, with suicide. Subjoined to both, are very ingenious remarks; the justice of which we cannot discuss within the limits necessarily assigned to this article. We will only intimate that, in our opinion, the question respecting the unities of *time and place*, has been long ago settled by Johnson: and the author (whom we rather suspect to be a lady) should recollect that those unities were rendered necessary by the construction of the Greek drama, and its chorus, and might not otherwise have been thought of.

Upon the whole, we have been much gratified by this elegant volume, and hope to see more dramatic productions from the ingenious author.

ART. 20. *The Wife of a Million. A Comedy, in Five Acts, as performed by his Majesty's Servants of the Theatres Royal Norwich, Lincoln, and Canterbury. By Francis Lathom. 12mo. 2s. 6d. Longman and Rees. 1802.*

This Comedy has been performed at three different theatres, which affords a reasonable presumption, that its representation must in some degree have been pleasing. It is amusing enough to read, and the morality is unexceptionable. Worse things are often, to our great astonishment, endured, nay even applauded, on our own theatres.

ART. 21. *The Merchant of Venice, a Comedy, altered from Shakspeare, as it was acted at Reading School, in October, 1802, for the Benefit of the Literary Fund. 8vo. 8z pp. 2s. 6d. Pridden, &c. 1802.*

The benevolent purposes to which Dr. Valpy's dramatic labours, and the theatrical amusements of his scholars are applied, ensure the most favourable notice of this publication from candid criticism. But no favour, in this instance, is necessary; since the alterations and omissions in this play are, upon the whole, such as good taste and judgment must, we think, approve. The chief of these consists in omitting almost the whole of the fifth Act, and by a new division of the fourth, making the trial scene conclude the play. It has been observed of several plays on our stage, and of this in particular, that the principal interest ends with the fourth Act. This objection Dr. Valpy has effectually remedied; he has also judiciously omitted, in the trial scene, the condition imposed on Shylock of becoming a Christian. The other omissions and corrections are of less importance; but, so far as we have observed them, appear to have improved the purity, without lessening the spirit of the representation. A handsome sum was, we understand, the produce of this performance, and has been presented by Dr. Valpy to the Literary Fund.

MEDICINE.

ART. 22. *A Collection of Papers, intended to promote an Institution for the Cure and Prevention of infectious Fevers in Newcastle, and other populous Towns. Together with the Communications of the most eminent Physicians, relative to the Safety and Importance of annexing Fever-Wards to the Newcastle and other Infirmaries.* By John Clark, M. D. Svo. Part. I. 239 pp. and Part. II. 236 pp. 3s. each Part. Newcastle printed; sold by Murray and Highley, London. 1802.

Infectious fevers having of late years prevailed at Newcastle upon Tyne, as at other places, more than usual, Dr. Clark proposed some time since, as the best means of checking their progress, the annexment of a ward to the Infirmary of that town, for the reception of such cases. This project, fraught with so much advantage to the inhabitants of that place and neighbourhood, has been opposed by the Governors of the Infirmary, chiefly on the grounds that there would be constant danger of the infection spreading from that apartment to the patients in the other wards. Dr. Clark, however, has shown in the most satisfactory manner that, supposing the fever-room to be put under proper regulations, no such mischief would ensue. Such a measure has long been adopted at the Chester and Liverpool Hospitals; where it has never appeared that contagion was propagated from the fever-wards to any other parts of those buildings. The answers read from a great number of eminent practitioners in different parts of the kingdom, corroborate the author's assertion respecting the safety and utility of such an appendage to Infirmaries. This correspondence, and indeed all the observations contained in these two volumes, will prove highly interesting to every person engaged in medical practice. We would remark, however, that although the plan here proposed promises to afford an adequate remedy against the spreading of contagion in country towns; yet we are of opinion that this most desirable object cannot be accomplished in the metropolis (where the evil is of so much greater magnitude) otherwise than by the establishment of fever-houses wholly detached from the hospitals, and situated in open and airy situations, at the extremity of the town. In this manner all risk of infection being carried, by improper communication between the nurses and servants, from one set of patients to another, would be prevented; and the patients themselves would advance more rapidly in their recovery, than they could do in the close and confined situations of the larger hospitals in London.

ART. 23. *Cases of Cancer, with Observations on the Use of Carbonate of Lime in that Disease.* By Edward Kentish, M. D. Svo. 48 pp. 1s. Newcastle upon Tyne printed; sold by Mawman, London. 1802.

When a new remedy is offered to the public, it is natural to expect that the character given of it should be supported by a due weight of evidence. This recommendation, we fear, is wanting in the present instance.

instance. The cases of cancer, of which an account is here given, amount to not more than two, and of these *but one* was brought to heal, by means of the new application, which is simply carbonate of lime, or common chalk; and even in this single successful case, the vapour-bath was employed, to which the author himself is disposed to allow no inconsiderable share of salutary influence. For ourselves, we must say, that we shall rejoice to find (but we own we are not very sanguine in our expectations of such an event) that the substance here proposed shall, on further trials, prove itself better entitled to the name of a remedy in carcinomatous cases, than the carbonic acid, and some other topical applications of modern introduction. One caution, however, we would offer, which is, not to tamper with such applications, until the proper period for excision is past. Perhaps they are only allowable where the patients refuse to submit to the use of the knife.

ART. 24. *Hints for the Improvement of Trusses; intended to render their Use less inconvenient, and to prevent the Necessity of an Understrap. With the Description of a Truss of easy Construction and slight Expence, for the Use of the Poor.* By James Parkinson. 8vo. 22 pp. 9d. Symonds. 1802.

Mr. Parkinson is well known to the public by several useful and benevolent tracts. The object of the present small pamphlet is sufficiently expressed in the title-page, but for the understanding of the author's simple and ingenious contrivance to supply the place of the expensive apparatus commonly employed in these disorders, we must refer to the plate which accompanies this publication. The observations on nostrums, and patents for improvements on surgical instruments, contained in the Preface, do honour to the author's feelings.

ART. 25. *An entire, new, and original Work, being a complete Treatise upon Spinæ Pedum; containing several important Discoveries. Illustrated with Copper-Plates, exhibiting the different Species of Spinæ.* By Heyman Lion, Chiropedist. 8vo. 428 pp. 10s. 6d. Edinburgh printed; sold by Longman and Rees, London. 1802.

A most learned treatise on corn-cutting! The author is a German; who, being so great an adept in operations requiring such profound knowledge and consummate skill, will probably soon favour us with equally elaborate dissertations on onychotomy and trickotomy, *anglicè*, nail-clipping and hair-cutting.

DIVINITY.

ART. 26. *A Sermon preached in the Chapel of the London Hospital, April 8, 1802. By Richard Watson, Lord Bishop of Landaff.* 4to. 23 pp. 1s. 6d. Cadell and Davies. 1802.

There is nothing in this discourse at all resembling the usual form or tenor of a charity sermon. It contains plain and general arguments for

for the truth of religion, with great skill and force made popular; the purport of Leslie's *Short Way with the Deists*, rendered level to the comprehension, and fitted to excite the feelings of a common audience. Institutions of charity, the Bishop says, owe their origin to Christianity, and depend upon it for their continued existence: the best way therefore to support them must be to defend the Gospel. These are the considerations by which the Right Rev. Preacher adapts his sermon to the occasion on which it was delivered; observing also, that, from the diligence of certain teachers, objectors to religion are more numerous now, and more bold, even among the lower classes, than at any former period.

“The truth of the *Jewish dispensation* depends on the divine mission of *Moses*; the truth of the *Christian dispensation* depends on the divine mission of *Jesus*;³ the proof of the latter the Bishop rests on the institution of *Sunday*, as commemorating our Saviour's resurrection; an institution handed down, in an unbroken chain of observance from the time of *Christ* till now: as certain a proof, therefore, as the regular observance of a civil memorial, which indicates the certainty of the event it commemorates. In the same manner, the Bishop shows that the accounts of *Moses* have been credited from his time till now, the beginning of which series must have been in the facts themselves. To unbroken tradition, in the same manner, the Right Rev. Preacher refers the belief of a *God*; which he traces back, till it ends in the revelation of *God*, originally made to our first parents.

These strong arguments, made perfectly intelligible to every hearer, and pressed with the utmost strength, as well as perspicuity of language, render the discourse, what the learned prelate evidently intended it to be, a powerful antidote to the mischief produced among the people at large, by his old antagonist *Paine*; of whom he takes occasion thus to speak, contrasting him, as an unbeliever, with *Sir Isaac Newton*, as a believer,—“I think myself justified in saying, that a thousand such men are, in understanding, but as the dust of the balance, when weighed against *Newton*.” An indubitable truth, most usefully presented to the contemplation of the multitude.

We regret nothing respecting this discourse, but the size of its paper, and the price of 1s. 6d.—It ought to be printed, and we hope is ere now, in the cheapest form, and circulated by thousands among the people.

ART. 27. *Concio ad Clerum Provinciæ Cantuariensis, in Æde Paulina Kal. Novemb. habita a Jos. Holden Pott, A. M. Archideacano Albanienfi. Jussu Reverendissimi. Londini, excudebant Bye et Law, venerunt apud F. et C. Rivington. 1803.*

This discourse, preached by the Archdeacon of *St. Alban's*, before the convocation assembled in *November*, is entitled to particular attention. The learned author takes occasion, from a passage in the *Epistle to the Hebrews* (xii. 22—25) which speaks of the union of the church, to introduce his subject with some well-regulated reflections on the happiness which must result from the fellowship of the wise and good, both in a present and future state, in a society to be perfected

perfected with improving privileges. He describes, with striking effect, the fervour of universal affection with which this spiritual communion was at first advanced by the propagation of Christianity, the preachers of which laboured to assemble the whole race of lost mankind into one path of prescribed truth, as contrasted with the confined views with which the teachers of heathen philosophy traversed the remotest regions, for the acquisition of knowledge which had no object beyond the establishment of partial sects. In the prosecution of this subject, the author obviates the objection which unhappily arises against the idea of considering the Christian faith as a common path of fellowship, from the numerous divisions which prevail, by pointing out many essential particulars, both of discipline and doctrine, in which its disciples agree and preserve a solid and unimpaired ground of union, however they may differ (or rather dispute, often for very inadequate reasons) on points of subordinate consequence. The Archdeacon then directs his attention to some difference of sentiment which prevails among the members of that church before the synodical assembly of which he discourses; and demonstrates, by a very interesting discrimination, that the points in discussion do not involve either the fundamental principles of the Christian doctrine, or even (as has been too often asserted) the peculiar tenets of the Church of England. In support of which, he adduces the testimony of Bishop Jewel, whose admirable Apology contains no reference to the subjects of Calvinistical controversy now agitated; and he further adverts to the consideration, that these controversies existed long before, and have continued to exist ever since, the Reformation, among the theologians of the Romish Church, though, as he well remarks, with more caution and secrecy than have been observed by the members of our communion. The Archdeacon further confirms the argument, by an appeal to a discourse on the Articles of the Church of England, preached not long since at Oxford*, by a learned prelate (whose works are equally distinguished by accurate judgment and comprehensive information) in which it is observed, that these disputed points were, by advice of convocation, as much as possible, discouraged, by the omission of arguments already too long agitated; and the inability of the Calvinists to find in the articles what so many have since attempted to discover, is fairly argued, from the earnestness with which they contended for the introduction of their tenets, in the affair of the Lambeth Articles, and in the conference at Hampton Court. The learned author further observes very happily, that these points, so far from being the peculiar growth of the Reformation, or involving its main objects, were the favourite, though barren, topics of the schools in the worst ages of literature; and that, from these sources, certain foreign reformers borrowed some of the most objectionable parts of their systems; considerations which may serve to abate the zeal of those who too eagerly enter into these controversies.

The learned author, in conclusion of this appropriate discourse, passes to an application of the text to the assembly present; and, in

* See an account of it in our last number, p. 45.

referring

referring to the design and objects of convocation, he vindicates the essential privilege of the established church in this respect, noticing the invidious and inconsiderate objection of those who look with unfavourable eyes on an institution, originating in apostolical precedent, sanctioned by continued custom, and confirmed, under acknowledged limitations, by the laws of this country. He urges, very forcibly, the necessity of such representation of the national church, and the propriety of preserving its forms and appointments; and states the advantage and security which might result from its deliberation, conducted by a temperate spirit in correcting evils, and in counteracting dangers, should circumstances unhappily require its interposition.

We have dwelt the longer on this discourse, from a thorough conviction of its importance, and from an unaffected admiration of the truly Christian spirit of zeal, tempered with moderation, which it breathes; and we cannot conclude without hearing this testimony to the production, that we have rarely seen sentiments more seasonable and conciliatory, or expressed with more classical purity. The style is natural and eloquent; and its simplicity is not injured by that imitation of popular passages in ancient writers, which too often gives a laboured and scholastic air to modern compositions in Latin.

ART. 28. *A Sermon preached in the Parish Church of Walsall, in the County of Stafford; at the Archdeacon's Visitation, August 12, 1802. By the Rev. Edward Cooper, Rector of Hamstall Ridware; Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of, All-Soul's College, Oxford. Published by Desire of the Archdeacon and the Clergy. 8vo. 30 pp. 1s. Cadell and Co. 1802.*

This is a discourse of great importance, in point of matter, and admirably digested and arranged in composition. Its object is to state, taking occasion from the charge of St. Paul to Timorhy, (1 Tim. iv. 16.) the awful responsibility attached to the office of a minister, "to take heed to himself and to his doctrine, and to continue in them." The preacher considers the dangers of the present time as of two kinds, occasioned by the infidel on the one hand, and the enthusiast on the other. On the pressure of the former evil he does not at all expatiate, but dwells particularly on a danger peculiar to the clergy, with reference to the enthusiasts of the present day; lest in avoiding their errors, with becoming earnestness, they should be tempted to go too far into the other extreme, and abate or conceal any thing of the genuine truth of Revelation. This, he observes, "is a departure from sound doctrines, to which in these times we are strongly tempted. And it is a danger the more to be dreaded, and against which we stand in greater need of direct admonition, because it is one of which we are least likely to be aware; and because it proceeds from an excess of that, which in itself is amiable and good; from a commendable zeal for the truth, and an earnest desire to defend." P. 11.

This danger Mr. Cooper distinctly exemplifies, in three remarkable instances. 1. In the instance of "justification by faith alone." On this the Antinomian enthusiasts have built their most dangerous and abominable doctrine, that good works are not necessary to salvation. The caution here held out by the preacher is, that we should not, on that

that account, disguise or keep back the genuine doctrine of Christ's all-sufficient merits; but should only be careful to maintain with it, "that without holiness no man shall see the Lord; that, as the merits of Christ alone constitute our *title* to eternal glory, so in purity of heart alone consists our *meetness* for partaking of the inheritance of the saints in light." P. 18.

2. Another prevalent error arises out of the genuine doctrine of the sanctifying influence of the Holy Spirit; from which designing or deluded men have taken occasion "to inculcate the enthusiastic doctrines of *momentary conversion*, and *sensible impulses* of the Spirit, setting up *feeling* as the standard of truth, and substituting lively and rapturous affections, in the room of practical piety and rational devotion." P. 19. Here also Mr. Cooper warns his hearers to root up the tares only, but not the wheat; to speak of the Holy Spirit as the peculiar sanctifier of the true Christian, made known to him not by *violent feelings* and *perceptible impulses*, but by the general modification of his whole mind to a love of righteousness and hatred of sin.

3. The third instance is given from the error of those, who to magnify the influence of the Holy Spirit, decry and vilify all human learning, "representing it, not only as unnecessary, but even as prejudicial to the interests of religion." Here the purport of the preacher's caution is, that though we maintain the excellency of human learning, we should not forget to point out, that it can only be used with advantage, "in subservience to divine grace." P. 27.

The whole of this discourse appears to us so sound and valuable, from the cautions it gives, and the manner in which it enforces them, that we think it a duty to give it the fullest weight of our recommendation; feeling as we do, with the author, that, though we cannot too strongly oppose the corruptions of enthusiasts, we ought to be at the same time especially careful not to depart, in any degree, from the genuine principles of revealed truth.

ART. 29. *Christian Zeal, a Sermon, preached at the Scots' Church, London Wall, May 30, 1802, before the Correspondent Board in London, of the Society in Scotland (incorporated by Royal Charter) for propagating Christian Knowledge in the Highlands and Islands. By Joseph Hughes, A. M. Second Edition, corrected. 8vo. 42 pp. 1s. Williams, Stationer's-Court. 1802.*

A zealous and able discourse on Christian Zeal. The Sermon preached before the Society itself, in Scotland, by Dr. Brown, Principal of Marischal College and University, was commended in our 20th vol. p. 326. The meeting in London is in aid of the same pious institution. The preacher first describes good and bad zeal, as to their objects; and then contrasts that which is true or false, with respect to a right object. False zeal, he says, is blind and enthusiastic; true zeal is reasonable and sober. The former is also grovelling and childish; the latter, aspiring and manly. False zeal again is bigotted and tyrannical; true zeal is liberal and just. There is also a zeal of censoriousness opposed to that which is full of charity; an

an ostentatious zeal, contrasted with that which is humble and unassuming; a partial zeal, and an universal; one that is uncertain and mortal, and one that is permanent, and destined to survive the world. After further explanations of the nature of zeal, Mr. Hughes exemplifies its excellence in a most lively and eloquent character of Dr. Doddridge. "I speak," says he, "of a man endued with a superior intellect, eminently judicious, prompt, assiduous, upright and amiable.—I speak of a Christian full of the Holy Ghost; and so circumspcct, so uniform, that though it may be thought too much to say, as has been said of Daniel, *not a blemish is recorded*, yet we may ask with some confidence, who of the uninspired has so nearly won the praise?—I speak of a *preacher*, evangelical, faithful, instructive, solemn, and tender.—I speak of a *tutor*, versed in all human learning, anxious, honest, candid, and spiritual.—I speak of a *writer*, clear, nervous, pointed, often polished, and what is of much higher consequence, always inculcating things which he believed to be connected with truth, righteousness and peace. You see conscience at work in every paragraph. He was serious in his design, and affectionate in his spirit. He seems to have set the Lord always before him. Thus prepared, he confutes the infidel, unmasks the hypocrite, alarms the formalist, stimulates the faint, cheers the mourner, condescends to the child, teaches the theologian. From the rise of religion in the soul, through all the stages of its progress, he attends, directs, and animates." P. 28.

This, and much more, this preacher says of Doddridge, to whom we believe much was really due; he then passes to the infinitely higher example of Christ, and concludes, with propriety, a discourse of great edification.

ART. 30. *A Sermon, preached at St. Andrew's Church, Plymouth, October 12, 1802, before the Gentlemen educated at the Plymouth Grammar-School. By J. Bidlake, A. B. Chaplain to his Royal Highness the Duke of Clarence, and Master of the School. Together with an Oration, delivered in the Guildhall on the same Day.* 8vo. 52 pp. 1s. 6d. Haydon, &c. Plymouth; Murray and Highley, London. 1802.

We are far from designing to undervalue this discourse, on 1 Peter i. 5, when we call it a spirited declamation. It is, indeed, well adapted to the occasion of it; showing, that knowledge, or learning, is the guardian of religion; and tracing their union, almost from the earliest to nearly the present times. Though we do not object to an animated style in the pulpit, and even with that sermons for general use possessed more animation than they usually do; yet we think that rhetorical flourishes should be avoided, such as this: "the shades of falsehood vanished before the rising and brilliant dawn of truth." P. 12. But let us produce a happier specimen of eloquence: "let not the opportunity be omitted, of exhorting young persons to be grateful to the Almighty, for giving them parents, whose liberality allows them the invaluable privileges of education. These are blessings for which we cannot be sufficiently thankful to affectionate relatives. And let young persons, while they live in affectionate obedience to earthly parents,

parents, seriously resolve to pay obedience to the great parent of all, and to seek early that wisdom which is from above. If any thing can be the security of youth; if any thing can lead to happiness in this life, it must be youthful piety; piety, the preserver of our best faculties, and the awakener of our best affections. Without a conviction of obligation to God, and without a strong sense of religion, youth will have no preservative against the strength of passion, and no power of resisting temptation. And let me seriously enforce this undeniable and important truth; that, without piety, youth will be dangerous, manhood dishonourable, and old-age inconsolable." P. 28. The *Oration* is manifestly, we think, misnamed. It is an *essay* on the utility of classical learning. It is less oratorical than the Sermon; but contains many good observations; which we recommend to the notice of not a few persons, who have lately risen to an importance unthought-of in England twenty years ago; and who dream, that no learning is worthy of attention, but that which will enable a man to flourish upon a farm, or in a counting-house.

ART. 31. *A Sermon, delivered at Worship-street, on Tuesday, June 1, 1801, being the Day appointed for Thanksgiving, on Account of the Restoration of Peace: to which is subjoined, the Congratulatory Address of the Protestant Dissenters on the Return of Peace, presented to the King on Thursday, May 27; together with His Majesty's Answer.* By John Evans, A. M. 8vo. 1s. 6d. Symonds. 1802.

The preacher explains that the good man will necessarily be a man of peace, in his private, social, religious, and public capacity, and with suitable energy and argument, instructs his hearers to look for that blissful period promised by the Gospel, when there shall be war no more. The address of the Dissenting Protestants to the King, and His Majesty's answer, on the return of peace, with a hymn sung at the close of the service, and composed by a friend, are subjoined in an Appendix.

ART. 32. *The unrivalled Felicity of the British Empire. A Sermon, preached at Salter's-Hall, November 7, 1802, at the Commemoration of our great National Deliverances, annually observed in that Place.* By the Rev. James Steven, Minister of the Scots'-Church, Crown-court, and one of the Lecturers of Salter's-Hall. Published at the Request of some of the Author's Friends. 8vo. 1s. 6d. Ogle. 1802.

This is a very animated discourse, and very forcibly points out the national advantages, the civil liberties, the religious privileges, and the providential interpositions, which have distinguished this highly favoured country. The inference is what it ought to be, namely, that we behave ourselves as becomes a people marked by so many evidences of divine goodness.

ART. 33. *Reasons for withdrawing from Society with the People called Quakers; with additional Observations on sundry important Subjects. To which is added, a friendly Expostulation, and serious Considerations on Revelation, the Scripture, War, Morality, and Superstition. By John Hancock. 8vo. 142 pp. 4s. Belfast printed; London reprinted. Johnson. 1802.*

This notable, quondam Quaker appears to have two objects constantly in his view; first, to disparage the society to which he formerly belonged; next, to degrade and vilify the Scriptures, as not being "the pillars of Christian faith." P. 33. "If religion had no other foundation than what they are giving to it, it must fall." P. 113. Quakers are well rid of such a *friend*, and the Bible will sustain no harm from the hostility of such an adversary; who, like many other assailants of it, is as feeble as he is vain-glorious. His plan is, to receive just so much of the Scriptures as he fancies to be instructive, and "leave the other parts to fall by their own demerit." P. 114. He has very little respect for the Ten Commandments, for Moses, David, the Prophets, and the Apostles. He "believes redemption to be an individual work, and must be individually *witnessed*, without having any recourse to the sufferings and death of Christ." P. 89. And he "rejects all other revelations, than the feeling of a God nigh at hand." P. 104. In short, every individual is to frame a religion for himself, from his own *conscience*, "the great teacher, in preference to all other instruction." P. 30. And thus we should have just as many religions as there are men and women in the world! And, after all, this man professes himself a *Christian*!!! (P. 133.)

PHILOSOPHY.

ART. 34. *An Essay on the general Study of Experimental Philosophy, and the Utility of Chemistry, introductory to a Course of Lectures on the Philosophy of Chemistry, and the Connexion of that Science with the Arts and the other Sciences. By Anthony Todd Thomson, Surgeon, &c. 8vo. 55 pp. 1s. London. 1802.*

In this Essay, or rather familiar discourse, the author's principal object is to recommend the attendance on scientific lectures, especially to such persons as have not much time to spare from their various avocations. This he shows to be the easiest and readiest way of gaining information, and he points out with propriety the great usefulness of that knowledge in all departments of life; but particularly the application of the knowledge of experimental philosophy and chemistry, to the arts as well as to the general wants of the human species.

The misapplications of those sciences, such as the vain study of alchemy, and other ridiculous pursuits, are likewise justly shown, in the course of this Essay, to be highly pernicious both to the intellects and to the fortunes of credulous persons. There is nothing that requires particular exemplification in the author's style.

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The Essay is followed by a syllabus, or (as this author expresses it) *oulines* of the lectures on philosophy and chemistry, which he means to read. The number of those lectures is 33. The particulars which are intended to be explained in each lecture, are very concisely announced; but it might be wished that they were more methodically arranged.

ART. 35. *A new, concise, and correct Operation for clearing the apparent Distance of the Moon from a Star, or the Sun, of the Effects of Refraction and Parallax fully exemplified, illustrated, and demonstrated; to which is added, a free and impartial Examination of an original Projection for the same Purpose, as shewn in the practical Introduction to Spherics and Nautical Astronomy.* By H. Clarke. 8vo. 19 pp. 2s. Bristol. 1800.

The author of this little pamphlet offers a new, but mechanical method of calculating the true from the apparent distance between the moon and the sun, or a star. In the first place, he states the precepts, and illustrates the operation by means of diagrams and examples; he then shows or demonstrates the principles upon which the precepts depend; and, lastly, concludes with what he calls occasional remarks. The above-mentioned operation consists in forming upon paper or other flat surface a semicircle and straight lines, the lengths and inclinations of which, denoting the horizontal parallax of the moon, the altitudes of the two celestial objects which are concerned in it, their distance, &c. must be taken from scales of equal parts, and from tables that are given in the pamphlet; then the measurement of certain resulting parts of the diagram, being applied to the scales, &c. gives the correct distance sought.

It is not practicable to give our readers a more distinct idea of the above-mentioned method; but we may observe concerning it, what indeed must obviously occur to every person who is acquainted with the nature of those operations, that the inaccuracies of the instruments, and of the manual operations, will always render the mechanical method (however true the theory may be) vastly inferior to the numerical computation, such as is described in the tables requisite to be used with the nautical almanac, and in all the modern works on navigation. Nor is it proper to recommend imperfect methods in a subject of so much consequence and difficulty, as that of determining the longitude at sea; such being the object, for which the observed distance of the moon from the sun, or from a star, must be cleared of the effects of refraction and parallax.

POLITICS.

ART. 36. *Remarks on the late Definitive Treaty of Peace, signed at Amiens, March 25, 1802.* By William Belsham. 8vo. 39 pp. 2s. Robinsons. 1802.

From the general tendency of this writer's opinions, and the spirit that pervades his works, we expected that, although on the main question

tion respecting the peace his sentiments might agree with our own, we should occasionally meet with arguments which we could not approve. But we own we did not anticipate a work like the present; a considerable part of which is employed not merely in defending the peace, nor even wholly in repeating the author's hacknied and often refuted objections to the war, but in glaring misrepresentations of notorious facts, and in nauseous adulation of a man whose conduct hitherto has belied the character which this author gives of him.

Mr. Belsham, with some triumph, asserts that not one of the objects of the late war has been gained, and follows up this assertion with a string of questions, such as often have been put by the speakers and writers of his party. Without staying to discuss the topics arising from these questions, and without insisting, as we might justly do, that one of them (namely, whether "social order" has been restored in France) is totally inconsistent with his subsequent panegyric on Bonaparte's government, we will only remark, that the most material question is, (we will not say studiously) omitted, namely, whether the war, and consequent measures which were taken, have not preserved the constitution of our own country; or, in other words, what would probably have been the consequence of a continued peace and friendly intercourse with France (had it been possible to maintain them) during the whole progress of her revolution? This question would lead us into so long, and now so needless a disquisition, that we must leave it to the judgment of all the reflecting part of our countrymen. Some, even of the author's arguments in defence of the peace are accompanied, we think, with misrepresentations, which the cause this writer supports did not render necessary. These too we will pass over, as the main scope of his reasoning in defence of the peace is, we think, well founded. But in stating the different overtures made, and negotiations entered into for peace, the author's virulence against the late ministry has driven him to insinuations and assertions which all candid persons must reprobate: such, for instance, as that the note of Mr. Wickham to M. Barthelemy was *insidious*, and that the negotiation at Lisle "could, in other and abler hands, have scarcely failed of success." Let him only recollect, on that occasion, the unexampled insolence of one party, and the equally distinguished patience of the other. The temperate language and judicious conduct of Mr. Addington are indeed justly praised; but how the same writer, who approves of that Minister's measures, and respects his character, can, almost in the same sentence, defend and panegyricize the present ruler of France, must be left for Mr. Belsham to explain. We will not imitate the practice of those public prints which he so vehemently condemns; though we never heard any censure from him while they teemed with the most virulent abuse against our own allies and government: but to the questions so confidently put by this author in page 33, and to which he still more confidently answers NO, we, with far juster confidence reply, YES. Has Mr. Belsham wholly forgotten the massacre at Paris in 1796, when the last stand was made for liberty by the sections of Paris? and knows he not who was the efficient instrument of that massacre? Has he forgotten the subsequent campaign of the French in Italy, and the memorable words, "*J'ai fait fusiller la Municipalité?*"

nicipalité?" or does he shut his eyes to the series of massacres in Egypt, and the more recent oppression of Switzerland? We ask, Where is the proof of that happiness in France so confidently assumed by this author? If the present government of that country be not a military government, where shall we find one in history? Did either Cæsar or Cromwell ("whom heaven forbid," says Mr. B. that Bonaparte should resemble!) establish a despotism more arbitrary (to give it no worse epithet) than that which at this moment bestrides not only France, but a considerable portion of Europe? But we have said perhaps too much on a writer whom the respectable and discerning part of the world, must long have known how to appreciate. As friends to the peace, we trust it has many defenders of a very different description from this author; and that amity with a nation may continue without indiscriminate admiration, or servile flattery of its ephemeral master.

ART. 37. *A Review of the French Revolution, with Inferences respecting Men and Manners in all Ranks of Society; and the Moral Improvement of the Peace.* By the Rev. William Cameron, Kirkcaldy. 8vo. 237 pp. 6s. 6d. Cadell and Davies. 1802.

This well-intended and not ill-written work discusses at large the causes which led to the French Revolution with perspicuity and good sense. After a suitable Introduction, the author treats, in the first place, of the perils arising from peace and prosperity, and those occasioned by the desire of rash innovation; he next proceeds to state the "consequences of infidelity and scepticism," of "superstition, or the corruption of religion," (in the course of which section are some severe but just remarks on the sophistry of Hume) of "luxury and licentiousness;" of "the ambition and manners of France:" he then treats of "Christianity as contrasted with Jacobinism;" of "the separation of ranks and parties;" of "inattention to the spirit of the people;" of "the ministers of religion and laws;" of "characters adverse to administration;" of "superiors and inferiors;" of "masters and servants." In a concluding chapter, he takes a general review of his subject, and rightly, as we think, imputes "the mingled storm of civil and foreign war, which has embroiled and ravaged the earth, to the sceptical and unprincipled Illuminati;" though we cannot agree with him that their knowledge was "*higher*" (he admits it was not *more valuable*) than was formerly discovered.

Upon the whole, however, though the reader will not find much novelty in the work before us; and, though some parts of the subject are perhaps discussed more at length than may now be deemed necessary, the writer deserves our praise, not only for the best intentions, but for many just and important observations; which can scarcely be too often repeated, or too forcibly impressed.

ART. 38. *The Utility of Country Banks considered.* 8vo. 86 pp. 2s. Hatchard. 1802.

We have lately had occasion to notice two or three tracts, in which the system pursued by the country banks is attacked with some ingenuity, and the dearth of provisions (as well as other evils) is imputed to

to the great increase of the circulating medium. The opposite opinion is maintained at length, and with no inconsiderable degree of ability, by the writer before us; by whom the paper-credit in question is considered not only as the chief support of our commerce and manufactures, but as the source of our improvements in agriculture, and indeed of every branch of our national prosperity. It is impossible, in our opinion, to abridge this author's arguments, which have a mutual dependence on each other, in such a manner as to do them justice. We shall, however, mention a few more particulars. The opinion that the dearness of provisions has, in a great degree, been occasioned by the establishment of country banks, and the consequent increase of paper currency, is strenuously combated by this writer; but, we think, not with perfect success. He seems to think the only objection is, that country banks furnish to monopolists the means of purchasing corn; and infers that, if the fact is as alledged, they promote competition; and it is by competition alone that the market can be fairly regulated and brought to its due level." But he seems not aware of the real objection; which is, that when a country bank advances its notes to a farmer, on the security of his crop, it enables him to hoard that crop, which he must otherwise have carried to market for the payment of his rent. This objection does not appear to us to have been answered by the present author; though, if the advantages of country banks be as great as he alleges (among which are included the promotion of agriculture, and employment of a greater number of workmen in manufactures), they may wholly, or in a great degree, counterbalance the evil complained of. At all events, the treatise before us contains so much information on topics now deservedly the subject of public inquiry and discussion, that it demands the attention of those whose inclination prompts, or whose duty calls, them to such investigations.

ART. 39. *Thoughts on the internal Situation of Great Britain, in the Month of May, 1802. By a Magistrate.* 8vo. 1s. 6d. Spillbury. 1802.

This is a very sensible, manly, and well-written pamphlet, giving a fair statement of the actual condition of the country at the period when it was written. It points out the mischiefs which may be apprehended from a dissemination of those principles fomented by the French Revolution, and recommends to the attention of those whom most it concerns, a solemn and careful deliberation on the subjects of taxes, extension of agricultural produce, tithes, and poor laws. We have not often perused a more temperate, and yet very impressive publication.

ART. 40. *Lectures on the Irish Nation, written during a Visit to that Kingdom, in the Autumn of the Year 1799. By George Cooper, Esq. of the Honourable Society of Lincoln's Inn. Second Edition.* 8vo. 7s. White. 1802.

This is an entertaining and instructive performance. The author with great moderation discusses the delicate question of political discords,

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cords, religious distinctions, and the causes of the late rebellion. At the conclusion, the writer reviews the causes and advantages of the Union. He thinks as we do, that civilization and science will find their way to the hearts of the great mass of the people, and banish the superstition which has so fatally and so long prevailed among certain classes. Natural and local distinctions, prejudices, and grievances will be removed, and the people on both sides of the Irish Sea will exclaim—*Cuncti gens fumus una.*

MISCELLANIES.

ART. 41. *The History and Antiquities of the Parish of Saint David, South Wales, the most ancient Documents collected from the Bodleian Library; to which is annexed, a correct List of the Archbishops, Bishops, &c. who have filled that See. Embellished with Plates in Aquatinta, from Drawings made on the Spot by the Author, George William Manby, Esq. 8vo. 10s. 6d. Harding. 1801.*

We are always pleased with attempts to illustrate the topographical history of our country, and particularly so when in such undertakings our ecclesiastical Antiquities are not overlooked. This is an elegant and interesting performance; the account of St. David's is clear and satisfactory, and the drawings which accompany and embellish it are very neatly executed, and the author shows himself exceedingly well qualified for a more extensive undertaking of a similar kind. The Appendix, which is of considerable extent, gives a full and detailed account of the diocese of Saint David. We ought by no means to omit saying, that this is a remarkable cheap book. It is very properly dedicated to the Bishop of the diocese.

ART. 42. *Observations on Friendly Societies for the Maintenance of the industrious Classes, during Sickness, Infirmity, old Age, and other Exigencies. By Sir Frederick Morton Eden, Bart. 8vo. 30 pp. 1s. White. 1801.*

We perceive with surprise that we have hitherto overlooked this tract, by an author whose labours are so judiciously directed to objects of public utility as to command our general attention and respect. Sir Frederick Eden here gives a sketch of the history of Friendly Societies, containing many curious particulars. But he states that the act passed in 1793 for their benefit, was found on enquiry to have been greatly misunderstood or misrepresented, and had in many instances caused the suppression of those societies. Still the list of clubs which have had their rules confirmed by law amounts to 5117.

The principal object of this tract is, however, to recommend the appointment of some national institution, "from which the industrious classes might, on just and equitable principles, secure a provision against the various exigencies to which they are exposed, and which

which are so imperfectly remedied by their benefit clubs. A public establishment, permanent, solid and respectable," he proceeds to say, "sanctioned by the authority of government, possessed of the best information necessary for calculating annuities and insurances, and having agents in different parts of the kingdom, would probably render friendly societies more popular, and their advantages less equivocal." After explaining some particulars, Sir F. says again—"It appears to me that, in every point of view, an Insurance Office, possessing an adequate capital, both in money and ability, would best afford the industrious classes that accommodation, which they in vain attempt to procure from their local, insulated, discordant friendly societies. By means of its agents, residing in various parts of the kingdom, it would administer the fund arising from contributions at a very moderate expence. The labourer who wished to ensure a superannuation annuity for himself, or a provision for his widow, would not be obliged to quit his domestic circle to attend the periodical musters of a club. He would purchase the exact benefit which he stood in need of, but he would purchase no more. He would not feel it necessary to be within reach of an *ale-house*." P. 27.

These benevolent considerations do honour to the heart that prompts, and the head that is employed upon them: and we cannot doubt that the suggestions of Sir F. E. will have all due weight with the legislature, whenever it shall be in contemplation to make further provisions relating to the subject of his tract.

ART. 43. *Memoirs of the Bastile, translated from the French Registers, Records, and other authentic Documents, found in the Archives of the Castle, at the Time of its Surrender, on the 14th of July, 1789; and published under the Sanction of the National Assembly of France. Interspersed with Anecdotes of the most remarkable Prisoners who have been confined in that Fortress; particularly the Man usually styled, the Man in the Iron-Mask. By Francis Gibson, Esq. 8vo. 140 pp. 3s. 6d. Whitby printed; sold by Law, &c. London. 1802.*

This work is principally a translation from a publication called "La Bastille dévoilée," which formerly appeared, under the sanction of the National Assembly. It is illustrated with two plates, one of the elevation, and the other of the ground plan of the Castle. The supplemental part of the book, containing anecdotes of various persons who have been confined in the Bastille, seems to be an original compilation, by Mr. Gibson, and contains many interesting particulars. The first anecdote of Dr. Burnet, is certainly, as the author observes, only remotely connected with the subject. Then follows, 2. the Man in the Iron-Mask, 3. Voltaire, 4. the Duc de Richelieu, 5. Linguet, 6. Madame Gotteville, 7. Le Comte de Lally, 8. Le Sieur d'Argent, 9. the Marquis de Sades, 10. Madame Wallard, 11. Le Comte de Paradès. The latter is a very long article, and followed by some strong reflections on modern politics. A tribute to the memory of the unfortunate Queen is subjoined, and a few more

documents conclude the publication, which, though much less extensive than the object might have allowed, is not devoid of merit.

ART. 44. *The Flowers of Persian Literature; containing Extracts from the most celebrated Authors, in Prose and Verse; with a Translation into English: Being a Companion to Sir William Jones's Persian Grammar. To which is prefixed, an Essay on the Language and Literature of Persia. By S. Rousséau, Teacher of the Persian Language.* 4to. 244 pp. 18s. Printed by and for the Author. Murray and Highley. 1801.

It seems most proper to allow this editor to speak for himself concerning the object and method of his book. "The editor of the following sheets," he says, "has been for some years employed as a teacher of the Persian, as well as a printer of that and other Oriental languages, and the greatest difficulty he has met with has been a want of proper books for the instruction of his pupils. This is an obstacle which every gentleman hitherto engaged as a Persian master, has loudly complained of, but not one of them has attempted to obviate it. The late Captain Hadley mentioned this circumstance frequently to the editor, and ardently wished for its removal, although he took not the least pains to lessen his labour by a publication of a similar nature. Every language should be rendered as easy in the acquirement of it, as the ability of man can possibly make it; for the swifter the progress made by a pupil in the knowledge of any tongue, the greater honour will redound to his tutor. The editor has long experienced the want of a work of this kind, and has therefore ventured to select the following, for the advancement of his pupils, and to render less rugged the paths of Oriental science."

Sir William Jones, he says, was well aware of this deficiency of proper books, and promised thirty years ago to publish extracts from Persian works, which, however, never appeared. In the first part of the present work is given an Essay on the Language and Literature of Persia, comprising their history, with anecdotes of the literati. The second part consists of a large selection from various authors, given in Persian and English. A short account is also offered in the Preface, of the works from which these extracts have been taken; Mr. Rousséau has not, in general, translated the passages himself, but has very properly availed himself of the classical labours of Sir William Jones, Mr. Scott, Sir W. Ouseley, Mr. Hindley, Mr. Nott, and others: and the collection is altogether such as must be both pleasing and useful to the students in Persian Literature.

ART. 45. *Les Guerres Civiles, or the Civil Wars of Grenada, and the History of the Factions of the Zegnies and Abencenases, two noble Families of that City, to the final Conquest by Ferdinand and Isabella. Translated from the Arabic of Abenhamin, a Native of Grenada, by Ginez Perer de Hiza of Murcia, and from the Spanish by Thomas Rodd. 8vo. 7s. 6d. Vernor and Hood. 1801.*

This is an unfinished work, at which we are the more surpris'd, as the subject is very interesting, and the events detailed full of entertainment. How far it may be considered as authentic history, we pretend not to determine; but we must think that the finishing of the whole work will answer the translator's purpose. Many ballads are introduced, some of which, we understand, are set to music.—We subjoin one as a specimen.

On St. John's auspicious morning,
At the early dawn of day,
On the Vega of Grenada,
Moors a gallant fête display.

Nimbly wheeling round their horses,
Couching all their lances low,
That by fair and favourite ladies
Banners wrought, like streamers, show.

For their canes and costliest quivers
Of rich gold and silk they wear;
He that feels love's generous passion,
Nobly seeks to prove it there.

And he that love has never wounded
Freely seeks to lose his heart;
Whilst the ladies from th' Alhambra
See him play a gallant part.

Two amongst these beauteous ladies
Bow'd to love's resistless pow'r;
Once true friends, but jealous envy
Chas'd away that happy hour.

" Ah!" cry'd Xarifa, " my sister,
Love I see has touch'd your breast—
Once a bloom adorn'd that visage,
Now with pallid looks impress'd.

Once you laugh'd at love's soft passion,
Now you're silent as the night:
Hasten hither to the window,
And the youth shall bless your sight.

You shall see Abindarraez
On the Vega nimbly ride;"
Gently Fatima thus answer'd,
Gently did the maiden chide.

" Love

“ Love has never touch'd my bosom,
 Never yet of love I thought;
 If my face has lost its colour,
 Grief the sudden change has wrought.

For my father am I grieving,
 Alabez my father slew;
 If to love I chose to listen,
 Mutual love would soon ensue.

Mutual love from some young hero,
 Great in honors, great in birth,
 As the noble youth you are praising,
 Tho' I do not doubt his worth.”

Here the conversation ended,
 Turning tow'rd's her valiant Moor;
 Fatima his feats attended,
 Till the manly sports were o'er.

ART. 46. *The Indian Guide, or Traveller's Companion through Europe and Asia, Part I. Vol. I.* By Lieutenant Colonel Taylor, of the Honourable East India Company's Service, Author of *Travels from England and India, &c. &c.* 8vo. 7s. Wallis. 1801.

This is part of a work only which, when completed, will be calculated for the use not merely of persons who may travel through Europe and India, but for those also who may confine their travels to Europe. We very much approve of this manual as far as it goes, and shall be very glad to see its completion. The idea of settling a regular over-land intercourse between Great Britain and our settlements in the East Indies, seems highly deserving of attention, and indeed to us appears so easily practicable, that we wonder it has never been adopted. It appears that dispatches may be conveyed by the channel here pointed out from London to Bombay in fifty-one days. This channel is from England direct to Venice, from Venice to Aleppo, from Aleppo across the Desert to Bussorah, and thence along the Persian gulph to Bombay. This gentleman's travels were noticed by us, with commendation, in our fourteenth volume, page 341.

ART. 47. *Travels in Italy by the late Abbé Barthelemy, Author of the Travels of Anacharsis the Younger, in a Series of Letters written to the celebrated Count Caylus, with an Appendix containing several Pieces never before published, by the Abbé Winkelman, Father Jaguier, the Abbé Zarlillo, and other learned Men. Translated from the French.* 8vo. 8s. Robinsons. 1802.

The popularity justly obtained by this author's Travels of Anacharsis, will necessarily excite an interest and curiosity about the other productions of his pen. These are the Letters of one friend to another, upon subjects which occurred during the author's visit to Italy, and give an interesting though not immethodical account of the antiquities and curiosities of Genoa, Florence, Rome, and Naples. An Appendix is added, which contains an account of the different modes

of manufacturing glass; remarks on the City of Herculaneum, a dissertation on the ancient monuments of Rome, and the measurement of the Coliseum. It is a very entertaining volume, but the notoriety of the subjects which it discusses, will easily excuse us to our readers for not entering into a more elaborate examination of its contents.

ART. 48. *Elegant Biographical Extracts; consisting of interesting Anecdotes, Bon-Mots, judicious Repartees, &c. arranged in alphabetical Order; compiled from the best English and French Authors. By J. F. O. Doudouit. 2 Vols. 12mo. 7s. Hurst. 1802.*

On one or two late occasions, we have thought it right to commend the useful diligence of Mr. Doudouit, who is teacher of French and Latin at the Free-school in Ludlow*. His present publication is of a less laborious and more amusing kind. It most resembles the *Dictionnaire d'Anecdotes* in the French language, from which, however, it does not appear to be borrowed or translated. The sources cited are chiefly English, such as Goldsmith's History of England, Seward's Anecdotes, the British Nepos, Granger's Biographical History, the European Magazine. Sometimes, but not very frequently, we find Voltaire's Age of Louis XIV. cited. The proportion taken from Mr. Seward's book is very large, in return for which contribution the compiler has inserted the life of that gentleman, copied from the European Magazine, in which his merits and virtues are displayed with much justice. The anecdotes being arranged alphabetically, it is unnecessary to point out where this may be found. It appears to us that this industrious exile may very safely be trusted to provide books of instruction and amusement for his young pupils. He was formerly a *Curé*, or Parish Priest, in Britany. That he continues to prefer England to his native soil cannot be objected to him by us.

ART. 49. *Letters of Mad. de Sévigné, to her Daughter the Countess of Grignan. Translated from the French, by Mrs. Mackie. In Three Volumes. 12mo. Cawthorne. 1802.*

That the Letters of Madame de Sévigné are the boast of the French language, as a model of the natural and epistolary style, is a circumstance too well known to require repetition; nor shall we dispute the assertion of the present translator, that the English version published in 1768, and republished very lately, mutilates and misrepresents the sentiments of the original, and disgusts by vulgarity of language. The manner in which French translations are usually manufactured in London, renders such allegations but too probable. We are inclined also to think, from the examination we have made, that Mrs. Mackie's translation is tolerably free from these faults; but still we cannot feel altogether satisfied with it, for a reason which we shall here assign.

We are told in the translator's Preface, that she "had the patience to translate every line of the best French edition published in 1785;

* See Vol. xix. p. 434, and xx. p. 450.

and it was only upon mature deliberation, and by the advice of some men of genius, that she adopted the plan of curtailling the Letters in a moderate degree." The advice, in our opinion, was not good in itself; even the repetitions of Mad. de Sévigné's Letters form a part of their character; but, whatever the advice might be, the mode of following it is very exceptionable. So far from omitting only repetitions, and faithfully preserving "every anecdote, every portion of history, public or private, every interesting occurrence," as is alledged in the same Preface, many Letters are mutilated in the most injudicious manner, and their most interesting parts are omitted. To instance, in the Letters respecting the death of the Marshal de Turenne, to which, as peculiarly striking, it was natural to turn; the Letter dated August 16, 1675, (the 122 in this edition) is full of anecdotes of that hero, and of the prevalent grief for his death, *the whole of which are omitted.* We have no hesitation in saying that the most interesting parts of that Letter are those which are left out. To give one instance among many, "Il y avoient de jeunes soldats qui s'impatientoient un peu dans les marais, ou ils étoient dans l'eau jusqu'aux genoux; et les vieux soldats leur disoient, quoi vous plaignez! on voit bien que vous ne connoissez pas M. de Turenne; il est plus fâché que nous quand nous sommes mal; il ne songe à l'heure qu'il est, qu'à nous tirer d'ici; il veille quand nous dormons; c'est notre père; on voit bien que vous êtes jeunes: et c'est ainsi qu'ils les rassuroient."* Many Letters (as the 134th) are made up of scraps from several successive Letters in the original, and certainly without any symptoms of judgment, either as to the parts retained or rejected. Whatever merit therefore we may allow to this translation in other respects, we cannot but regret the mutilated state in which it appears. It is an advantage, however, that it contains many of the additional Letters, never before translated; but we should wish to see the whole, or, if a selection, one managed with much more care and attention than have been here employed.

ART. 50. *Recueil de Morceaux Intereffans des plus Celebres Auteurs, ou L'Abeille Francoise, A. L'Usage de la Jeunesse.* Small 8vo. 286 pp. 3s. Lackington. 1802.

If variety constituted the only or chief merit, of collections for the amusement or information of youth, we should find not the least rea-

* Since writing the above account, we have turned accidentally to a criticism which agrees so exactly with our own, both as to the Letters in general, and the particular part of them here mutilated, that we cannot refrain from transcribing it. "The amiable Madame de Sévigné is the standard of easy engaging writing: to call her the pattern of eloquent writing will not be thought an exaggeration, when I refer my readers to her account of the death of Marshall Turenne; some little fragments of her Letters, in the Appendix to Ramsay's Life of that hero, give a stronger picture of him than the historian was able to do in his voluminous work." *The World, Vol. I. No. 14.*

son to object to the book before us; for it consists of *Selections from ancient and modern History*; of numerous *Extracts from Buffon and other Writers on the Subject of Zoology*; of *Letters to and from Persons of eminence*; of *Fables and Apologues, Anecdotes, Characters, and Passages from the Writings of Philosophers, poetical Pieces, an Account of the principal Arts cultivated by the Ancients, Miscellaneous Pieces, and a short Dictionary, (if we may so term it) of the Heathen Mythology.* Of the various parts of this collection, the Zoology and the account of Ancient Arts, appear to us the most instructive. Under the title of Anecdotes, are many trifling and some not very delicate stories; the Poetry might have been better chosen, and some of the philosophical remarks are extracted from writers whose works are not the most proper for youth, yet, upon the whole, this book may be rendered useful by a judicious instructor, who will of course select the portions best calculated to afford information; and it will be found convenient, as containing much useful matter in a small compass, and at a very moderate price.

ART. 51. *The Picture of Parliament; or, a History of the general Election of 1802. Containing the most remarkable Speeches delivered on the Hustings, or otherwise published; the Names of all the Candidates; the State of the Poll at the Close of each Election; the Number of Voters, and the Decisions of the House of Commons on the Right of Election in each Borough. To which is added, an Alphabetical List of the Elected Members, serving as an Index to the Work.* 12mo. 208 pp. 5s. Griffiths, 1802.

A vile print, no less wretchedly coloured, prefixed as a frontispiece to this book, is we presume the pretence for raising it to the extravagant price of five shillings; though we fancy, that few purchasers would choose to advance a farthing for such a delineation of Lord Gardner, Mr. Fox, and Mr. Graham, as is there presented. The book contains a short account of the progress, and circumstances of each of the late Elections, with some of the speeches made upon the occasions, and a statement of the right of Election, as agreed to be vested in each place. The compiler of the work has not in general manifested any strong bias of party. He seems indeed inclined to Sir F. Burdett, in the Middlesex Election, and repeats without animadversion the astonishing assertions respecting the *cruelty* of Mr. Aris, which, whatever might be his faults, were fully shown to be without foundation. On other points, he seems in general fair. He deplors the violation of the freedom of Election at Nottingham, and gives, we presume justly, Mr. P. Coke's speech at the close of it. On the whole it may be considered as a convenient, though not a cheap abstract of those political events.

FOREIGN CATALOGUE.

FRANCE.

ART. 52. *Des points d'appui indirects dans la construction des bâtimens, par Ch. Fr. Viel, architecte de l'hôpital général, de la société libre des sciences, lettres et arts de Paris.* 4to.

Mr. V. had demonstrated in a former publication, entitled *De la décadence de l'Architecture à la fin du dix-huitième siècle*, that all innovation in the arts, since the time of the Greeks, has tended only to produce barbarism in the order and decoration; and in this he shows, that edifices so constructed will be of comparatively short duration.

The author first proves, from great examples,

“ que la construction des édifices est intimement liée à leur ordonnance, et que la perfection dans l'art de bâtir est subordonnée à celle de cette première partie de l'architecture.”

“ Les architectes de l'antiquité savante,” proceeds he, “ jusqu'aux premiers siècles de l'ère chrétienne, marchèrent progressivement vers la perfection dans l'ordonnance et dans la science de la construction. Pour ne citer que quelques exemples à l'appui de cette proposition, je dirai que les théâtres et les amphithéâtres de la Grèce, ceux de l'Italie, élevés par les anciens à des temps très-éloignés l'un de l'autre, offrent dans leur ordonnance une gradation vers la plus heureuse harmonie, et dans leur construction une perfection réelle. Les masses puissantes qui les composent en points d'appui directs, forment dans ces édifices une seule espèce d'architecture, quoiqu'avec des variétés qui distinguent le caractère propre à chacun d'eux. Mais, à compter du deuxième au quinzième siècle, les peuples s'abandonnèrent à leurs caprices dans l'invention des édifices, et ne les construisirent plus que d'une main incertaine. Les monumens dont il reste encore des vestiges, et ceux qui subsistent entiers, tous érigés pendant quatorze cents ans, font la preuve de cette marche rétrograde de l'architecture.”

Let us now see the account given by M. V. of the errors of these times of ignorance, as well as of a depraved taste.

“ L'architecture gothique,” says he, “ considérée sous le rapport de la construction, consiste dans les plans dont la surface des parties sont trop foibles, relativement à leur espace et à leur élévation; d'où il résulte que ces parties constitutives de la construction manquent de la solidité naturelle. L'exécution de pareils plans exigea des moyens différens de ceux employés par les anciens.

“ Au milieu des difficultés que rencontrèrent les architectes dans la construction de leurs dessins, la géométrie leur indiqua d'abord l'usage des arcs ogifs, dont la propriété est de n'avoir qu'une très-foible poussée, et de procurer tout à la fois un nerf puissant aux murailles où ils
font

sont mis en œuvres. A ces premiers moyens ils furent obligés de faire concourir les arcs-boutans, sans lesquels les murs qui reçoivent les voûtes des grands édifices ne se soutiendroient pas sur les bases qui les portent.

“ Les arcs-boutans exigèrent une force complète dans les culées; et les architectes en gothique, qui ne donnoient qu’une foible épaisseur aux murs d’enceinte de leurs bâtimens, furent obligés de les renforcer dans l’axe de ces arcs, ou par des éperons . . . ou par des murs de refends.”

Having laid down these principles, he cites the most remarkable examples of Gothic construction in France and Italy.

The author observes, that in Gothic constructions,

“ Les arcs ogifs sont précieux pour la solidité des bâtimens; mais qu’il ne faut les mettre en œuvre que dans les parties qui les exigent absolument . . . et ne les faire jamais entrer comme élémens dans l’ordonnance des édifices.”

He had an opportunity of witnessing their strength at the time of the demolition of the church of the Jacobins, in Rue Saint-Jaques.

With respect to buttresses (arcs-boutans) M. V. would banish them from all good architecture, even as a mean of strength; he recommends, that the solidity should be made to reside in the proportion of the bases of every building, in imitation of the ancients; and gives the following example in support of his opinion.

“ Le temple de Sainte-Marie, del Fiore, à Florence, très-célèbre dans l’architecture gothique, resta long-temps sans être terminé, par les obstacles que présentoit la construction de la voûte qui devoit réunir les quatre branches de la croix.

“ Le plan tracé par le premier architecte, ne lui permit pas d’ériger dans la partie où devoit être le dôme, les arcs boutans nécessaires pour *contreventer* une voûte d’un diamètre de 130 pieds dans œuvre, d’une manière semblable dans sa construction à celles des autres parties de l’édifice, qui toutes sont appuyées par des arcs-boutans; car c’étoit là où se bornoit la science des constructeurs, aux temps de la barbarie. C’est pourquoi les travaux de ce temple restèrent imparfaits.

“ Il étoit réservé à l’architecture antique, continue son plus zélé sectateur, de donner des moyens efficaces pour son achèvement, sans le concours des points d’appuis indirects. Brunelleschi, ce grand homme, né à la fin du quatorzième siècle, inspiré par son génie, reconnoît que le plan existant de Sainte-Marie des Fleurs, offre des ressources pour la construction d’un dôme, le désespoir de tous ceux qui, jusqu’alors, avoient tenté de l’ériger. Brunelleschi, pour y parvenir, se rend à Rome, et s’y livre à l’étude la plus approfondie du mécanisme de la construction des monumens de l’antiquité. De retour dans sa patrie, il médite la composition de ce dôme. Les formes d’un soubassement et de deux voûtes inscrites s’offrent à sa pensée; il fait ce soubassement peu élevé pour lui donner plus de force, le mettre en proportion avec le reste de l’édifice. Il donne dans le même esprit la forme elliptique à la coupole. . . . C’est ainsi que les deux voûtes inscrites unies entre elles par les moyens les plus ingénieux, eurent des points d’appuis directs, selon les procédés des anciens.”

We here see the professors of the art shown, by this example, to be alone capable of finishing what had been rendered apparently impossible by the ignorance of the architects, in the time of the degradation of the arts.

By demonstrating, in regard to Gothic architecture and the means employed by it, the insufficiency of those means, evinced by the easy demolition of a number of the churches in France constructed in this style, and by the dangers to which those who frequented them were exposed, M. V. conceives, that he shall have induced modern artists to renounce the system of Gothic construction, and that they will adopt with him the following conclusion.

“ La supériorité appartient aux Grecs et aux Romains, dans l'art d'ordonner et de construire les édifices; il faut n'étudier que leurs ouvrages sous ce double rapport, et non pas ceux de toutes les nations. Il faut, à l'exemple de ces deux peuples, ingénieux et savans, n'employer que des points d'appuis directs dans tout bâtiment que l'on érige pour la postérité la plus reculée; il faut enfin se pénétrer de cette importante vérité: l'association de diverses espèces d'architecture dans un monument, nécessite celle des divers emplois de construction, ce qui en compromet la beauté et la solidité. Les exemples les plus remarquables en ce genre d'édifices, sont les ponts modernes et le Panthéon français.”

Espr. d. Journ.

ART. 53. *Précis de l'histoire universelle, ou Tableau historique, présentant les vicissitudes des nations, leur agrandissement, leur décadence et leurs catastrophes, depuis le temps où elles ont commencé à être connues, jusqu'au moment actuel; par le C. Anquetil, membre de l'institut national de France, correspondant de l'académie des inscriptions et belles-lettres, auteur de l'Esprit de la Ligue, de l'Intrigue du Cabinet, et autres ouvrages. Sécond; de édition, recue, corrigée et augmentée, 12 Voll. in 12mo. pr. 42 fr. Paris,*

The public has formed its opinion of this valuable work, and the first edition was soon exhausted. Mr. d'A. whose literary character is too fully established to want the addition of our commendation, has rendered himself still further useful by this second, greatly improved, edition of a book, which to general readers will supply the place of an enormous mass of volumes.

Ibid.

ART. 54. *De l'importance de l'étude de l'histoire et de la vraie manière de l'enseigner, d'après un nouveau plan présenté par tableaux, qui contient les notions qu'il faut acquérir avant de se livrer à cette étude, et la méthode à suivre lorsqu'on s'y livre; ouvrage aussi utile à ceux qui veulent savoir, et dont le développement est mis sous les yeux du public et du gouvernement; par le C. Chantreau, auteur de la grammaire qui, en Espagne, sert pour l'étude de la langue française, traducteur des tables de John Blair, et professeur d'histoire près l'école centrale du département du Gers. 8vo. Paris. An. X.*

In the numerous works which have appeared on this interesting subject, some present useful hints, while the greater part contain only

impracticable projects, or absurd systems. According to this author, most of them give only vague notions on a "branche d'instruction qu'il regarde comme de la plus haute importance, et la seule qui, au sortir des écoles, peut mettre un jeune homme en état de jouer un rôle dans la société et de lui être utile sous une infinité de rapports; en effet, elle lui donne les moyens d'acquérir les notions qui tiennent à la morale, à la politique et à la philosophie, aux convenances sociales, aux lois, aux mœurs et usages des nations, ainsi qu'à leurs préjugés, opinions, et erreurs," &c.

"Il est constant," proceeds the Professor, "que si l'étude de l'histoire n'a point fait de progrès; que si elle n'a pas occupé, et n'occupe point le premier rang dans nos écoles, c'est que, de tous temps les hommes chargés de l'enseigner, à l'exception d'un petit nombre, ont toujours été loin de leur tâche, ou plutôt ne l'ont jamais connue." Those therefore who either are, or shall hereafter be, destined to give instructions in this science, can only be expected to render themselves useful to their pupils, by recommending to them the tables of the first, second, and third order, invented by M. Chantreau. However this may be, we certainly agree with him when he says, that "ce n'est point par l'histoire qu'il faut commencer, mais par l'étude des notions, qui nous mettent à portée de l'entendre; et la véritable tâche du professeur est moins d'apprendre l'histoire à ses élèves que de les mettre en état de la lire eux-mêmes.

Magaf. Encyclop.

ART. 55. *Etats unis de l'Amérique à la fin du XVIII. ème siècle, par J. E. Bonnet; 2 voll. in 8vo. Paris.*

M. B. who has himself passed a considerable time in America, treats successively, and in a very satisfactory manner, of the manners and character of the inhabitants of the different states, of their charitable establishments, their literary societies, of slavery, of their commerce and banks, of their agriculture, the differences of climate, of the vegetable, animal, and mineral kingdoms, of the particular constitutions, and, lastly, of the aboriginal Americans, and of the colonies.

Ibid.

ART. 56. *Elémens raisonnés de la langue russe, ou Principes généraux de la grammaire, appliqués à la langue russe; par J. B. Maudru, ancien professeur de l'école normale du département de la Seine, et membre de plusieurs sociétés savantes; 2 large volumes in 8vo.*

In order to our being enabled to point out the differences of languages, we should first know what is general among them, that we may descend, as in a geographical chart, from what is so to what is particular, and where it is required, go back again from what is particular to what is general.

The acknowledged talents of the author of the *Système de lecture applicable à toutes les langues*, as well as the title of the present work, promised a Russian Grammar, conceived entirely on a philosophical plan, and we need not scruple to say, that that promise is here fulfilled.

Among

Among the peculiarities found in the Russian language, it may be observed, that it has not the article; that, besides the masculine and feminine, it has likewise an epicene, and, what the author calls, an *omnigenous* gender; that it has seven cases of nouns, and only two conjugations of verbs, distinguished by the termination of the second person of the present tense in the singular number; that its verbs have in the singular of the preterite inflections analogous to the different genders; that the present infinitive, which the author calls impersonal, is not derived from any other tense, and that it admits cases, whenever it becomes a verbal noun denoting action or situation; that the negative *not*, is an adverb governing a genitive case; that in the alphabet, consisting of thirty-five characters, every consonant is the initial letter of the name which it bears, whereas in French we say, with less propriety, *err, eff, elle*, instead of *r', f', l'*; that in the place of the aspirated *b*, the Russians use the consonant *g*, which shows that they consider the former to be, what it certainly is, an articulation; that the degrees of signification, which *M. M.* distinguishes from those of comparison, are marked not only in Russian nouns, but likewise in their adjectives and adverbs, which may be augmentative, diminutive, or frequentative; that the noun, pronoun, adjective, and verb, are all equally subject to declension, &c.

The author appears to great advantage in his account of the formation of the tenses of the verb, and of the modes; and to be convinced of the superior excellence of this part of his work, as well as of the syntax, we need only to compare it with those of *Lomonossov, Charpentier*, and *Rhodes*.

The work is terminated by a selection of passages from *Quintus Curtius*, taken from a Russian translation regarded as classical. Among these examples is the letter from *Philip* to *Aristotle*.

Even the Russians themselves must likewise be struck with the neatness and beauty of the Russian characters in the tables and discourse annexed to this grammar. *Ibid.*

GERMANY.

ART. 57. *Schilderung der Gebirgswölker der Schweitz, vor J. G. Ebel. 3 Theile, mit Kupfern.—Account of the Inhabitants of the Mountains of Swisserland, by J. G. Ebel. 3 voll. in 8vo, with a great number of Plates. Leipzig. 1798—1802.*

This work presents the most complete account which has come under our observation, of the civil, physical, political, and moral state of Swisserland. *Mr. Ebel* has resided in that country for many years, and has studied it with a continued attention, an ardent love of the truth, and on a judicious and philosophical plan. Such of the Swiss themselves as are capable of appreciating the merit of this work, regard it as classical, and have taken the most public means of expressing their opinion of it.

The ancient country of Swisserland certainly offers a vast field for reflection. It has preserved for five centuries the same form of government,

vernment, and very extraordinary circumstances were required to produce a change in it: but the face of the country cannot undergo any such alteration.

Jena ALZ.

ART. 58. *Versuch einer Geschichte der Religion, Staatsverfassung und Cultur der alten Scandinavien, von D. Friedrich Ruhs.—Essay towards an History of the Religion, Politics, Constitution, and Civilization of the ancient Scandinavians, by Dr. Frederick Ruhs. Goettingen.*

A work, containing a variety of new and interesting details on the ancient history of the North.

Ibid.

ART. 59. *T. Lucretii Cari de Rerum Natura libri sex, ad optimorum exemplarium fidem emendavit, cum Ricardi Bentleii Animadversionibus, Gilberti Wakefieldii Præfationibus et Commentariis integris, cæterorumque interpretum præstantissimorum Observationibus selectis edidit, suas Notas et Indices copiosissimos adjecit Henr. Carl. Abrah. Eichstädt, &c. Volumen primum; Leipzig, 1801. cxii et 648 pp. 8vo.*

A very valuable edition of *Lucretius*, accompanied with a life of the author, and Dissertations by the editor, to whose promised Commentary we shall look forward with impatience. We do not, however, fully subscribe to his opinion of *Wakefield's* edition of *Lucretius*, of which he says, in p. xix, that “*ita inter omnes caput extollit, ut majorem et diligentiae contentionem, et criticæ peritiam et lectorum reverentiam, apertissime ostendat. Ac vere mihi videor hoc esse dicturus, ante Wakefeldum cum librariorum stupor et editorum audacia Lucretium pæne nobis eripuissent, hunc demum criticum, dijudicatis revocatisque optimorum librorum hætionibus præclare effecisse, ut Lucretium in Lucro recog noscamus.*”

Ibid.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Evans, author of the *Law Essays*, noticed in our last, p. 15, desires us to state, that the argument on money paid by mistake, as far as the words “*adventitious gain of another,*” is translated from *Vinnius*. The rest of the discussion in his Letter being more fit for a continuation, or new edition, of his book than for a Review, we shall send it according to his direction.

We much respect the candour and modesty so conspicuous in the remonstrance of *T. X.* but still think, that general denunciations drawn from Scripture are always to be understood with

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with a tacit reference to the exceptions which divine justice will see fit to make. Many persons call the service of *Asht Wednesday* a cursing of their neighbours, but with the most extreme injustice. It is most true that wrath hangs over such offences; how it is to be escaped is a different consideration.

Viator speaks in strong terms of the inaccuracy of the sketches in *Mr. Warner's Tours*. We praised only the utility of the design; if he has not been careful to execute his own plan with propriety, he has certainly exposed his work to very just reprehension.

LITERARY INTELLIGENCE.

The third volume of *Mr. King's Munimenta Antiqua* is far advanced at the press.

Mr. Atwood is proceeding to add a second Part to his scientific work on *Arches*. As our account of the first has hitherto been accidentally delayed, we shall probably notice the two together.

A splendid work on *Indian Fishes*, by *Dr. Russell*, whose publication on *Indian Serpents* is so highly esteemed, may soon be expected, under the same patronage of the Hon. East-India Company.

Mr. Spilisbury is preparing to publish *Views and Descriptions* of various parts of the *Holy Land*, hitherto little known to Europeans, which he visited under the protection of Sir Sydney Smith.

Messrs. Atkinson and Walker are preparing a large work on the Manners, Customs, and Amusements, of the *Russians*, with coloured plates, from drawings made in that country.

Some further selections of Italian poetry, to the extent of six or more volumes, may be expected, under the care of *Mr. Mathias*.

A continuation of *Denon's* account of Egypt, will be published by *Mr. Peltier*, in two volumes, quarto.

The same editor is printing a very elegant edition of *Bossuet's Works*, in four volumes.

It is said, that the public may expect an account of the *Persian Embassy*, from *Mr. Malcolm* himself.

Major Rennell is diligently proceeding in his great geographical work, announced in his former book on *Herodotus*,

THE
BRITISH CRITIC,

For MARCH, 1803.

“ Officium ego scriptoris existimo, ut interroget se, quid cœperit scribere: sciatque, si materiæ immoratur, non esse longum: longissimum, si aliquid arcessit atque attrahit.” PLIN. JUN.

Every writer, in my opinion, should carefully consider the nature of his subject; if he adheres strictly to the matter, he cannot be prolix; which he becomes, in an extreme degree, when he wanders to what is forced and foreign.

ART. I. *A Voyage round the World, performed during the Years 1790, 1791, and 1792, by Etienne Marchand, preceded by an historical Introduction, and illustrated by Charts, &c. Translated from the French of C. P. Claret Fleurieu, of the National Institute of Arts and Sciences, and of the Board of Longitude of France. Two Volumes. 4to. 3l. 13s. 6d. Longman and Rees. 1801.*

UPON the importance, interest, and entertainment of such works as the present, we have often expatiated; but we scruple not to inform our readers, once for all, that as little of these will be derived from the perusal of the present volumes, as from any that we have ever examined. A large portion indeed of the first volume is occupied by an Introduction, which, in fact, is a Dissertation, read at the sittings of the National Institute, by the editor of this publication. This extends to one hundred and twenty-one pages; and gives a succinct account of the discovery of America, and of all the different

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voyages

voyages to its several parts, but more particularly to the north-west, from the time of Cortez to this of Captain Marchand. It is not a little remarkable, that this voyage was the first that was undertaken by the French merchants, with a view to commercial advantages, in this part of the world; and it is the second only round the world which Frenchmen have accomplished, that by Bougainville being the first.

The author's plan, and what kind of narrative the reader has to expect, will appear from the following extract.

“ I have thought it proper to insert in the body of the narrative, only the results of the observations which have served to ascertain some extraordinary effect of the currents; of those which, having recently preceded the moment of the first sight of a land, have proved the exactness of a land-fall; of those, in short, which have been employed for fixing the position of some remarkable point. But as the currents in the Indian Seas, and in the vicinity of the Cape of Good Hope, are the principal cause of the errors to which the navigator is exposed in those parts, if he there make use only of the common methods of pilotage, the groping of the blind, I have reported the greater part of the results which have, at different periods, occurred from the velocity and the direction of these currents: and for those which are met with in the other parts of the two oceans, I have thrown the detail of them into Notes separated from the text, in which the young seaman who is endeavouring to improve himself will find a motive of emulation, when he sees the happy use that can be made of the new methods, for insuring navigation, and abridging the duration of the runs. If I have frequently presented the errors which are occasioned by the effect of the currents, it is that this part of the information which it behoves navigators to acquire, and which can be improved only by the approximation and comparison of the results of observations made at different times in a same track of sea, has not appeared to me to have been treated with sufficient minuteness in the journals of the great voyages of the English. But, in pointing out this trifling omission of particulars in their narratives, it would be unjust not to acknowledge, at the same time, that they have amply indemnified us for it by an assemblage, an accumulation of valuable knowledge, of philosophical observations, of new remarks on Physics and Natural History, and by those grand pictures, those grand views which are not to be met with in the narratives of the voyagers who have preceded them, and which, no doubt, it will not be common to find in the journals of those who shall tread in their steps.

“ I have been of opinion that it would be monotonous and useless to present, day by day, the enumeration of the fishes, birds, and marine plants, which were seen in the voyage of the *Solide*, and of which Captain Chanal's journal must have and has made special mention: but as the sight of certain plants, of certain birds, of certain fishes, frequently indicates to the navigator the distance at which he is from the land, sometimes even announces to him the vicinity of some unknown shore, the reader will find, at their date, in the Journal of the
Route,

Route, all the periods at which these animals and plants were met with, and the part of the sea where they were seen. I shall confine myself to reporting, in the narrative of the voyage, the description of some birds and of some marine productions, as it was given by Surgeon Roblet, first officer of health of the ship *Solide*: some of these objects are little known, others have been already described; but one observer does not see all, does not tell all; what may have escaped the first, a second seizes; and several descriptions of the same object by different observers, lead to a more complete description. We ought to be at this day very backward in speaking of what is presented to the curiosity of voyagers by the seas which, in these latter times, the English navigators have explored; there remain but few things to be said on this subject, since a Banks, a Solander, a Forster, a Sparrmann, an Anderson, and other learned men, at once naturalists and voyagers, have given us the most exact descriptions of the animals which, in the seas that they have visited, inhabit the water and the air, and that of the marine productions which are peculiar to the various climates that they have traversed: accordingly, in indulging myself in a few excursions into the field of natural history, I have pretended to nothing more than to collect under the eyes of navigators, pictures that are scattered in different works or narratives, which they have not an opportunity of consulting, and with which it may be useful to them to be acquainted. A seaman does not carry a library with him, and seldom, on shore, has he one at his disposal: it is therefore convenient to him, when, intending to make a long voyage, he is reading the narrative of a navigator who has preceded him in the same seas, to find assembled in this account all the information that can interest his curiosity, and enable him to recognise every thing that may present itself to his view. It is for the more complete accomplishment of this object that I have placed at the end of the *Journal of the Route*, an abridged description, such as is adapted to seamen, of the different birds, of the fishes, and of some marine productions that are met with on the track which the *Solide* followed in sailing round the World.

“ It has appeared to me that, in order to render this narrative more interesting, and to convey a more perfect idea of the countries and people, still new to us, which Captain Marchand visited, it was my duty not merely to extract what is said of them in the journal which I had before me; I have made it my business to compare what the French saw, with what had been reported to us by the voyagers of other nations, when there are any who have preceded ours in the places to be described: thus it is that we can rectify the accounts, the one by the other, and obtain, of every place, and of every people, a description which, at the same time, may be both more accurate and more perfect. I have sometimes taken the liberty of making digressions, which, without belonging immediately to the voyage of Captain Marchand, have seemed to me to afford points of contact that unite them to the subject, if they do not identify them. And, no doubt, if these digressions present some view of public utility, some observation that belongs to the moral and political sciences, some historical or geographical elucidation, some conjecture that is not destitute of foundation, in short, some object that, from the interest which it presents, may appear

deserving of the reader's attention, I may be excused for not having always subjected myself to the methodical, and necessarily uniform routine of a sea journal: people will be still more disposed to be indulgent, when the object of a digression is to maintain or re-establish each nation in the property and enjoyment of the maritime discoveries that belong to it, and to oppose the ever-increasing invasion of those ambitious islanders, who, wishing to domineer over the whole surface of the element that surrounds and protects their possessions in Europe, likewise lay claim to the universal discovery and the exclusive commerce of the two worlds.

“ I might have made the voyager himself speak: that form imparts more interest to the narrative; when the narrator speaks of the great difficulties over which he has triumphed, of the great dangers from which he has found means to escape; but in a voyage which consists more in description than in action, I have thought fit to prefer the forms of history. The journal of Captain Chanal and that of Surgeon Roblet have each been to me a canvas, if I may use the expression, on which I have interwoven accessory subjects, and connected them to the main subject with the design of which they have furnished me; but when I have reported what the voyager has done, or what he has seen, I have scrupulously adhered to his account: and if I do not relate things precisely as he has told them, I can affirm that I relate exactly the things that he wished to express. The private conversations which I have had with Captain Chanal, the explanations which he was anxious to give me, with no less complaisance for my questions, than interest for the work, have furnished me with a few additional materials for developing and extending some of the descriptions: throughout, I have endeavoured to express what the voyagers have seen, and in what manner they have seen. To conclude, the reader will easily distinguish when I speak in my own name, or when I am no more than their interpreter; I do not mean to render them responsible for my opinions: the facts are theirs; and no one has a right to contest them: the errors of opinion, if any be found, are mine; and I shall be eager to acknowledge and rectify them, if criticism, supported by proofs, shall present them to my notice.” P. cxxiv.

After all, the portion of North-west America visited and examined by Marchand is of no great extent, not more than 140 leagues; nor were his discoveries of very material importance. The first is limited to the space between Tchinkitânay, the Norfolk Sound of Dixon, and Nootka Sound: the discoveries of Marchand were a group of islands, which form an archipelago with the Marquesas de Mendocça. The following account of these will afford another and sufficient specimen of the work.

“ Captain Marchand imposed on the bay where the French had been so amicably received, the name of Baie du Bon Accueil (Welcome Bay.)

“ The discovery which he had just made of a land till then unknown, required that he should navigate with prudence during the night, in a

sea which no navigator had crossed; besides, he intended to reconnoitre the north-west coast of Marchand's Island; and, in order not to increase his distance from it, he stood off and on, with variable winds, from east to east-north-east, attended by frequent squalls.

“ On the 22d, at dawn of day, he stood on to double the northern point of Welcome Bay: at seven o'clock, it bore north-east 4 or 5° east; and he, at the same time, set two other points *in one*, or in a line with each other, in the same direction as the first. Continuing to stand to the northward, he discovered nearly in the east, beyond the before-mentioned points, summits of land detached from each other, and presenting the appearance of a continuation of islets: the distance did not allow of distinguishing whether these summits, which appeared to be islets, were not rather hillocks, belonging to the extreme lands of Marchand's Islands; but, from various combinations of bearings, he was decidedly of opinion that these hillocks were the same which, on reconnoitring the island on the east side, he had presumed must be connected with each other by low lands, and form the north east part of Marchand's Island; no land appeared to the northward beyond these outer summits. A more particular examination of this part of the island would have required him to employ a great deal of time in working to windward; and he thought himself sufficiently informed not to doubt that the island was terminated, towards the east, at the most remote summit that was discovered on that side.

“ From the moment when the Solide had doubled the north point of Welcome Bay, the most western of the west coast, Captain Marchand clearly perceived, at the distance of about nine leagues, a second island, which presented itself under an angle of about 11° , between the north half west, and the north north-west half north. At the same time, he thought he saw, at a greater distance to leeward, other lands, which bore west and west-south-west; and this appearance varied not during the whole forenoon.

“ But before he stood on to reconnoitre the land which made its appearance to the northward, he wished to go on shore on the north-west coast of Marchand's Island, in order to deposit there a monument which might confirm the discovery of the French, and their act of taking possession. The boat was manned and armed for carrying thither Captain Marchand, who was accompanied by Captain Chanal.

“ The ship kept standing off and on at a small distance from the land. Her latitude, at noon, by observation, was $9^{\circ} 21'$, and that which was indicated by account since her departure from La Madre de Dios, agreed with it perfectly: the Longitude of the ship, at the same period, deduced from that which had been determined in the morning by several observations of distances of the sun and moon, was $142^{\circ} 27'$, and that which was given by the dead reckoning, deduced from the longitude of the harbour of La Madre de Dios, differed from it only by 3 minutes in excess. This agreement between the result of the reckoning, and that of the observation, proves that the currents had not acted in any direction, and that these determinations may be employed for fixing, in a satisfactory manner, the geographical position of Marchand's Island in regard to Las Marquesas de Mendoza, by making use of the bearings taken in the morning and

at noon, the periods of the observations which served to determine the longitude and the latitude of the ship.

“ It was not till after she had struggled for several hours, by dint of rowing, against a tolerably heavy sea, and against strong squalls which came off the land, that the boat succeeded in reaching a cove on the north-west coast, situated to the northward and within a little distance of the north point of Welcome Bay. Captain Marchand and his party went on shore on a platform of rocks, separated from the coast by a small arm of the sea. The natives, who had assembled on the shore to the number of about two hundred, and among whom were observed several women, hastened to meet the strangers, and took them on their shoulders, in order to carry them across the channel. The visitors were received as they had been in Welcome Bay. The islanders broke out into the same transports of joy. The chief, with whom the French had so much reason to be well satisfied on the preceding day, was at the head of the natives collected at the place where they landed; and, as they perceived in this quarter no habitation, they presumed that this chief and those who accompanied him, inhabit the skirts of the former bay and the neighbouring coves, whence curiosity had attracted them to that where the French now were. This latter bay, destitute of verdure, exhibits, throughout, only a barren soil, which could not invite the natives to fix here their abode: it would, however, furnish wood for fuel; and here was remarked a small rivulet or ravine, which might, especially in a rainy season, be sufficient for the supply of a ship, if a heavy swell which breaks on the large stones that skirt the beach, did not render landing impracticable for long-boats. As far as an opinion could be formed of it by the eye, all this north-west side of the island, although well-wooded, is not so fertile as the south-west coast; the declivity of the hills is more rugged, and its aspect is less agreeable.

“ The natives crowded round the strangers, but without confusion, without being importunate, without making themselves troublesome; they seemed to have no other object than to obtain a nearer view of them. Captain Marchand and his party distributed to them various trifles, such as nails, looking-glasses, knives, fish-hooks, and coloured glass-beads; and it is needless to mention that, in the distributions of the presents, the modest virgins were not forgotten. They received in exchange, from these inoffensive islanders, and from their chief in particular, a lance, a dart or javelin, two fans made of feathers, and two large pearl-oyster shells.

“ Since navigation has made known, to Europeans, parts of the terrestrial globe of which the ancients did not suspect the existence, they have persuaded themselves that the whole world belongs to them; and that the lands which they happen to discover, are portions of their universal domain which Nature was to blame to alienate, and which ought to return under their domination: too happy still are the primitive possessors of the discovered countries, if the usurper, in order to establish the rights of sovereignty, has not recourse to that thundering weapon, invented in our Europe, with which the ancients were so fortunate as not to be acquainted, and which, in the space of a century, so short when it is compared to the duration of the world, has
destroyed,

destroyed, or submitted to a few men, half of the human species. Captain Marchand, following the example of his numerous predecessors, thought it incumbent on him to take possession, in the name of the French nation, of the island of which he had recently made the discovery, a possession which involved as a right, according to the received opinion, that of the other islands which he might discover in the same quarter. This ceremony, which would be only ridiculous from its inutility, if it were not contrary to the law of nature and of nations, was performed by fastening with four nails, against the trunk of a large tree, an inscription containing the name of the ship and of the captain, and the act of taking possession of the island by the French. The natives who observed with the attention of curiosity, all that was doing by the strangers, the object of their admiration, certainly did not suspect that the latter were solemnly taking possession of the land where the bones of their forefathers reposed, and were giving them a master in a hemisphere which neither they nor their ancestors ever heard of. But though the peaceable disposition of these islanders might afford the hope that they would respect this monument, which, however, was to last no longer than till the rust should consume the nails, or time or men throw down the obelisk, it was thought that prudence commanded, for greater safety, and *ad perpetuam rei memoriam*, the inscription to be written on three sheets of paper, which were rolled up separately and put into three glass bottles, corked and sealed: one was deposited in the hands of the venerable chief of the district; the second was delivered to a man of a certain age; and the third was intrusted to the custody of a young girl: three generations scarcely seemed sufficient to answer for so valuable a deposit. Of all the presents that were made to the inhabitants of the country which had just been united to France, the bottles were those which they received with most pleasure, and to which, without suspecting that they contained the act of their union to an empire of Europe, they appeared to attach the greatest value. From this disposition on their side, no doubt was entertained of their preserving them carefully, and their visitors were convinced that a conquest in bottles is secure against every event. Would it not be supposed that the French wished to have it understood by all the navigators who thus conquered the world *post-haste*, that an act of taking possession, if performed in the style of theirs, has all the fragility of the glass which is to protect its title from the injury of ages?

“ As soon as this awful ceremony was concluded, the north-west bay of Marchand's Island was proclaimed La Baie de Possession (Possession Bay) without any opposition or remonstrance on the part of the ancient proprietors; and their silence must, forsooth, be interpreted as a tacit assent.

“ The astonishment of the natives of this island at the sight of Europeans and European commodities, their ignorance of traffic, their simplicity, their confidence—every thing seems to indicate that the French are the first navigators who have set their foot on this land. The mild, peaceable, and friendly disposition which these kind islanders manifested, they owe wholly to nature; for they were not aware with what strength those men, whose species and power were

till then unknown to them, came armed; and the marks of good-will and friendship of which they were so lavish towards a handful of strangers, who could not have appeared to them formidable, cannot be attributed to a sentiment of fear, with which no act on the part of the French either could or ought to have inspired them: for our voyagers did not even indulge themselves, either in Welcome Bay or Possession Bay, in firing a single shot at any sea-bird; they were apprehensive that the report of a fire-arm would spread terror among simple and inoffensive men to whom they owed gratitude. These worthy people are yet ignorant of the effect of European arms: and may they never know it! Marchand's Island will then be reckoned in the too small number of the islands of the Great Ocean, the discovery of which has not been polluted by the effusion of human blood." P. 152.

The track pursued by Marchand was this: from Marseilles, he proceeded across the Atlantic, along South America, to Cape Horn, doubling which, he entered the Great South Sea. Passing the various islands there scattered, and those which he discovered, he arrived at Tchinkitanay, on the coast of North-west America. His return was along the coast southward to Nootka Sound, thence by the Sandwich Islands, and through the Archipelago of the Ladrões to Canton. From Canton he sailed, through the Straits of Sumatra, to the Isle of France, whence, doubling the Cape of Good Hope, he proceeded through the Straits of Gibraltar to Toulon.

More than two thirds of the second volume are for the perusal of scientific readers only, as they are occupied with giving a detail of the results of the observations for the latitude and longitude, serving to determine the changes occasioned by the currents in the apparent course and rate of sailing of the ship in the different tracts of sea which she crossed, &c. These must necessarily be of great value to navigators, and to navigators alone.

The narrative of the editor (C. P. Claret Fleurieu*) is strongly distinguished by the vanity which characterizes his countrymen; a contemptuous and impertinent mode of speaking of the enterprises and discoveries of others, with only few exceptions; and a spirit of licentiousness which very ill becomes one who styles himself Member of the Class of Moral and Political Sciences. Wherever the females of the

* M. de Fleurieu published in 1790 a book entitled "Decouvertes de François en 1768 et 1769, dans le sud-est de la Nouvelle Guinée." But he did not put his name to it. He styled himself "*ancien Capitaine de Vaisseau.*" His book was translated in 1791, and published here by Stockdale, 4to.

different islands visited by Marchand are to be described, he seems entirely to lose sight of the dignity and the seriousness which his situation and character ought to have imposed upon him. We think also that the publication is very dear. Three guineas and a half is too large a price for two volumes, in which so little attention has been paid to the paper and typography, and the embellishments to which are neither numerous nor important.

ART. II. *An History of the original Parish of Whalley, &c.*
By Thomas Dunham Whitaker, LL. D. &c. &c.

(Concluded from our last, p. 108.)

THE History now proceeds with portions of the Parish lying between the Calder and the Hyndburne. The genealogical account of the family of Radcliffe, and an exact description of the remains of Radcliffe Tower, render this Chapter particularly interesting to the English antiquary. The plate of the noble hall is an agreeable illustration of the splendor and hospitality which were observed in the seats of our ancient gentry. It should be observed, that *Radcliffe* is not properly within the bounds prescribed by the historian to this work, as it is separated by Irwell from the parish of Bury, the extremity of the honor of Clitheroe, p. 401. The admissible apology of Dr. W. for transgressing those bounds is the important history of the place. He concludes the account by relating, "that to this place and family are attached the tradition and ballad given by Dr. Percy*, under the name of *Isabella*, but here applied to a *Lord Thomas and faire Ellenor*, father and daughter."

Dependent Parishes are the principal subjects of the fifth Book; and these are *Blackburn* and *Rochdale*, with several chapelries. Among the incumbents of the wealthy vicarage of *Rochdale*, several eminent names occur. Of this benefice, as of *Whalley* also and *Blackburn*; the Archbishop of Canterbury is the patron. In Dr. W.'s description of *Blackburn*, we find no notice taken of the marvellous narrative, given by Dr. Owen of Warrington, in his *Natural History of Serpents*†, of a monstrous reptile, whose chief residence was in a

* Ancient Songs and Ballads, vol. iii. p. 154."

† See the Essay towards a Natural History, &c. 4to. Lond. 1742.

wood near this place. Out of the original parish of *Whalley*, several parishes appear to have been taken. In the description of these portions, *Mitton* is most conspicuous, both on account of several very ancient memorials in the church-yard, and of the *Sherburne* chapel on the north side of the choir of the church, containing numerous monumental figures and inscriptions.

The last Book commences with *Biographical Collections*. The union of biography with local history is highly to be commended. "Let me add," says an elegant writer and critic who had been pleading the cause of topography*, "that, as notices of the lives of celebrated persons make a part of our county histories, and as anecdotes of this sort are notorious or accessible in a private neighbourhood, which cannot be discovered or collected at a distance; from this mode of research, many considerable improvements would accrue to the present state of our national biography." Among those who are the subjects of Dr. W.'s memoirs, the name of *Alexander Nowell*, Dean of *St. Paul's*, is the most distinguished. The sketch of his life is perspicuous and neat; to which is added, the pleasing information that a more expanded life of this eminent divine may soon be expected from the excellent biographical pen of the *Rev. Ralph Churton*†.

As we have not yet given any considerable specimen of the matter of this work, we shall here insert the whole of the life of this valuable man.

"ALEXANDER NOWELL, second son of *John Nowell*, Esq. son of *Roger Nowell*, Esq. and *Grace*, his wife, daughter of *John Townley*, of *Townley*, Esq. and *Isabel Sherburne*, of *Stonyhurst*, was born at *Read*, A. D. 1506. *Wood*, *Bishop Tanner*, and the compilers of the *Biographia Britannica*, are alike mistaken in supposing him to have been the son of *Dowfabell Heskett*, who died leaving an only son, *Roger*‡, from whom the present family are descended; for, on her decease, *John Nowell*, the father, contracted a second marriage with *Elizabeth Kay*, of *Rochdale*, by whom he had issue, *Alexander*, the subject of the present article; *Lawrence*, of whom, in the next,

* *T. Warton's Hist. of Kildington*, 1783. Pref. p. v.

† See his *Memoirs of Bishop Smyth*, reviewed, *Brit. Crit.* vol. xx. p. 283.

‡ *Roger Nowell* was a very irreligious man, and never attended any public worship. This may illustrate *Dr. Paley's* remark, that the English practice of leaving the whole estate to the eldest son spoils only one in a family; but when it is considered, that the younger brother of this man was one of the most eminent Christians which the Church of England ever produced, it is impossible to forget a more serious passage, "There shall be two men in one bed, the one shall be taken, the other left." *Luke xvii. 34.*"

Robert, Attorney of the Court of Wards, and Elizabeth, who, A. D. 1530, marrying Thomas Whitaker, of Holme, Gent. became, in 1547, mother of the celebrated Doctor William Whitaker.

“ Of young Alexander, it may reasonably be conjectured, that he received the first tincture of classical learning in the neighbouring abbey, then probably one of the best seminaries in the country, where an apartment still retains the name of the Old School House. At thirteen, he became a member of Brazen-nose College, Oxford, where he is said to have continued thirteen years, and took both the degrees in Arts, though, for some reason which does not appear, not till some years after he became of sufficient standing.

“ He was elected, in course, Fellow of his College; and soon became distinguished, not only for learning and piety, but for his zeal in the cause of the Reformation, during the last dangerous years of Henry VIII.

“ Dec. 5, 1551, he was installed Prebendary of Westminster; and, in the first parliament of Queen Mary, had the singular fortune (for it could scarce be fought by himself) to be returned burges for Loo, or Westlow, in Cornwall; though his election, as might have been foreseen, was declared void, on account of his having a vote in the house of convocation.

“ About the same time, being schoolmaster of Westminster, he appears to have drawn up, for the use of his pupils at least, an outline of that admirable Catechism, which he lived to complete and publish in more auspicious days. But he now discovered, and happily in good time, that purity and perspicuity of style, when employed in the cause of Reformation, had no charms for *Banner*; and, like Erasmus, whom he appears somewhat to have resembled, both in elegance and timidity, feeling no appetite for martyrdom, he put himself under the protection of Mr. Francis Bowyer, a merchant, afterwards Sheriff of London, and by his assistance withdrew to Frankfort.

“ Merchants at that time, from their intercourse with the Hanse Towns, appear to have been generally favourable to the Reformation; and the same cause which inspired them with the inclination, furnished them with means and opportunities, first of transporting the persecuted clergy, and afterwards of remitting contributions for their support.

“ Here, in consistency with the moderation of his own principles, Nowell united himself with the episcopal congregation; yet, in a spirit of charity towards all the exiled brethren, equally remote from the imposing arrogance of Cox, and the puritanical rigor of Whittingham. This character, the effect of a clear head and calm temper, followed him through life: unaltered by the charms of preferment and the sunshine of a jealous court, we find him, in his latter days, the advocate by turns of Udal, a conscientious puritan, and of Townley, a peaceable recusant.

“ On the demise of Queen Mary, he was the first exile who returned to hail the accession, and to share the bounty of Elizabeth; nor were his hopes long deferred; for, on Jan. 1, 1559 60, he became Archdeacon of Middlesex; on June 21, of the same year, Prebendary of the seventh stall in Westminster Abbey; and, on Nov. 17,

1560, he attained to the summit of his preferments*, and probably of his wishes, in the rich deanery of St. Paul's, which he enjoyed through a long and tranquil period of forty-one years, without any relaxation of diligence, or abatement of zeal, or decay of intellect; happy in the esteem of all good men, and in the general, though not uninterrupted, favour of his royal mistress; before whom, he was a frequent and faithful preacher for thirty years. In the pulpit, he seems to have possessed an useful versatility of talents; for, in his excursions to his native country, he is said to have been eminently successful in bringing over the rude and bigotted people of Lancashire to the established Church.

“ With the same benevolent intention, he founded a Grammar School at Middleton, in that county, and endowed it with 30*l.* per annum, together with exhibitions of 3, 6, 8*l.* each to thirteen scholars for six years, provided that if that school should at any time be deficient in persons properly qualified, recourse should then be had to the schools of WHALLEY and BURNLEY, and in failure of candidates from thence, to any other school within the county of Lancaster†.

“ In the year 1570, he published the celebrated Catechism, which, as it had been undertaken as a kind of synopsis to the doctrines of the Church of England, at the request of Cecil; as it had been reviewed and interleaved by the convocation in the year 1562, and was at last committed to the press, at the joint request of two Archbishops, may in some measure be considered as a work of public authority. Of this little book, it is not too much to affirm, that the orthodoxy of its precepts is equalled by the purity of its style; and that, as it was written at a time when the Church of England had neither forgotten nor grown ashamed of her own doctrines‡, a late republication of it, by the present learned and vigilant Bishop of Chester§, is entitled to the gratitude of every friend to the establishment, or to genuine Christianity. The general introduction of Nowell's Catechism into schools and colleges might be a means of reinfusing a new portion of

“ * By this is meant, that he never attained any higher rank in the Church, nor probably sought it; but, after he became Dean of St. Paul's, several valuable pieces of preferment were heaped upon him,—such as the prebends of Wildland and Tottenhall, in his own church, which he held in succession,—the rich parsonage of Hadham, in Hertfordshire,—a canonry of Windsor.—and, lastly, the headship of Brazen-nose College, Oxford, which he held only three months.—Oct. 1, 1595, on occasion of this last appointment, he was created D. D. with an especial grant of precedence over all the Doctors in the University, as well on account of his age (at least 84) as his station and dignity in the Church.

† Wood Hist. and Antiq. Oxon. ii. 204.

‡ This unjust and invidious sentence is not worthy of the writer who has inserted it. *Rev.*

§ Dr. Cleaver, now (1801) Bishop of Bangor.” The Catechism of Nowell was also printed by Dr. Randolph, now Bishop of Oxford, in the *Enchiridion Theologicum*, in 5 vols. 12mo. Nowell's Catechism begins the second volume of these tracts. *Rev.*

that spirit which once animated our pulpits, and of opening upon the minds of young preachers better views of religion than have been generally exhibited of late, excepting in combinations which disgrace them.

“ In the year 1575, Mr. Nowell received an elegant tribute of gratitude, in a classical translation of the Catechism into Greek, from his nephew, Mr. Whitaker, then Fellow of Trinity College, and rising to great distinction in the University of Cambridge.

“ The celebrity of the original work, sometimes perhaps called the Catechism by way of eminence, gave rise to an opinion, that Alexander Nowell was “ the composer of that good, plain, unperplexed Catechism, which is in our good old service book.” Such are the words of Isaac Walton, who, as he lived near the time, and conversed familiarly with the first ecclesiastics, might have been informed, though the real author of that excellent formula, probably Bishop Poinet, has never been clearly ascertained.

“ At length, after having prolonged his life, by temperance, exercise, and tranquillity of mind, to ninety-five years, he died, full of honour as of days, Feb. 13, 1601.

“ He is recorded by Isaac Walton, a man of the same tranquil devotion, and who attained nearly to the same length of days with himself, to have spent a tenth part of his time in angling, an amusement suited, beyond every other, to calm and contemplative minds, and sacred, as it should seem, to the relaxation of eminent divines; Donne, Herbert, Whitaker, and, after them, Archbishop Sheldon, having been fondly attached to it.

“ Dr. Alexander Nowell was interred in his own cathedral, and had a monument erected to his memory, which perished, with many more, in the fire of London; but its figure and inscription were preserved, by the timely industry of Dugdale, and immortal hand of Hollar*.”

An account of Laurence Nowell, the brother of Alexander Nowell, follows; and he is called the restorer of Saxon literature in England. “ In the earlier part of Queen Elizabeth's time,” says Dr. W. “ we find him with *Somner*, and other scholars, active in the cultivation and encouragement of the Saxon language.” Here, we apprehend, a considerable error is committed. *Somner* was not born till after the death of Elizabeth. The date of his birth is March 30, 1606†; and he died in 1669. As Saxon literature is now cultivated with much ardour, we consider it our duty thus to caution the reader against a considerable mistake; and at the same time we may add, that numerous and important collections of the indus-

“ * This is merely such a sketch as could be exhibited in a work like the present; but a more expanded life of Alexander Nowell may soon be expected from the excellent biographical pen of the Rev. Ralph Churton.”

† Hasted's Hist. of Canterbury, 8vo. edit. vol. i. p. 231.

trious scholar and antiquary, whose name has been thus inaccurately introduced into the History of Whalley, exist in the library* of the cathedral church of Canterbury. Four gentlemen of the family of *Townley* are commemorated in an interesting manner, by Dr. W. and to the accounts of them succeeds the life of *William Whitaker*, one of the most celebrated theologians of the English Church in the reign of Elizabeth. His life having been often and copiously written, Dr. W. contents himself with a few leading facts and dates in those parts of his history which are already known, with the addition of some circumstances, drawn from authentic family documents. As we do not find, among the present biographer's references to preceding lives of his illustrious kinsman, any notice taken of a particular work, in which a life of Whitaker is given, we shall here mention it. The title is "Decades duæ, continentes Theologorum exterorum principum, qui Ecclesiam Christi superiori seculo propagarunt et propugnarunt: coactæ à Meliore Adamo Silesio. Francof. 1618." *Whitaker* and *Cranmer* are the only *Englishmen* who are recorded in this publication.

The work concludes with a Dissertation on the Origin and Progress of Domestic Architecture, &c. In this Chapter, we are happy to see the two historians of Lancashire antiquities united in opinion. Dr. W. is speaking of the ancient unembattled manor-house.

"With whatever material these mansions were constructed, all agreed in one circumstance, that they surrounded a quadrangle, as they were generally defended by a mote. This last precaution supplied the want of strength in their walls and gates. The quadrangular style of building, probably derived from the general form of Roman villas in Britain, and adopted by our own Saxon ancestors, was copied and extended in the cloistered courts of monasteries, colleges, and hospitals, indeed in all the erections of which the object was not so much defence as sequestration and partial confinement. *Mr. Whitaker*, in his *History of Manchester*, has given a well-imagined sketch of an early baronial mansion, which exactly coincides with this idea; and he has discovered, in the ancient parsonage of Manchester, the remains of a similar structure: "The quadrangular form," as he truly observes, "was the unvarying economy of such houses." And it seems to have included, with greater attention to convenience than to delicacy, at least in some instances, the barns, stables, and other offices."

Dr. W. adds in a note, that, after the preceding passage was written, he

* See *White Kennett's Life of Somner*, ad fin.

"saw,

“ saw, with a mixture of pleasure and surprize, the following passage in the Critical Review for March, 1801. “ After the numerous elucidations which have been thrown on the ecclesiastical and castellated style of gothic architecture, we have always regretted, that a work of some extent had not been dedicated to the domestic architecture of our ancestors, from the cottage to the tower.” *It is not impossible that, at some future period, these hints may be expanded to a work of some extent.*”

Towards the close of the volume, we are presented with the following dismal picture. “ In great manufactories, human corruption, accumulated in large masses, seems to undergo a kind of fermentation, which sublimes it to a degree of malignity not to be exceeded out of hell!” If such has been the operation of the extension of manufactures, let us hope that an effect so baneful may be checked, by the judicious interference and prudent regulations of the state; let us hope, that industry and religion may not thus dreadfully be separated, and that the accumulation of wealth may not be owing to an accumulation of wickedness.

To the length of Dr. Whitaker's work several readers will probably object. Extended, however, as it is, there is still a deficiency; we mean an index of persons, places, and things. We observe that Dr. W. is fond of using *hard words*, such as “ his congener the fox, *genssciffion*, *expeditation*, &c.” It is our duty also to remark, that his style is too florid. Of all subjects, topography in particular requires plainness as well as perspicuity; and is, “ when unadorned, adorned the most.” Dr. W. undoubtedly possesses a vigorous imagination; and is thus sometimes led to give an air of splendid importance to things which needed it not, and to lose sight of simplicity. The differences in opinion, on several antiquarian subjects, between Dr. W. and other authors engaged in similar undertakings, appear to be not few; and Dr. W.'s remarks may probably give occasion, in some instances, to future *retorts courtois*. In the execution of the whole work, as we have already hinted, much elaborate investigation is displayed; yet there are parts in which abbreviation and compression might have been judiciously employed. Having stated our few objections to this performance, we cannot but admire the diligence with which Dr. W. has collected the materials that compose it, and the zeal with which he endeavours to afford instruction and entertainment. We must also commend the earnestness of affection which he displays in defence of the established church*; and the care with which he examines the subject of

* See the note in the History, p. 370 to 374.

internal schism, so ably noticed lately in the Charge of a learned and able prelate*. On the whole, we take our leave of this author with impressions of respect and regard.

ART. III. *The Works of the Rev. Jonathan Swift, D. D. Dean of St. Patrick's, Dublin; arranged by Thomas Sheridan, A. M. with Notes historical and critical. A new Edition, in Nineteen Volumes; corrected and revised by John Nichols, F. S. A. Edinburgh and Perth. 8vo. 7l. 15s. Johnson, and the principal London Booksellers. 1801.*

AFTER various imperfect editions of the works of this admired writer, the public was gratified in 1784, by the edition of the late Mr. Sheridan, comprised in seventeen volumes; including a new life of Swift, from the pen of the editor. Notwithstanding the advantages of an edition so conducted, particular circumstances, we are informed, occasioned the work of the press to be much less correct than might be wished; and it is for a careful and scrupulous correction of such errors, throughout the whole of this voluminous publication, that the public is, among other things, indebted to the present editor. A labour of this kind, though of the first necessity, is of all others the least perceived or acknowledged: the faults removed, however gross, leave no trace of their former existence, nor can they be detected, but by a collation, which very few readers will be induced to make, even in a partial manner. Yet, knowing the character of the editor, we have not the smallest doubt, that the most laudable diligence has been employed to give the text of Swift with as much correctness as it is possible at this period to attain. Mr. Nichols, however, speaks with great modesty of his own part in this publication.

“Not wishing to trouble the public with any more *last words* of Dr. Swift; the editor contented himself with writing in the margin of his own books such particulars as occurred relative either to the Dean or to his writings; a circumstance which now enables him to supply several matters which had escaped Mr. Sheridan's observations, and to elucidate some passages which were left unexplained†. Careful, however, not to interfere with the general arrangement of the last

* See Brit. Crit. vol. xx. p. 268.

† “Neither Mr. Sheridan, nor any other of the Dean's biographers has noticed, that he once possessed the prebend of Dunlavin. See vol. xi. pp. 76, 259.”

edition; what has been done to the seventeen volumes, though attended with no small labour, it is useless to the general reader to point out. To the critical collator it would be superfluous." P. vii.

Two volumes, and a general Index, are the chief additions which distinguish the present publication. Of those supplemental volumes, Mr. Nichols speaks in the following terms.

"For the principal part of the contents of the eighteenth and nineteenth volumes, the editor is alone responsible. The authority on which the miscellaneous tracts are adopted is in general given; and the articles in the Epistolary Correspondence sufficiently speak for themselves, and need no apology. Some of these are now first printed from the originals; and *Letters written by wise men, says an experienced writer, are of all the works of men, in my judgment, the best**." P. viii.

We shall give then all the information that can be essential to the public, in the present case, if we mark the principal contents of the two additional volumes. The particular title to vol. xviii. is "Miscellaneous Tracts by Dr. Swift and his Friends;" and it is understood by the editor, we believe, that the tracts by his friends are in general such as had his correction or co operation. 1. "A Narrative of what passed at the Examination of Guiscard." Prefixed to this is an extract from Swift's Journal, implying that he had furnished the facts, which he asserts to be all true, to Mrs. Manley; and that she drew up the narrative, leaving the first page unaltered, which he had begun to write himself. 2. "The present State of Wit." This is inserted as illustrating the periodical papers of the times. Swift says, he believes Steele and Addison were privy to the printing of it. 3. "Comment on Dr. Hare's Sermon." By Mrs. Manley, with hints from Swift. 4. "The Duke of Marlborough's Vindication," by the same. But it does not appear that Swift assisted in this. 5. "A true Relation of the several Facts and Circumstances of the intended Riot and Tumult on Queen Elizabeth's Birth-day." Swift says, "I have put an understrapper upon writing a twopenny pamphlet, giving an account of the whole design." 6. "A new Way of selling Places at Court." The subject alluded to by Swift, Journal to Stella, March 24, 1711; but nothing more. 7. "Reasons to prove that no One is obliged by his Principles as a Whig to oppose the Queen." Swift tells Stella to read this Letter, and that to the Pretender annexed to it. 8. "A pretended Letter of Thanks from Lord Wharton to the Lord

* Bacon de Aug.

Bishop of St. Asaph." Conjectured to be probably one of those which Swift says he issued from Grub-street at that period. 9. "A modest Inquiry into the Reasons of the Joy expressed by a certain set of People, upon the Report of her Majesty's Death." Written by Mrs. Manley, with assistance of Swift. 10. "The Right of Precedence between Physicians and Civilians inquired into." No account is prefixed to this tract. 11. "Some Tatlers, not before ascribed to Swift, i. e. Vol. v. No. 1, 2, 28, and the Examiner, No. 46. 12. Some Characters, ancient and modern, by Swift. 13. A Number of Letters collected from various Publications. 14. Additional Poems. Of these Poems, the longest and most remarkable is an Ode to Dr. Sancroft, supposed to be one of Swift's earliest productions. It contains some marks of genius, but certainly does not belong to the higher class of poetry. The angry temper of Swift, however, breaks out occasionally with great force.

To make them understand, and feel me when I write;
The Muse and I no more revenge desire,
Each line shall stab, shall blast, like daggers and like fire.

Again, soon after,

Forgive (original mildness) this ill-governed zeal,
'Tis all the angry flighted Muse can do,
In the pollution of these days;
No province now is left her but to rail,
And poetry has lost the art to praise.

The nineteenth volume contains chiefly Letters, some of which have not been printed before; and a few miscellaneous Essays: one of which will now perhaps attract particular notice, being on the subject of Clerical Residence, connected with a tract which is in the 9th volume, p. 243. The Index to these volumes is very copious, and is undoubtedly a convenient addition.

Besides these principal additions, a few have been made in various parts of the seventeen volumes; and some things have been restored, which Mr. Sheridan had, without any assigned reason, omitted. It seems as if he had avoided, as much as he could, to insert the pleasantries, however harmless, which Swift had directed against his father, Dr. Sheridan. We shall point out a few of the most material accessions of this kind.

Vol. 1. Pedigree of Swift's family.

2. An analytical Table to the Tale of a Tub.

3. Several Poems and humorous pieces restored.

11 to 13. Several very important Letters inserted.

14 and 15. The Journal to Stella, accurately revised by the originals, in the British Museum, and many errors removed.

17. Character of Swift added.

Throughout the whole edition, many historical notes are supplied, of considerable interest and utility. We could have wished, that all the additional Letters had been regularly incorporated with the work, and the whole correspondence chronologically arranged in classes, or otherwise, as might be most convenient. These improvements must now be reserved for some future edition: in the mean time, the present will doubtless be welcomed by the public, as having many original claims to favour and attention.

ART. IV. *The History of France, civil and military, ecclesiastical, political, literary, commercial, &c. &c. from the Time of its Conquest by Clovis, A. D. 486. By the Rev. Alexander Ranken, One of the Ministers of Glasgow. Vols. I. and II. 8vo. 15s. 6d. Cadell and Davies. 1801 and 1802.*

WE should have called this an History of France on the plan of Dr. Henry's History of England, had not the author, in his Preface, disclaimed the intention of imitating that historian. He allows, however, that he conformed his plan latterly to that of Dr. Henry, and shall be contented to be reckoned a good follower of so valuable a predecessor. The present period is, perhaps, of all others the most proper for an undertaking of this nature; as the events which have, within these few years, taken place in that country, are calculated to draw the attention of the curious to an examination of the rise and progress of its monarchical government, from the formation down to the subversion of it in 1793. Mr. Ranken has divided his first and second Book, that is to say, the contents of these two volumes, into seven Chapters each: the first treats of civil and military Affairs; the second, of Religion and the Church; the third, of Laws and Government; the fourth, of Literature; the fifth, of Arts; the sixth, of Commerce; and the 7th, of Languages, Customs, and Manners. This method evidently renders the author's task more difficult, as far as concerns the arrangement of his subjects; but, at the same time, enables the reader to prosecute either of them without perplexity or interruption; and, however we may wish that it might be rendered more susceptible of elegance, we cannot do otherwise than commend it on the score of utility.

The History, after an introductory description of the country and original inhabitants, sets out from the æra of the conquest of France by Clovis, in the fifth century, as being that of the commencement of the French monarchy: and it is to be observed, that the “*Abrégé Chronologique*” of the President Henault begins with the same date. In the first Chapter, which comprehends historical facts only, it is not to be expected, that the relation of events, happening in an age at once distant, dark, and rude, can afford much interesting matter; especially as they are to be found, in nearly the same words, in the ancient and modern histories of other countries. We shall, nevertheless, present the following extract to our readers, as a specimen of the work, not only as it describes a person whose exploits and subsequent misfortunes have a claim upon our notice, but as it tends to evince, that it is not only in modern days that our neighbours have been accused for their aspiring and over-reaching disposition.

“Belisarius, informed of this embassy, warned the besieged on the other hand, that they had no reason either to fear or trust the French: that as they had begun to negotiate with the Emperor, they ought without delay or hesitation to finish the treaty, since he was surely able to protect them against that numerous army: that the French did not even attempt to conceal their desire of the sovereignty of Italy: “Yield to them then,” said he, “but a little, and they will totally overthrow the kingdom of the Goths. Judge from what you have already experienced, judge from their conduct towards the Thuringians and Burgundians. Suppose they should offer you favourable terms, and enter into a treaty with you, how shall you bind them? What oath will they respect; or what God do they fear?”

“It became necessary at this time for Vitigez, such was the state of his garrison, to yield to the one or the other. Having more confidence in Belisarius, he surrendered to him Ravenna, with his few remaining troops, and was sent himself to Constantinople, where he spent the remainder of his days in ease and quiet. Thither also Belisarius returned at the call of his jealous master, honourably preferring dutiful obedience and submission, to the violation of the trust reposed in him, and to the usurpation of the sovereignty of Italy tendered to him by the Goths. Theodebert, totally disappointed, marched back his numerous army into France.

“Italy thus lost its king, its treasures, and its army. Pavia was still held by a thousand men, who were animated with an ardent love of freedom. Uraias was worthy to command them, but declined the honour; on which Hildibald, or Theudibald, was appointed; but whether worthy of it or not, he was assassinated by Vilas through private resentment, at a public entertainment. Erarichus then assumed the royal title for a few months, but was put to death, as altogether unequal to the high office of general and sovereign at so critical a period. Totila the nephew of Hildibald succeeded Eraric, and with five thousand soldiers undertook the recovery of Italy. His exertions

and success were great: he surprised Artabazes, the Greek general, killed him, and routed his army. With a rapidity which astonished himself, he recovered Naples, Cumæ, Lucania, Apulia, Calabria, and Rome. His conquests were owing to his virtues as well as his valour. Italy seemed again lost to the Empire; and Belisarius appeared the only person able to arrest the progress of Totila.

“Belisarius remained unchangeable: his person was tall and handsome; his appearance majestic; his temper meek, and his manners gentle: no one ever saw him intoxicated: his sexual abstinence was singularly virtuous, even on occasions of great temptation: his discipline was strict, and his attention to his soldiers kind and generous. He discovered no less fortitude in adverse circumstances, than courage in action; and never was a general more beloved and revered, or any public officer deemed more deserving of confidence.

“On his return to Italy, he did all that courage and valour could do: but whatever was the cause, he was allowed to remain in want of soldiers, provisions, and every other necessary for carrying on the military operations which he had projected. Finding all his exertions vain, he solicited and obtained leave to resign his command, and returned, to endure unfounded suspicions of treason, than which nothing can be more painful to a faithful subject, or to a virtuous and noble mind.” Vol. i. p. 58.

We shall not, for the reasons already given, attempt to pursue the author through the different occurrences that marked the period from the conquest of France by Clovis to the accession of Charlemagne, and thence to that of Hugh Capet, with which the second volume concludes; but we may, perhaps, be allowed to suggest, that, in addition to the different writers to whom he has had recourse on this occasion, the Abbé du Bos, though his System in general is unsound, might have furnished some useful information. Henault has sufficiently shown the use to be made of him, and the limits of it. Mr. R.'s account of the exploits, and delineation of the character, of Charlemagne, as drawn from Eginhart, the secretary of that celebrated monarch, is exact and well given, nor is it, by any means, deficient in interest. For the particulars, we must refer the reader to the work itself, as the paragraphs are so connected, one with the other, that we cannot select any of them singly without destroying the harmony of the whole.

As far as relates to the historian himself, we cannot but admire his indefatigable research, his erudition, and the method he displays in the arrangement of materials, so heterogeneous and far-fetched, and where, at first view, so little of lucid order was to be expected. Nor ought the very judicious reflections, with which he prefaces and intersperses his chapters, to pass without our notice and approbation. They are evidently and exclusively his own; and are such as do him great honour. In

corroboration of this assertion, we select the following passages: the first from the Chapter on Religion, and the second from that on Laws, &c. in the first volume.

“ One part of worship arises directly and naturally from the wants and fears of men. The soul, filled with awe, yields a reasonable homage to the Maker and Ruler of the world. The heart desires, in prayer, the means of supplying its wants, or of relieving its distresses. Anxious and urgent, it would part with and sacrifice any thing, even all its worldly substance, to obtain the favour of the Deity, and the object of its prayer. But a modest mind, a mind conscious of depraved affections and of criminal passions, feels itself unworthy to enter the divine presence, and to offer any sacrifice or prayer. It requires the service and intercession of others, supposed personally or officially more holy and acceptable. Hence the origin and use of priests, and of sacrifices. To this indeed we may add the early institution and great end of sacrifices by Divine authority, and that the nations, descending from one source, have retained the practice, but have lost, by imperfect tradition, the knowledge of its origin and author.” P. 181.

Whole pages could not more distinctly point out the necessity and origin of the sacerdotal office than does this short paragraph. The following is equally striking, as well from the liberality of sentiment it conveys, as from its novelty of remark.

“ Gothic ignorance, or rudeness, is proverbial; but when we review their code of laws, and compare them with those of the Franks, we have reason to admire the extent of their knowledge and observation, and the degree of their civilization and refinement. The compilers of their laws, no doubt, had taken advantage of their intercourse with the Romans, to study their customs and laws, and to adopt many of them; but even when we have made every allowance, considering the people, their condition, and the age in which they lived, we have reason to wonder, and to retract somewhat of our prejudice respecting Gothic barbarity.” P. 306.

We could cite many other reflections of the same nature, if our limits would admit of it. The Chapter upon Learning, and the biographical sketches of the most distinguished French authors of the period between Clovis and Charlemagne, contain in it, and that immediately following, on Necessary Arts, are perhaps the most interesting parts of the volumes. From the former of these, we extract one of Mr. R.'s remarks on the poetry of Apollinaris Sidonius.

“ Some of the best verses of his panegyric on Majorianus, are those in which his mind glows with the remembrance of the former prosperity of Lyons, his native city; contrasted with its ruinous state, in consequence of its recent siege and capture by Majorianus, now his patron;

patron; to whom with the same breath he offers the most unnatural praise:

“ Et quia lassatis nimium spes unica rebus
Venisti, nostris petimus succurre ruinis:
Lugdunumque tuam, dum præteris, aspice victor.
Oia post nimios poscit te fracta labores:
Cui pacem das, redde animum: lassata juvenci
Cervix deposito melius post fulcat aratro
Telluris glebam solidæ: bove, fruge, colono,
Civibus exhausta est: stantis fortuna latebat,
Dum capitur, væ quanta fuit? Post gaudia, princeps,
Delectat meminisse mali. Populatibus, igni,
Etsi concidimus, veniens tamen omnia tecum
Restituis: Fuimus vestri quia causa triumphî,
Ipsa ruina placet.” P. 379.

This may be looked upon as a curious passage; for it cannot escape the recollection of our readers, that an equal degree of what Mr. R. terms “the most unnatural praise” has, in the very same city, and within these few years, been heaped upon a man, who was an active instrument in the destruction of it.

Having given these general outlines of Mr. R.’s volumes, it remains for us yet to say something of the style: and we observe with pleasure, that he has not endeavoured to cover the scantiness and obscurity of his information with any meretricious or foreign ornament of language. His style is classical and perspicuous, neither too low nor affectedly concise; and, in proportion as the historian’s subject emerges from the darkness of distant ages, and acquires light as it approaches our own days, we shall doubtless have abundant reason for approving it. For the time being, we cannot dismiss the work without giving our unqualified opinion, that the manner in which the History commences gives every probable ground to believe, that the succeeding volumes will acquire that success and reputation for their author which, generally speaking, are, sooner or later, the well-earned reward of all literary merit.

ART. V. *Internal and presumptive Evidences of Christianity, considered separately, and as uniting to form One Argument.* By John Simpson. 635 pp. 8s. Cruttwell, Bath; Egerton, London. 1801.

IN the Introduction to this work, Mr. S. very fairly insists upon the right of Christians to bring forward internal and presumptive proofs in favour of the Gospel; because not only pre-

pretended revelations have thus already been set aside, but because such sort of proofs have been particularly urged against Christianity.

The work is divided and subdivided into Parts and Chapters. The first Part is entirely devoted to Preliminary Considerations on the nature of evidence in general, extracted chiefly from other authors, referred to at the foot of the page. In his selections, Mr. S. certainly evinces great judgment: he has managed to bring together some of the strongest and best arguments of our most able theologians, particularly from Bishop Butler's immortal work, Lardner, Paley, &c. but in some parts the inverted commas are so frequent, that for many pages together we have no original matter at all: this is the case even for sixty pages in succession, as from p. 103 to p. 163. We do not deny that the matter is admirably put together, but the reader must not expect to find much that is new. We will endeavour to do Mr. S. justice, by making our extracts from such parts as seem properly to belong to him; but if we make any mistakes in doing so, we must be forgiven, from the difficulty we have really found in separating original from borrowed matter. At p. 176, we have a short but judicious remark on the inconsistency of those who object to the testimony of our Saviour's miracles, and yet make no scruple to receive as genuine all that is told us of the transcendent excellence of his doctrines and precepts.

“ If the transcendent excellence of the doctrines and precepts of Jesus, and his manner of teaching, so that even his enemies testified that “ never man spake like this man;” if these do not produce a disbelief that he thus *spake*; why should it not be equally credited, that the extraordinary *deeds* are real which his historians solemnly aver they *saw* him *perform*? If the instructions come recommended by their native value, and wonderful superiority to all others, why should we rely upon their testimony, that they were delivered by the uneducated Jesus? “ Why trust them, when they relate what they *heard*, and distrust them when they give an account of what they *saw* ;” while the facts and instructions both exceeded the natural advantages of the person to whom they are attributed? They were equally competent and unexceptionable witnesses in both cases. In both, therefore, their testimony ought equally to be received or rejected.” P. 176.

We could wish that our limits would allow of inserting the Summary of the internal and presumptive Evidences for the Credibility of the Gospel History, Chap. XVI. as it is well drawn up, and gives a concise but comprehensive view of some of the most able arguments that ever have been advanced on this head. In Chap. XVII. Mr. S. examines and replies to the different objections urged against the internal credibility of the New Testament.

As Mr. S. entertains notions very different from our own concerning the personal character of our blessed Lord, we cannot avoid noticing some remarks which we conceive to be entirely unwarranted. Of these indeed some will be found to be Mr. Simpson's only by adoption, as p. 249, where, from a work of "Hopton Haynes, on the Offices of Christ," he alledges, that St. Paul "never uses the term *Mediator* (μεσσίτης) but in one sense only, namely, as Christ was employed by God to declare his will to mankind, which will is the true and only medium or means of our reconciliation to God." Now, among the passages in St. Paul's writings referred to by Mr. Haynes (or by Mr. S. for him) Heb. ix. 15. is one; whether of St. Paul's or not, we shall not contend. They who renounce the doctrine of *atonement* are certainly of Mr. H.'s opinion, that Christ was only a messenger instructed to proclaim the will of God; but, in the passage above referred to, connected, as it ought to be, with the following verses, we find, that the *death of Christ* was an indispensable part of his ministry, see ver. 16, and following; and this, not merely to prove the doctrine of the resurrection, as the Unitarians strongly maintain; but that, by means of his death, we might have *redemption of sins*: and why so? Because, as in the typical sacrifices of the law, particularly referred to, χωρὶς Αἱμάτων χάρις ἔστιν οὐκ ἔστιν, "without shedding of blood is no remission," ver. 22. Surely then here are some "means" of reconciliation, distinct from the mere annunciation of God's will. So much for Mr. Haynes's assertion, on which Mr. S. rests, of St. Paul's never using the word *Mediator* in a higher sense than that of a promulgator of God's will.

At p. 288, in answer to some of the objections urged against the moral precepts of the Gospel, we have some good remarks on humility and self-denial.

"Injunctions to humility and self-denial are frequent in the New Testament. Mr. Hume has ranked these qualities with "the monkish virtues, that are rejected by men of sense, because they serve no manner of purpose; but stupify the understanding, harden the heart, and sour the temper. We justly, therefore," says he, "transfer them to the catalogue of vices."

"But whatever mean ideas either the ancient or some modern philosophers may have associated with the disposition of *humility*, they are foreign to its nature. "The not thinking of ourselves more highly than we ought to think, but thinking soberly and justly," which is the humility of the Gospel, must have truth for its basis. It is founded on right ideas of ourselves, and of our relations to God, and to all his creatures. It is equally opposed to too high and too low a degree of self-valuation. It prompts to a conduct exactly suitable to our talents and our sphere in the universe. While pride at one time leads to arrogance

rogance, and at another to meanness, humility preserves an even tenor of propriety, an uniform character becoming our situation. The sublime truths she contemplates, the various relations she recognises to the wide creation of GOD, and its all-perfect Author, call forth the utmost exertion of the faculties, elevate and enlarge the whole mind, warm and expand the benevolent affections, and, in conjunction with self-knowledge, her constant companion and guide, purify the heart, and soften all asperity, which originates only in contracted views, and inattention to our own frailty and dependence.

“ With regard to *self-denial*, though we have seen that Mr. Hume calls it a vice, in the conclusion of his Enquiry, &c. yet in the sixth section of it he says, “ One considerable cause why men are unsuccessful in the pursuit of happiness, is the want of strength of mind to resist present ease or pleasure, and to pursue more distant profit and enjoyment. A small enjoyment is preferred, and lasting shame and sorrow entailed upon us. The rejection of all distant views to fame, health, or fortune, is the source of all dissoluteness and disorder, repentance and misery.” Thus the same self-denial which Jesus enjoins, in order to attain immortal treasures, and unfading honour, Mr. Hume recommends in order to secure health, glory, and riches, in this world. Which best deserves the sacrifice, no reasonable person can hesitate to determine.

“ The truth is, that no fixed character of any kind, no eminence whatever, can be attained without self-denial. A consistent character is formed by continually pursuing some particular object. To do this steadily and uniformly, many enjoyments that would interrupt the pursuit must be resigned. He who resolves to attain any high degrees of pleasure, fame, wealth, or honour, must undergo attention and labour, and give up many gratifications that would divert him from his pursuit, or obstruct his progress in it. “ Virtue, as it properly signifies strength and magnanimity of mind, consists in power and dominion over our appetites, and self-command. This is what we are formed for. Our senses grow up first. Reason comes to maturity only by gradual cultivation. Reason, therefore, is continually assailed by appetite; and our perfection consists in maintaining reason as the ruler of the mind. Now this habit must be formed and preserved by frequent self-denial, and can never be acquired if the bodily appetites and passions are indulged. Habitual mortification and rigid abstinence, however, are not necessary or proper. Different degrees and kinds of self-denial are requisite, in different characters and constitutions, to form habits of virtue.” P. 289.

Mr. S. being of Dr. Priestley's school, in his ideas of our Saviour's personal character, at pages 360, 361, 362, we have an extract (as we conceive from the reference) from Dr. Priestley's discourses in Philadelphia; in which extract, there appear to us so many contradictions and inconsistencies, that though Dr. P. might be capable of writing it, it seems scarcely credible that a second person should be found to adopt and repeat it. “ In his discourses, our Lord assumes nothing

nothing to himself." To exemplify this, many instances are adduced, which we think would tend to prove just the contrary; namely, his assertion that he was greater than Solomon, than Jonas, or than the Temple; that he was the light of the world; that Heaven and Earth should pass away, but HIS words not; that he was the 'master and lord of his disciples, which (says Dr. P. and Mr. S.) they would not have borne without a persuasion (of what?) of his divine *mission*. Now, we think this is no vindication of the disciples; his *mission* only would no more have made him their lord and master, than John the Baptist's mission would have made *him* such: but, to pass by most of the many instances brought to prove his non-assumption of power in his own person, we will come at once to the one most convincing; and that we may not be unfair or uncandid, we will give it in Dr. P.'s own words. "With what dignified simplicity does he speak of *his own power* of raising the dead." In Subdivision 8, the first instance given us of our Saviour's concise method of instruction might perhaps have served as well. "Believe in GOD, believe also in me." At p. 391, a quotation is introduced from Dr. Jortin, which is not fairly interpreted. "It seems," says Dr. J. "to be beyond the abilities of any created being, to know the thoughts of a man; particularly of a man, who is agitated by no passion, and gives no indications of his mind by any outward sign. This is ascribed to God, as his peculiar perfection." Christ also has this power attributed to *him*. Let any unprejudiced person draw the inference. We scarcely think Mr. S. is such, when he subjoins; "Christ, then, by manifesting that he possessed this knowledge, afforded a convincing proof, that *God was with him*: but God was (according to the Unitarian notions) with the prophets as well as with Christ; and were *they* not created beings?" Excepting these inconsistencies, the account in general of our Saviour's particular modes of teaching, from p. 363 to as far as p. 440, is very well managed, and very interesting; much, however, is only transcribed from preceding writers.

Among the proofs to which Jesus appealed, that of his own resurrection is well handled, from p. 558 to p. 589; but in this part of the work also there is such continual reference to other writers, that we can find nothing very new wherewith to present our readers. If Mr. S. is not to be considered as an original writer upon the particular subject he has chosen to handle; yet, as a compiler, he has shown considerable judgment in the arrangement of his matter and choice of arguments. Scarcely any thing very material in proof of our Lord's divine mission is omitted; and, though we differ essentially

tially from the learned writer upon the subject of our Lord's personal dignity, yet we were pleased to see frequent and continual references to our most orthodox divines. We shall give, in the author's own words, what he conceives to be the fair deduction from his researches.

“ The result, I imagine, of what has been offered is this :

“ We have shewn, that there is no peculiar presumption against either a revelation in general, or Christianity in particular, previous to an examination of the evidences into them; but that there are several strong presumptions in favour of the divine authority of Jesus and his religion. We have also manifested, that the New Testament bears peculiarly forcible and very various internal marks of credibility. We have further evinced, that the accounts of the several arguments to which Christ appeals in his own favour, are attended with numerous and powerful internal and presumptive evidences, that such proofs were really exhibited as establish the divinity of his mission.

“ Let the reader maturely weigh each argument separately, and, also, as concurring with all the rest to form one consistent body of proof. With the widest and most accurate view that his mind can take of so large and varied a field of evidence, let him calmly and impartially consider, whether it be probable, or even possible, that such numerous, various, and distinguishing characters of truth, coming from such different quarters, many of them having no previous connection with each other, should all so exactly tally and coincide in favour of what is not true. If, upon such a survey, he thinks it is *not probable* that this should be the case, then he must think it is *not probable* that Jesus was either an *enthusiast* or an *impostor*; and, therefore, he must think it *probable*, that he was what he *pretended to be*. If he thinks there *could not* be such a concurrence to justify a falsity, then he must directly *conclude* that Jesus had a *divine commission*, and that his religion was from God.

“ Whatever inference he draws that does not include the divine origin of Christianity, must involve, among other numberless absurdities, those of rejecting the acknowledged basis of all historic faith, and mutual confidence in life; and of supposing, that the Apostles, and vast multitudes of the first Christians, in different nations, acted contrary to every known principle of human conduct. Now, even in mathematics, when any proposition is proved to involve only one absurdity, its own falsity, and the truth of the contrary proposition, are both established.

“ Upon this principle Lord Bolingbroke argues. “ The system of religion,” says he, “ which Christ published, and his Evangelists recorded, is a complete system to all the purposes of true religion, natural and revealed. It contains all the duties of the former, it enforces them by asserting the Divine mission of the publisher, who *proved* his assertions at the same time by his *miracles*; and it enforces the whole law of faith, by promising rewards, and threatening punishments, which he declares he will distribute when he comes to judge the world. Besides which, if we do not acknowledge the system of belief and practice which Jesus, the finisher as well as author

of our faith, left behind him, to be in the extent in which he revealed and left it, complete and perfect, we must be reduced to the *grossist absurdity.*"

"In a previous part of the same Essay, his Lordship expresses the following sentiments: "When a revelation has passed successfully through these trials; when it has all the authenticity of human testimony; when it appears consistent in all its parts; and when it contains nothing inconsistent with any real knowledge which we have of the Supreme, Al -perfect Being, and of natural religion, such a revelation is to be received with the most profound reverence, the most entire submission, and the most unfeigned thanksgiving. To believe before all these trials, or to doubt after them, is alike unreasonable."

"The quotations which we have made from his works shew, that he allows Christianity will bear these several tests. From his Lordship's own principles and concessions, therefore, it follows, that the Christian religion must be acknowledged to be of Divine origin. Accordingly, he expressly says, "Genuine Christianity was taught by God." One cannot suppose that Lord Bolingbroke would have written such sentiments without having full evidence of their truth." P. 632.

We regret that we should be obliged to make any reserve in our recommendation of a work, the chief part of which is so well calculated to instruct and to convince a multitude of readers.

ART. VI. *The Necessity of the Abolition of Pluralities and Non-residence, with the Employment of Substitutes by the beneficed Clergy, demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates.*
8vo. 394 pp. 7s. 6d. Mawman. 1802.

WE shall begin our review of this singular work, which bears greater marks of industry than of judgment, of party spirit than of Christian benevolence, by giving a view of its scope and design, in the words of the author. He doubts "how far the clergy of the Church of England are established so as to answer the important ends of the Christian ministry;" he considers the present "as an alarming period, when this church, the fairest and best daughter of the Reformation, is so much despised, and the Gospel itself so generally neglected;" and these lamentable facts [in his judgment] "demonstrate, that there are faults and defects somewhere, either in the ecclesiastical polity itself, or in the clergy who do not fulfil the laws, nor act up to the designs of their establishment, or perhaps in both." P. 9. With a view, therefore, of rendering an important

portant service to his country, by pointing out, after a full and free enquiry, one of these defects to the legislature; and, recommending its proper and adequate remedy,

“ he presumes to examine into that part of our ecclesiastical establishment which relates to curates, who officiate for the beneficed and non-resident clergy; for it has long appeared to him a great defect, disgraceful to the church, and injurious to the cause of religion and virtue.”

“ That those who enjoy the chief emoluments of the priesthood, and who consequently ought to be eminent examples of zeal and diligence in the discharge of its duties, should have others to officiate, that they may indulge themselves in the ease and pleasure of secular life; and, by allowing their substitutes a scanty pittance, that they should become guilty of oppression, and introduce an artificial poverty into those churches, where an abundant maintenance has been provided, seems to many highly disgraceful to the clerical character; and that the government should sanction this conduct, and even limit the salary of the labouring curate, so that it is unequal to the wages of a nobleman’s servant, or of a journeyman mechanic, consigns him to ignorance, poverty, and contempt, and renders him unable to discharge the duties of his office with effect, seems so repugnant to the principles of common equity, as well as of religion and sound policy, as to excite the sneer of unbelievers, and give offence to many serious Christians. Its lawfulness and expediency may well be questioned, and therefore the author proposes to enquire,

“ First, whether the use and establishment of curates or substitutes among the clergy be agreeable to the laws of the Gospel, relative to its ministers and to the primitive constitution of the ministry in England.

“ Secondly, what were the causes which first led the clergy to the employment of substitutes, and what were the principles on which they were established.

“ And, thirdly, what influence this establishment has on the national religion and morals.” P. 10.

Leaving it to the judgment of our readers to determine, whether the preceding statement be drawn by the pen of candour, or of malignity, whether it be a fair representation of the character and conduct of the English clergy, or a gross and libellous charge unsupported by evidence, we shall accompany our author in his enquiry. To his description of the duties of the ministry as prescribed in Holy Scripture we do not object; and if it were true, as he boldly affirms, that the beneficed clergy hire others to officiate for them, *that they may indulge themselves in the ease and pleasures of secular life*, we should readily grant him, that such use of curates would be far from agreeable to the laws of the Gospel. But he has industriously confounded two several obligations, distinct in their origin, and differing in their nature: the first of these, arising from the precepts of Scripture

Scripture which he has enumerated, is of divine authority and of universal force, extending to all ages, and over all persons, who have dedicated themselves to the ministry, as well in seasons of persecution, as in more tranquil times, wherein the church has obtained not only protection, but also endowment from the civil power, for the maintenance of its members. From this endowment has arisen the second obligation, limiting and confining a clergyman in the exercise of his ministry to the place from which this temporal endowment arises: a regulation founded in wisdom and equity, but still as it is of human institution, so may the same power, which first enacted the law, modify, suspend, or altogether dispense with it. If the author had kept this just distinction in view, he would not have involved in the same sentence, those who live an indolent secular life, totally unmindful of the duties of their ministry, and those who exemplarily fulfil those duties, though at the same time liable to the charge of irregularity, from their doing it in other places than those from whence their temporal emoluments arise. Though in his first statement the charge is general, yet this writer afterwards allows that many of the beneficed clergy, who, as he expresses it,

“ forfake their own flocks and leave them in trust to hireling curates, must not, however, be accused of idleness, nor censured for a total neglect of the duties of their profession: for though they do desert their own parishes, they very charitably take upon them the care of others.”

We here expected he would have entered into a full detail of the several reasons, which lead many to a conduct, either deserving censure, or entitled to excuse, according to the cause from which it springs. The valetudinarian may justly alledge, that he has found, by experience, the situation of his benefice totally incompatible with his health: another may plead a slender income and numerous family, to whom he is incapable of giving a suitable education, but by removing to some place where masters may be procured at the cheapest rate. A numerous and very useful body of men, who essentially promote the cause of religion, by instilling into the minds of youth the principles of sound learning, justly look to the attainment of some parochial benefice for their retreat in the decline of life, and as the reward of their past labours. All these descriptions of men have some claim to be dispensed with from the obligation of residence, and usually engage in the care of other churches. But they are all equally overlooked by this writer, who indiscriminately assigns one general motive.

“ These men,” he saith, “ receive better wages for attending the flock of another, than they give to the curate who keeps watch over their own.”

Of the Saxon Church, the author gives the following brilliant picture, apparently with a view of casting a darker shade on the present times.

“ Before this period [the Norman Conquest] the inhabitants of every parish had their priest constantly residing among them, and personally performing all the ministerial offices as reason and religion required; and though there was a considerable difference in the value of their benefices from the inequality of their endowments, and the different extent of territory belonging to them, yet none of the clergy had reason to complain,

“ ——— suis non respondere favorem
Speratum meritis,”

for they all had a sufficient maintenance, and many of them enjoyed a most liberal compensation for their services. It could not be said of them,

“ ——— lic onus horret,
Hic subit ac perferet.”

They did not lord it over each other. One part of them did not live in pre-eminence, idleness, and luxury, whilst the other on their account was consigned to service, labour, and penury. But every priest had his own church, where he constantly resided, personally performing all the duties of his sacred function: the tithes were paid him as due for his religious services, by the laws of God as well as of the state; and he enjoyed in comfort and security the manse and glebe, which were originally intended for his maintenance and support, had been given *in puram et perpetuam elemosynam*, and been annexed to his church for ever, free from any reserve of rent, or claim of temporal services.”
P. 57.

Of the internal state of the Saxon Church we know but little, and the ecclesiastical polity seems to have greatly depended on the will of the prelates in their several dioceses*. Now, as the bishops in those days frequently held two sees, we may be permitted to doubt whether the inferior pluralist, who had got possession of two churches, was over rigidly dealt with. The times were little favourable to the exercises of an exact and steady government; the repeated inroads of the Danes, and their subsequent conquest of the kingdom, must have given rise to much disorder and confusion, and to a general relaxation of discipline and manners. Neither was the endowment of the parochial clergy so liberal and certain as

* See note to Egbricht's Excerpta in Wilkins, vol. i. p. 101.

This writer hath represented; but the lay lord often retained or diverted to other uses two thirds, and sometimes the whole of the prædial tithes, and such alienations, if we may believe Lord Coke, were not prohibited till the Lateran Council in 1180. Both the opulence and the regularity of the Saxon clergy, so pompously set forth in the preceding extract, are the creatures of imagination; and, as the author of the *Historical View* has remarked, “we shall scarcely find a period, however remote, when any thing like comparative perfection existed in this kingdom.”

The causes, which first induced the clergy to the employment of substitutes, form the second object of this writer's enquiry. The two first causes which he assigns, namely, the appointment of foreigners to English benefices, and the institution of clerks in inferior orders, have long ceased, we therefore pass them over in silence. The appropriation of churches, which is his third cause, though its progress was stopt at the Reformation, had a very pernicious effect on the parochial clergy; and the poverty it introduced among them, still continues, and is perhaps irremediable. The last, and as the author contends, what now remain the only causes of a poor and stipendiary clergy, are pluralities and non-residence. He warmly urges the total abolition of the order of curates; and inveighs, in the sharpest terms, against pluralities. The excess of the latter was restrained by statute 21 Hen. VIII. c. 13, with the provisoes of which he is very angry, as permitting clergymen of various descriptions “to make use of its authority to commit iniquity, and to rob churches with impunity;” and in the same style, that part of the statute which relates to non-residence, is said to be drawn up “in a corrupt and deceitful manner.” This language is neither moderate nor decent; the laws of every country, while they continue in force, should be treated with respect; nor can we consider that man as a good subject, or a good christian, who endeavours by his writings to excite a general spirit of discontent against any part of our establishment. Laws may be incompetent to the end for which they were designed, or through lapse of time may cease to be useful; in either case, he, who with candour and moderation points out their defects, deserves well of the public. But indiscriminate censure, and theoretical plans of reform, the execution of which is opposed by insurmountable obstacles, can tend only to foment and cherish a spirit of murmuring and discontent. When a Bill was brought into Parliament, in 43 Eliz. against pluralities, it was justly represented, that if it should take place, “it would unfurnish six thousand

S

and

land parishes of preaching, prayer, and administration of the sacraments, because it would have every parish to have a minister, which was impossible." It through the effects of Queen Ann's bounty, and from other causes, the annual value of benefices has been increased, the necessary expences of life have been also increased in a still higher proportion; and whatever restrictions might safely be laid on pluralities, the total abolition of them would increase the evils it was intended to remedy. On the subject of residence there can be but one sentiment; every one must wish to see it enforced, except in cases, and they are few in number, in which humanity and sound policy require it to be dispensed with. To this end a revival of the statute is become necessary, and we hope to see the execution of such regulations as the wisdom of the legislature may enact, constitutionally placed in our ecclesiastical superiors, and not left to the desultory efforts of malignant and interested informers.

The picture this author has drawn in the third part of his enquiry, of the hardships and incapacities under which curates labour, is equally exaggerated with that which he has given of the delinquency he supposes to be so general among the beneficed clergy. The reader will judge from the following abstract, what credit is due to his assertions. According to him, the stipends of curates are insufficient, they have no permanent security in them; they are cut off from the hope of preferment, they are deprived of the means of attaining the knowledge their profession requires; they have not that respect which should belong to the sacerdotal character, and are exposed to contempt; among their body is often to be found an assemblage of despicable qualities, low birth, ignorance, and poverty; they cannot exercise charity and hospitality, nor effectually administer admonition and reproof; they are exposed to low company, and betrayed into improper conduct.

Whosoever reads this description, without any previous knowledge of the English clergy, will suppose them to be divided into two bodies, as distinct from each other as the Spartans and the Helotes. But the representation of them here given, is as untrue as it is invidious. Beneficed men and curates are in many points blended together; they have in general received the same advantages of education, and meet with equal respect in the common intercourse of life; the stipends of curates have been augmented, as far as the endowment of most livings will admit; their dependency on their immediate employers has been nearly taken away by the increased powers judiciously lodged with their diocefans, and they are no longer in danger of being displaced but for misconduct, or on a change

of the incumbent; on their entrance into the church they have equal chances of preferment, and the diligent and exemplary conduct of many has been their sole recommendation to patronage and promotion; nor is there perhaps one beneficed or dignified clergyman out of twenty, who has not in his time been a curate.

As this writer greatly misrepresents the state of curates, so has he overrated their number, which he computes at five thousand. But when it is considered, that the number of churches does not exceed ten thousand, that very many are served by resident incumbents, others by beneficed clergymen, and that in several parts of the kingdom, the same person officiates in two churches (we regret it should be any where permitted to exceed that number) great deductions must be made from his calculation.

We shall now take leave of this *accuser of his brethren*, for we are led by the whole tenor of his work to ascribe it to one of those, who, while they arrogate to themselves the exclusive title of Gospel Ministers, are constantly endeavouring to vilify and degrade, in the public opinion, the rest of the clergy. His unjust and scandalous misrepresentation of the whole body of curates, has been forcibly and properly repelled, in a pamphlet we noticed some months ago, by Mr. Hook*; and it might easily be demonstrated, by only taking space for the purpose, that his description of the beneficed clergy is little less culpably fallacious. This, therefore, is undoubtedly an accuser, to whom the legislature will not listen in their new regulations for the clergy; nor can we give him credit for the zeal to amend which he professes, but only for a zeal to support his own notions at all hazards, and by any assertions.

ART. VII. *The Divina Commedia of Dante Alighieri, consisting of the Inferno, Purgatorio, and Paradiso. Translated into English Verse, with preliminary Essays, Notes, and Illustrations. By the Rev. Henry Boyd, A. M. Chaplain to the Right Honourable the Lord Viscount Charleville. In Three Volumes. 8vo. 11.7s. Cadell and Davies. 1802.*

SO long ago as the year 1785, Mr. Hayley, in the notes to his Essay on Epic Poetry, gave a specimen of a translation of Dante, extending to the three first Cantos of the In-

* Entitled *Anguis in herba*; in which this anonymous publication is the chief object of attack. See Brit. Crit. vol. xx. p. 207.

ferno. He had been solicited, he said, to execute an entire translation, but he considered the extreme inequality of the original poet as rendering such an undertaking very laborious; and he doubted also "how far such a version would interest our country." The specimen then offered might serve, he thought, to discover the sentiments of the public on that subject. In 1785, the present translator made a larger experiment, by publishing a complete translation of the *Inferno*, in two volumes. This effort was well received, and has been frequently commended. The public has therefore expected that Mr. Boyd would finish his task, however arduous, and put the English reader in possession of the whole *Commedia* of Dante, rendered in an equal style of elegance with the first part. This expectation is now fulfilled; the *Purgatorio*, and *Paradiso*, are added to the *Inferno*, and similarly illustrated by Dissertations and Notes.

Seventeen years having elapsed between the first appearance of the *Inferno* in English, and the present republication of it, we may naturally be asked, whether much alteration has been made in the text, or much addition to the notes? This question, we conceive, must be answered in the negative. Wherever we have turned to make the collation, we have found the changes in the version but few and slight. We do not say that many were wanting, unless attempts had been made to bring the version nearer to the original: for the English style and versification were, from the first, sufficiently good. Additional notes in some places appear, to give further illustration to the text (as in *Canto V. St. 18*, and the chief part of the note on *Canto XIII. 26*) but neither do these instances appear to be very numerous.

With respect to the plan of the translation, it is very strikingly different from that of Mr. Hayley. In his specimen the triple rhyme of the Italian poet was imitated, and the number of translated lines made to correspond exactly with those of the original. This caused the version to be extremely literal, too much so perhaps to preserve the spirit of the poetry. Mr. Boyd's translation, on the contrary, is uncommonly paraphrassical; so much so, that frequently it is not easy to trace even the seeds of the English stanzas in those of the Italian poet. We cannot hesitate to say, that the right style of translation would have been something between the two; yet so much merit appears in the work of Mr. Boyd, that we may receive it as it is, with great satisfaction, reflecting particularly on the extreme difficulty of the undertaking. To illustrate what we have said, on the different styles of the two translations, we shall here subjoin the beginning of the third *Canto*, the thrice famous,

“ Per me si va nella città dolente,”

as it stands in the two versions. The exactness of Mr. Hayley's interpretation, seems to make it unnecessary to introduce the original also.

“ Thro' me you pass to Mourning's dark domain ;
 'Thro' me to scenes where Grief must ever pine ;
 Thro' me to Misery's devoted train.
 Justice and power in my great Founder join,
 And love and wisdom all his Fabrics rear !
 Wisdom above controul, and love divine !
 Before me, Nature saw no works appear,
 Save works eternal ; such was I ordain'd.
 Quit every hope, all ye who enter here !”—
 These characters, where misty darkness reign'd,
 High o'er a lofty gate I saw engrav'd.
 Ah, Sire ! (said I) hard things are here contain'd.
 He, sapient Guide ! my farther question sav'd,
 With spirit answering, “ Here all doubt resign,
 All weak distrust, and every thought deprav'd ;
 At length we've reach'd that gloomy drear confine,
 Where, as I said, thou'lt see the mournful race
 For ever robb'd of Reason's light benign.”
 Then, stretching forth his hand with gentle grace,
 From whence new comfort through my bosom flows,
 He led me in to that mysterious place.
 There sighs, and wailings, and severest woes,
 Deeply resounded through the starless air :
 And as I first advanc'd, my fears arose.
 Each different cry, the murmuring notes of care,
 Accents of misery, and words of ire,
 With all the sounds of discord and despair,
 To form such tumult in this scene conspire,
 As flies for ever round the gloomy waste
 Like sand when quicken'd by the whirlwinds fire,
 I then (my mind with error still disgrac'd)
 Exclaim'd—O, Sire ! what may this trouble mean ?
 What forms are these by sorrows so debas'd ?—
 He soon reply'd—Behold these bound between,
 All who without, or infamy, or fame,
 Clos'd the blank business of their mortal scene !
 They join those angels of ignoble name
 Who not rebell'd, yet were not faithful found ;
 Without attachment ! self alone their aim !
 Heaven shuts them out from its unfullied bound !
 And Hell refuses to admit this train,
 Lest e'en the damn'd o'er these their triumphs found.
 O, Sire ! (said I) whence then this grievous pain,
 That on our ears their lamentations grate ?—
 This (he reply'd) I will in brief explain :

These

These have no hope that death may mend their fate;
 And their blind days form so confus'd a mass,
 They pine with envy of each other's state;
 From earth their name has perish'd like the grass;
 E'en Mercy views them with a scornful eye.
 We'll speak of them no more: Behold! and pass!—
 I look'd, and saw a banner rais'd on high,
 That whirl'd, unconscious of a moment's stand,
 With rapid circles in the troubled sky:
 Behind it, driven by Fate's supreme command,
 Came such a host! I ne'er could have believ'd
 Death had collected so complete a band.
 When now I had the forms of all perceiv'd,
 I saw the shade of that ignoble priest,
 Of sovereign power by indolence bereav'd*.
 Instant I knew, from every doubt releas'd,
 These were the base, the miscreated crew,
 To whom the hate of God had never ceas'd.
 Vile forms! ne'er honor'd with existence true!
 Naked they march'd, and sorely were they stung
 By wasps and hornets, that around them flew;
 These the black blood from their gall'd faces wrung,
 Blood mixt with tears, that trickling to their feet,
 Fed the saltidious worms which round them clung."

" Thro' me, *the newly-damn'd*† for ever fleet,
 In ceaseless shoals, to Pain's eternal seat;
 Thro' me they march, and join the tortur'd crew.
 The mighty gulph offended Justice made;
 Unbounded pow'r the strong foundation laid,
 And Love, by Wisdom led, the limits drew.

2.

" Long ere the infant world arose to light
 I found a being in the Womb of night.
 Eldest of all—but things that ever last!—
 And I for ever last!—Ye heirs of Hell,
 Here bid at once your ling'ring hope farewell,
 And mourn the moment of repentance past."

3.

This salutation sad mine eyes amaz'd
 As on the high PLUTONIAN arch I gaz'd,
 In dark and dreadful characters pourtray'd,
 " How dire the menace of the Stygian scroll,"
 With deep concern I cry'd; the Mantuan soul
 With friendly words my sinking spirits stay'd.

* Celestine V. who abdicated the papacy. *Rev.*

† This is a disgusting expression, of which there is no kind of trace in the original. *Rev.*

4.

Let no unmanly thought the place profane,
 The fated hour commands you to refrain
 The sickly fancies bred by wayward fear!
 This is the scene I promis'd to unfold,
 The regions of Eternal Wrath behold!
 Nor tremble to survey her terrors near!

5.

“ Here those in search of bliss who madly stray'd
 From reason's path, by passion's lure betray'd,
 Lament the sad result!” then down the steep
 With new-born hope his mate the Mantuan led,
 Where wide before my wond'ring eyes were spread
 The horrid secrets of the boundless deep.

6.

Thence, oh! what wailings from the abject throng,
 Around the starless sky incessant rung;
 The short, shrill shriek, and long resounding groan,
 The thick sob, panting through the cheerless air,
 The lamentable strain of sad despair,
 And blasphemy, with fierce relentless tone.

7.

Vollying around, the full infernal choir,
 Barbarian tongues, and plaints and words of ire,
 (With oft' between the harsh inflicted blow)
 In loud discordance from the tribes forlorn
 Tumultuous rose, as in a whirlwind borne,
 With execrations mix'd, and murmurs low.

8.

Struck with dismay, “ What sounds are these,” I cry'd,
 “ And who are those that fill the gloomy void?
 Their crimes, their tortures tell.” When thus the Bard:
 “ Behold the ignoble sons of sloth and shame,
 Who scorn'd alike the voice of praise, and blame,
 Nor dreaded punishment, nor sought reward.

9.

“ Mingled they march with that degen'rate brood,
 Who when the Rebel of the sky withstood
 His sov'reign Lord aloof their squadrons held:
 Viewing with selfish eye the fierce debate,
 Till from the confines of the heav'nly state,
 Trembling they saw the rebel host expell'd.

10.

“ Nor bore the victor lord the alien race,
 But straight, the foul pollution to efface,
 Hurl'd them indignant from the bounds of light:
 This frontier then the dastard crew receiv'd,
 Nor deeply damn'd altho' of bliss bereav'd,
 And doom'd to wander on the verge of night;

. 11. “ They

11.

“ They suffer here, lest you' more guilty train
Of crimes unequal, doom'd to equal pain,
Blaspheming Heav'n, should make their impious boast.”
Quick I rejoind: “ If giv'n by fate to know,
Whence then those wailings of eternal woe,
Wasted in anguish from the abject host?”

12.

Thus answer'd host, and grave, the Mantuan swain,
“ Justice and mercy both alike disdain,
And envy galls the despicable crew:
Ev'n in a deeper lot, and gloomier Hell,
The caitiff train would be content to dwell,
So might their mem'ries last for ever new.

13.

“ Grudging the fame that in the upper world
Attends the race to deep damnation hurl'd,
They execrate their dark oblivious doom:
We'll speak of them no more! for, look, below!—
See where the sons of reprobation go,
Emerging from the depths of yonder gloom!”

14.

I look'd, and saw a waving banner spread,
And following fast the Legions of the dead
A deep, exhaustless train succeeding still;
The tenants of the tomb since death began
His daily inroad on the race of man,
Unequal seem'd the lengthen'd line to fill.

15.

The foremost racer of the gloomy host
That renegade I saw, who fled his post,
And flung the crossier and the keys away:
Nearer I gaz'd, and knew the abject train,
Who, Heav'n's aversion, and their foe's disdain,
But half inform'd their tenements of clay.

16.

Naked they march'd, and still a warping cloud
Of flies, and hornets, seem'd the host to shroud,
In swarms on ev'ry bleeding visage hung:
A vizzor foul! while tears commix'd with blood
Still bath'd their restless feet, a welcome food
To the fastidious worms that round them clung.”

It will easily be observed, that many things in the latter of these passages, are entirely supplied by the English author; for example, the discriminations in these lines:

“ The short, shrill shriek, and long-resounding groan,
The thick sob, panting thro' the cheerless air,” &c.

How far such insertions are allowable, will be variously judged by different readers. In our opinion, they are carried too far.

We proceed now to the continuation of this work, the more proper subject of this article. The *Purgatorio* and the *Paradiso* are illustrated as the *Inferno* was, by notes and dissertations. In that prefixed to the former of these two, Mr. B. endeavours to prove, that Dante means no more, by his purgatorial sufferings, "than an allegorical representation of the discipline which we undergo here." However ingeniously this idea may be supported, it seems to us without foundation; the poet surely meant to give a fancied representation of Purgatory, as well as of Hell and Paradise, by combining such ideas as seemed most suitable to probability and justice. In doing this, he has made his discipline analogous to what is experienced here, but no more. An instance of imperfect translation meets us in the very first stanza of the second part. Dante says, plainly and distinctly,

"E canterò di quel secondo regno,
Ove l'umano spirito si purgo."

"And I will sing that second region, where the soul of man obtains its purification." This is so indistinctly rendered by the English translator, that it by no means announces the plan of the author.

"It now is given in other climes to breathe,
Where the pure spirit soars from sin refin'd."

This announces Heaven or Paradise, rather than Purgatory; the soul is already pure and refined from sin, instead of coming there to be purified. This is an oversight. Yet, afterwards, the translator seems more closely to follow his original than in the *Inferno*. Mr. B. is sometimes obscure in his mode of paraphrasing the original;

"The ready cincture there my limbs embrac'd;
Yet, when the desolating hand had pass'd,
Embattled soon they rose, and clad the shore."

It will hardly be guessed by the English reader that this passage means, that the poet was now encircled by a girdle of rushes, which as fast as they were gathered grew up again on the shore. Dante is reckoned obscure, but it cannot be allowed to a modern translator to be still more obscure. Yet this passage is plain enough in the original:

"Quivi mi cinse, sì com' altrui piacque:
O meraviglia! che quel egli scelse
L'umile pianta, cotal si rinacque
Subitamente là, onde la svelse."

"O mar-

"O marvel!" says Dante, "the plants that he gathered grew up again instantly just as they were before:" which, as the translator's note intimates, was probably "intended to illustrate the productive nature of Christian virtues;" but no such intention can be traced in his English lines.

Though Mr. Boyd appears to have bestowed some pains, at the end of the third volume, to correct the numerous errata, which, owing to his distance from the press, unfortunately disfigure this edition, he has not always succeeded. A remarkable instance of this appears in the note on Casella, in the second Canto of the *Purgatorio*. Stan 17, "Casella," the note says, "was an eminent musician of Florence, as much beloved by our poet as the famous HENRY DAWET was by MILLEN." Henry Dawet, he has corrected, very rightly, into Henry Lawes; but MILLEN for MILTON he has entirely overlooked, and left it uncorrected. As this is a passage singularly pleasing, we will here give an example of the translation compared with the original.

" I' vidi una di lor * trarresi avante
 Per abbracciarmi, con sì grande affetto
 Che mosse me a far lo simigliante.
 O ombre vane! fuor che nell' aspetto.
 Tre volte dietro a lei le mani avvinsi,
 E tante mi tornai con esse al petto.
 Di meraviglia, credo, mi dipinsi:
 Perché l'ombra forrìse, e si ritrasse
 Ed io, seguendo lei, oltre mi pinsi.
 Soavamente disse, ch' i' potasse;
 Allor conobbi chi era, e pregai,
 Che, per parlarmi, un poco s' arrestasse.
 Risposemi: Così, com' i' t' amai
 Nel mortal corpo, così t' amo sciolta:
 Però m' arresto: ma tu perché vai?
 Casella mio, per tornare altra volta
 La dove i' son, fo io questo viaggio,
 Dis' io, ma a te come tanta ora è tolta?
 Ed egli a me: Nessun m' è fatto oltraggio,
 Se quei, che leva, e quando e cui li piace
 Più volte m' ha negato esto passaggio;
 Che di giusto voler lo suo si face:
 Veramente da tre mesi egli ha tolto
 Chi ha voluto entrar con tutta pace.
 Ond' io che era alla marina volto,
 Dove la' acqua di Tevere s' infala,
 Benignamente fu da lui raccolto

* Le anime,

A quella foce, ov'egli ha dritta l'ala :
 Perrochè sempre quivi si ricoglie
 Qual, verso d' Acheronte, non si cala.
 Ed io ; Se nuova legge non ti toglie
 Memoria, o ufo all' amoroso canto,
 Che mi solea quietar tutte mie voglie,
 Di ciò ti piaccia consolare alquanto
 L' anima mia, che con la sua persona
 Venendo qui, è affannata tanto.
*Amor, che nella mente mia ragiona**,
 Commenciò egli, allòr si dolcemente.
 Che la dolcezza ancor dentro mi suona.
 Lo mio maestro, ed io, e quella gente
 Ch' eran con lui, parevan sì contenti,
 Com' a nessun toccasse altro la mente.'

TRANSLATION.

14.

" But one I soon espied, with eager haste
 Flinging his shadowy arms around my waist ;
 I try'd to clasp him thrice, but strove in vain,
 Features of air ! how did you mock my fight !
 My empty hands I view'd with pale affright,
 As thro' his sides they pass'd, tho' seen so plain.

15.

The Phantom smil'd to see my pale surprise
 Gliding away, while with insatiate eyes
 I follow'd, still resolv'd to clasp a shade,
 Till gently he advis'd me to forbear :
 That voice I knew, once music to my ear
And for a moment's conversation pray'd†.

16.

Ah friend ! he cry'd, that love by Arno bred,
 Still haunts this breast, and burns among the dead ;
Nor time, nor fate, can damp that vestal flame,
That soul-connecting tie commands my stay‡.
 But who conducts you up this lonely way,
 Where no embodied soul before you came ?

17.

Ah, my CASELLA ! tho' this mystic bourne
 I reach again, I must to earth return :
 But tell me, why you pass'd the Gulph so late ?
 Where have you linger'd, since you breath'd you last ?
 O blame not him, the Shade return'd in haste,
 Whose mandate caus'd me long behind to wait.

* A Song of Dante's. Rev.

† A very flat line. Rev.

‡ Two lines completely added. Even the preceding being very paraphractical. Rev.

18.

Full three revolving moons their crescents clos'd,
 Since that great barrier which our flight oppos'd,
 Across the midland Gulph was swept away :
 Now frighted ghosts in many a festive shoal
 Are borne in triumph to the nether Pole
 Till the great JUBILEE's concluding day*.

19.

In that blest time, from earthly cares releas'd
 I stray'd, where *Tyber sleeps on Neptune's breast* † ;
 The heav'nly pilot saw, and call'd aboard :
 There still he moors, and waits with ling'ring sail,
 For all but those who to the darksome vale
 Of Acheron are doom'd, a race abhorr'd.

20.

“ If the dread laws of this mysterious reign
 Permit you still to swell the lofty strain ;
 Let that soft modulated voice once more
 Relieve my soul, beneath its mortal weight
 Half sunk, and struggling in the toils of Fate
 Ere yet allow'd to reach the happy shore.”

21.

Thus pray'd I, ‡ and with descant soft and clear,
 (Even yet it seems to vibrate on my ear)
 Of heav'nly love he sung, in such a strain,
 That in rapt bands the squadrons of the dead
 Attentive throng'd around the tuneful shade,
And quite forgot their peril and their pains §.

22.

Even Maro's mighty mind confess'd the spell,
 Far less could I the soft infection quell.”

From the comparison of this passage with the original, and of the former specimen with the translation of Mr. Hayley, it cannot be denied, in our opinion, that the present version is more loose and distant from the original, than either the genius of our language requires, or the laws of translation allow. Still we are very far from denying the labour, or depreciating

* This is paraphractical, but it could not otherwise be made intelligible. The Italian commentator says, that this marks the year 1300, as the time of action. *Rev.*

† A thought of the translator only. *Rev.*

‡ By this is meant to be implied, that the poet speaks the foregoing stanza ; but it is not enough marked. *Rev.*

§ They were in no pain, and do not appear to have known of any peril. The Song also seems here to be invented by the shade, not a Song of Dante's, as in the original. *Rev.*

the merit, of the work. It is not likely that a better translation of Dante will be produced in our language: the style of Mr. Boyd is much more poetical than that of his predecessor; and his version will be read with pleasure, both for its own sake, and for the useful notes subjoined: but the student in Italian must be warned from expecting to depend upon it as a guide; and he who reads it to obtain ideas respecting the father of Italian poetry, must always keep in mind, that Dante is much more short and simple in his expressions than his translator; and though his invention may be traced, there is no resemblance whatever of his style.

It would answer little purpose to pursue this comparison further, or to examine, with a fatiguing degree of minuteness, the merits and defects of the work. Its merits in general are such as will satisfy the English reader; its faults can only be discovered by those who can examine the original, and by them will frequently be pardoned.

The translator has supplied the Paradise, as he had the former parts, with a preliminary Essay. It is, however, confined to a particular question, respecting the divine illumination of the soul, according to the notions of St. Augustine, and supposed to be adopted by Dante. The Essay on the Purgatorio is promised to be given at some future time, in a more extended form. The work concludes with an Ode or Address to the Shade of Dante, in which the author appears, with some animation at least, as an original poet, though the management of the Lyric measures is not so perfect as might be wished. The zeal of Mr. Boyd for the cultivation of Italian literature is highly laudable. Mr. Walker, another pupil of the same school, in the Preface to his elegant Memoir on Italian Tragedy, mentions a translation of the *Abate Monti's* Tragedies completed by this author; and, in the body of his book, inserts translations from the chorusses of *Acripanda* and *Alcina*, by the same hand. That he had long ago finished a translation of Ariosto in stanzas, we were told when he first published the *Inferno*; but perhaps Ariosto will not bear a second translation, after the very respectable efforts of the great discoverer of these sources, Mr. Hoole. All these authors, however, must see, and see with pleasure, that by their various efforts, and from other conspiring causes, the taste for Italian literature is increasing in this country, and is likely to receive yet more improvement.

ART. VIII. *Analytical Essays towards promoting the chemical Knowledge of Mineral Substances.* By Martin Henry Klaproth, Professor of Chemistry, &c. &c. Translated from the German. 8vo. 591 pp. 10s. 6d. Cadell and Davies. 1801.

MR. Klaproth's chemico-analytical Essays, several of which have, at divers times, appeared in journals, transactions, and other temporary publications, were lately collected in two volumes, and published in the German language. The present English translation comprises both in one volume, which volume is divided into two Parts, containing in all seventy-two Essays, or the analytical examinations of seventy-two different minerals; but some of those Essays are divided into Sections, containing the analytical examinations of various species of the same mineral; for instance, the different species of silver ore, various species of leucite, &c. The articles under general heads, which form the subjects of those analytical examinations, are as follows: 1. Stones and Earths. 2. Black-grey Flint. 3. Adamantine Spar. 4. Oriental Sapphire. 5. Cat's-eye. 6. Chrysoberyl. 7. Chrysolite. 8. Olivin. 9. Silver Ores. 10. Oriental Lapis Lazuli. 11. Smalt-blue Fossil, from Vorau, in Austria. 12. Jargon of Ceylon. 13. Hyacinth. 14. Supposed Hungarian Red Shörl. 15. A new Fossil, from Passau. 16. Supposed Molybdenous Silver. 17. Native Aemine, from Schemnitz. 18. Strontianite compared with Witherite. 19. Lepidolite. 20. Cimolite. 21. Magnesian Spar. 22. Supposed Muriacite. 23. Native Alum, from Miseno. 24. Native Nitre, from Molfetta. 25. Mineral Springs at Carlsbad, in Bohemia. 26. Saline Springs, at Königsbörn. Part II.—27. Spinell. 28. Emerald, from Peru. 29. Bohemian Garnet. 30. Oriental Garnet. 31. Vesuvian. 32. Leucite. 33. Pumice-stone, from Lipari. 34. Terra Australis. 35. Granular Sulphat of Barytes, from Peggau. 36. Testaceous Sulphat of Barytes, from Freiberg. 37. Staurolite. 38. Witherite and Strontianite. 39. Sulphat of Strontian, from Pennsylvania. 40. Water from the boiling spring, at Rycum, in Iceland. 41. Siliceous Tufa, from the Geyser, in Iceland. 42. Elastic Quarz, from Brazil. 43. Hyalite, from Dauphiny. 44. Chryso-prase. 45. Noble Opal, from Cscherwenitza, in Upper Hungary. 46. Hydrophanes, from Saxony. 47. White and Green Opal. 48. Yellow Opal. 49. Brown-red Semi-opal.

opal. 50. Menilite. 51. Warner's Polishing-slate. 52. Silici-murite. 53. Semi-indurated Steatite, from Bareuth, in Franconia. 54. Steatites, from Cornwall. 55. Chinese Agalmatolite. 56. Lepidolite. 57. Uranite. 58. Two newly discovered Titanites, from Spain. 59. Ferruginous Titanites, from Cornwall. 60. Garnet-shaped Ore of Manganese. 61. Native Oxyd of Tin. 62. Native Sulphuret of Tin. 63. Molybdat of Lead. 64. Sulphuret of Copper. 65. Variegated Copper-ores. 66. Siberian Malachites. 67. Bismuthic Silver-ore. 68. Antimoniated Silver. 69. Crystallized, bright, white Cobalt-ore. 70. Cobaltic Ore of Manganese. 71. Native Sulphat of Cobalt. 72. Mineral Springs at Imnau, in Suabia.

The great reputation which this author deservedly enjoys in the scientific world, as a very expert, accurate, and indefatigable chemist, naturally renders his *Essays* extremely useful and valuable to men of science, as well as to those who have any interest in the management and the produce of mines in general. Those *Essays* point out the real components of a great many mineral substances; they show the easiest and best modes of conducting such experiments; and correct several results of similar examinations, erroneously stated, or erroneously conducted, by other authors.

“ I have,” this author says, in the Preface, “ described every particular management, as circumstantially as could be done, consistently with keeping within due bounds that prolixity which is hardly ever separable from the narrative of chemical processes.”

Among the practical methods which have been contrived or improved by Mr. Klaproth, that of analysing gems is undoubtedly the most remarkable. One of the most powerful agents in the examination of those stones, is the caustic alkali in a liquid state; concerning the preparation of which, Mr. K. expresses himself in the following manner.

“ As many persons think that the preparation of a perfectly pure caustic lye is subject to more difficulties than it really is, I will here briefly state my method of preparing it.—I boil equal parts of purified salt of tartar, (carbonat of pot-ash, or vegetable alkali prepared from tartar) and Carrara marble, burnt to lime, with a sufficient quantity of water, in a polished iron kettle; I strain the lye through clean linen, and, though yet turbid, reduce it by boiling, till it contain about one half of its weight of caustic alkali; after which I pass it once more through a linen-cloth, and set it by in a glass bottle. After some days, when the lye has become clear of itself, by standing, I carefully pour it off from the sediment into another bottle. To convince myself of its purity, I saturate part of it with muriatic or nitric acid, evaporate it to dryness, and re-dissolve it in water. If it be
pure,

pure, no turbidness will take place in the solution. The quantity of caustic alkali which this lye contains, I ascertain by evaporating a certain weighed portion of the lye to dryness, in an evaporating dish of a known weight. I also take care, in the preparation of this caustic lye, that the alkali be not entirely deprived of carbonic acid; because, in that case, I can, with greater certainty, depend on the total absence of dissolved calcareous earth. By employing burnt marble, or, in its stead, burnt oyster-shells, I avoid the usual contamination of the caustic lye by aluminous earth; because lime, prepared from the common species of lime-stone, is seldom entirely free from argil.

“ Besides, the choice of the vessels requires great care. Since even the best porcelain is attacked and dissolved by caustic alkali, I employ silver, reduced from muriat of silver, (Horn-silver), for vessels appropriated to fusion. This material, however, notwithstanding its other advantages, is not absolutely free from all inconvenience. For, if the crucible made of it has not been prepared with every possible care, small scales will detach from it, which mingle with the body to be examined, and frequently occasion illusive appearances. Having already found, unexpectedly, that even a crucible made of platina would not, as had been wished, resist the action of ignited caustic alkali; I imagine that a crucible made of pure massive gold would be the most eligible.” P. viii.

This author does not give any general rules concerning the conduct of his chemical operations; nor indeed does it seem practicable to reduce into any general methods the different ways that have been used in these Essays; since those modes must be varied, or attempted differently, for almost each particular specimen, conformably to its hardness, softness, appearance, supposed proportion of ingredients, &c. which circumstances produce an endless variety of specimens.

The only means in our power, by which we may give our readers some idea of the nature of the work at present under examination, is by transcribing one or two of the shortest, and, at the same time, most remarkable Essays, which we shall accordingly subjoin; and, at the same time, it is but justice to observe, that the work seems far from having lost its merit by being translated into English.

“ *Chemical Examination of the Oriental Garnet.*

“ The *Oriental*, or *Sirivanic Garnet*, is distinguished from the *Bohemian*, both by its violet-red colour, and by its specific gravity; which is = 4,085. This higher weight of it depends on the greater proportion of iron which it contains; and which is so considerable, that, by mere fusion in the charcoal-crucible, I obtained from 100 grains of the oriental garnet, a fine button of iron, of 23 grains. It likewise, when fused alone, in a crucible made of clay, runs into an enamel glass of a blacker colour than that of the Bohemian Garnet.

“ a) Two hundred grains of oriental garnet, previously bruised into small pieces, in the steel mortar, acquired eight grains additional weight

weight from the substance of the flint-grinding dish, in which they were finely levigated with water. The powdered garnet was put in a caustic lye, in which the alkaline ingredient constituted thrice the weight of the powder; and, with this, it was inspissated to a dry mass, in a crucible made of silver. It was next subjected to red-heat during half an hour; and, when the ignited mass had again been softened with boiling water, the powder of the stone, separated from the decanted liquor, was lixiviated and dried.

“ b) The alkaline lixivium was of a bright grass-green. But it was soon deprived of that colour by exposure to a warm temperature, at the same time that it deposited an *oxyd of manganese*, impregnated with iron, in a brown flocculent form, and weighing about $\frac{1}{2}$ grain when ignited.

“ c) The alkaline lye was now devoid of all colour. It was saturated with muriatic acid, and evaporated in part. A light flocculent earth then separated, but part of it dissolved again upon super-saturation with muriatic acid. The indissoluble residue consisted of *siliceous earth* of $9\frac{1}{2}$ grains after ignition. That part of the earth, which had been re-dissolved by the excess of acid, was then separated afresh by carbonat of pot-ash. After ignition, this earth weighed $4\frac{1}{2}$ grains; and, upon being tried by sulphuric acid, it proved to be pure alumine, or *aluminous earth*.

“ d) The edulcorated powder of the stone (a), which had a cinnamon colour, and a very incoherent form, was moistened with water, and treated with muriatic acid, in which it rapidly dissolved, without leaving any residue. The liquor was limpid, and of a golden yellow. But, on being subjected to evaporation, on a sand-bath, it coagulated into a semi-translucid, gelatinous substance, which had a deep golden-yellow colour, and was again digested for a while along with water that was poured upon it, and with repeated stirring. When, after this, it had been brought upon the filter, it left *siliceous earth* in a swelled state; which, being thoroughly edulcorated by a frequent affusion of hot water, and desiccated, weighed 104 grains, but only 70 grains when heated to redness.

“ e) To the muriatic solution, diluted with the washings of the filter (d), I added caustic ammoniac in excess. It gave a copious brown-red, much intumesced precipitate, the quantity of which, after washing and drying, amounted to 190 grains.

“ f) The colourless fluid remaining from this last process was first combined with as much muriatic acid as was requisite to saturate the predominant portion of ammoniac, and then with carbonated soda. But as this produced no turbidness, I evaporated the whole of the liquor to a dry saline mass, which, being re-dissolved in a little water, I tried it once more with carbonat of soda. The mixture still continuing clear, showed that it contained no other constituent part.

“ g) Those 190 grains of the brown-red precipitate, obtained at (c), were divided into two parts.

“ One half was ignited, and then found to weigh 61 grains. I poured upon it sulphuric acid, evaporated it to dryness; and, after having strongly ignited the saline mass for two hours in a melting

T

pot,

pot, I extracted it with water, and combined the filtered, clear fluid with carbonated soda, in a heat of ebullition. There separated, however, some scarcely perceptible flocculi of aluminous earth only, without any trace either of lime, or of magnesia.

“ *b*) The other half of the precipitate was dissolved in muriatic acid; and, after sufficient dilution with water, combined with Prussian alkali, added successively, till all the ferruginous parts were separated. The blue precipitate of iron weighed 185 grains, when washed and desiccated. After being strongly ignited in a covered crucible, there remained 72 grains of iron attractible by the magnet. One part of it was assayed for manganese, by fusion with a phosphated alkali; but it gave no indication of this metal.

“ *i*) The solution being now freed from the iron (*b*), it was decomposed in a boiling heat, by carbonated soda, and the precipitated earth lixiviated, and heated to redness. It weighed 25 grains; whereby, subtracting it from the 61 grains, obtained from the first half of the precipitate (*c*, *g*), the portion of iron, contained in 100 grains of this garnet, is found to be 36 grains.

“ *k*) When the above 25 grains of ignited earth (*i*) had been dissolved in sulphuric acid; and, after the addition of acetated pot-ash in due proportion, was set to crystallize, they afforded to the end crystals of pure sulphat of alumine.

“ It results from this decomposition, that the constituent parts of the oriental garnet are in the hundred:

Oxyd of Iron	<i>i</i>)	. . . . .	36	
Silex	<i>c</i>)	$4\frac{3}{4}$		
.	<i>d</i>)	35		
		$39\frac{3}{4}$		
Subtract	<i>a</i>)	4		
		$35\frac{3}{4}$	. . . . .	35,75
Alumine	<i>c</i>)	$2\frac{1}{4}$		
.	<i>k</i>)	25		
		$27\frac{1}{4}$	. . . . .	27,25
Oxyd of manganese	<i>b</i>)	. . . . .		0,25
				99,25.”

P. 334.”

“ Chemical Examination of the Siberian Malachites.

“ *a*) One thousand grains of compact, reniform Malachites, from the Turjin mines, on the Ural, were reduced to powder, and heated to complete redness in a small glass retort, connected with the pneumatic apparatus. Much carbonic acid gas was disengaged in this process, to the amount of 252 cubic inches, without reckoning that part which was absorbed by the water of the apparatus. This gas was entirely absorbed by lime water, at the same time that a proportionate quantity of carbonated or crude calcareous earth was produced. In the intermediate small receiver a moisture collected, weighing 78 grains, which, upon trial, proved to be pure water.

“ *b*)

“ b) The pulverulent residue taken out of the retort appeared of a black colour, and weighed 716 grains. To serve for the following experiments, it was divided into four parts, at 179 grains each; and hence corresponding to 250 grains of the rough malachites.

“ 1.) One hundred and seventy-nine grains of ignited malachites, combined with three times its quantity of black flux, were put into an assay-crucible, without lining it, and covered with *muriated soda*. In this situation it was committed to the fire of the blast-furnace, and, when the coals had become red-hot without the action of the bellows, it was kept melting for the space of twenty minutes. After cooling, it was observed that, in the broken retort, the whole mixture, under the covering of common salt, had run into an uniform, compact, and opaque mass, of the bright red-colour of ordinary sealing-wax, and that no metallic button had been formed.

“ It follows from this, that there was not carbon enough present to take up entirely the oxygen of the metallic oxyd. Therefore the copper has, by means of this small remainder of oxygen still united with it, been brought into the state of red oxyd of copper; and, as such, it has diffused itself uniformly through the alkaline salt.

“ 2.) One Hundred and seventy-nine grains of ignited malachites were mingled with three times their quantity of *black-flux*, and 1-10th of powdered charcoal. When fused in this state, during 20 minutes, under a stratum of *common salt*, in an assay-crucible, not lined in the inside, they afforded a button of reguline copper, which had run well together, and weighed $136\frac{1}{2}$ grains.

“ 3.) Another 179 grains of ignited malachites, mixed with thrice as many grains of *black-flux*, and one fifth part of their weight of *colophony*, and likewise fused for 20 minutes, under a cover of *muriat of soda*, in a crucible not secured by lining, yielded a well-melted button of reguline copper, weighing 138 grains.

“ 4.) The remaining 179 grains of ignited malachites were, like the preceding, melted during the time of 20 minutes, under a cover of *common salt*. But the assay-crucible had previously been lined with powdered charcoal, and the malachites mingled with an equal weight of *calined borax*, with half its quantity of *white glass*, and 1-4th part of *colophony*, or boiled turpentine. By this process I obtained, indeed, a well-fused button of reguline copper; but with a considerable loss, as it weighed only $105\frac{1}{2}$ grains.

B.

“ In order to discover more accurately the constituent parts of malachites, I performed the following experiments.

“ a) 100 grains of malachites, reduced to powder by trituration, were dissolved in nitric acid; which was effected without leaving any residue. The solution had a bright-blue colour, and was saturated to excess with caustic ammoniac: but the precipitate produced was entirely, and without turbidness, re-dissolved by the excess of the alkali. This shewed that the malachites here examined was perfectly free from iron, and similar admixtures.

“ b) I combined an hundred grains of triturated malachites with a sufficient quantity of sulphuric acid, previously diluted with five parts

of water, and accurately weighed together with the vessel. After the malachites had been wholly dissolved, which was effected gradually, and with a moderately strong effervescence, the loss of weight, occasioned by the *carbonic acid gas* that was extricated, was found to consist of 18 grains.

“ c) One hundred grains of the same powdered malachites were ignited, at a moderate heat, in a covered crucible. The black residue had lost $29\frac{1}{2}$ grains in weight. If from these be subtracted 18 grains for the carbonic acid, the remaining $11\frac{1}{2}$ grains of loss will consist of *water*.

“ d) And lastly, 100 grains, which had been dissolved in dilute sulphuric acid, and precipitated by zinc, yielded 58 grains of pure *copper*.

“ In consequence of these experiments, the *Siberian malachites* consists, in the *hundred*, of:

<i>Copper</i>	. . . . .	58
<i>Carbonic acid</i>	. . . . .	18
<i>Oxygen</i>	. . . . .	12,50
<i>Water</i>	. . . . .	11,50

100,” P. 550.

The reader will observe, that great accuracy and distinctness are manifest in the plan of these Essays, and that a work so conducted must well deserve the attention of the philosophical student.

ART. IX. *Elementary Treatises on the fundamental Principles of practical Mathematics. For the Use of Students. By Samuel Lord Bishop of Rochester (now of St. Asaph). 8vo. 398 pp. 8s. 6d. Oxford printed, at the Clarendon Press; Payne, and Mackinlay, &c. London. 1801.*

IT may justly be observed, to the honour of this country, and the credit of the clergy of the Church of England, that, ever since the Reformation, there have been both on the Bench of Bishops, and among the inferior Clergy, men of great abilities, as well as of great erudition: and it must of necessity be a pleasing consideration to every lover of truth and justice, that the detraction of the clergy by profligates and Jacobins, which has of late years so much abounded, is fully disproved and exposed by the learned and useful works which have appeared from that body. The arrogant claims to superiority in mathematics and philosophy, lately made by the Infidels and Atheists in this island, as well as on the continent, are proved also, to every competent judge, to be groundless

self's assertion and vain boasting. We have neither leisure, nor room, for an exact enumeration of every clergyman who has deserved well on this account, since the self-named "*Illuminati*" began to be so mischievously industrious in every part of Europe; but what has appeared in the *Philosophical Transactions* of the *Royal Society* of London only, from the pens of the learned clergymen, is sufficient to support our assertion. But, among the many proofs which might be produced in support of it, we know not any stronger or more desirable, than is afforded by the various works of the learned author of the volume now before us. His great skill in the learned languages and theology, appeared long before the commencement of our Review, in correcting the errors and mistakes of Dr. Priestley. His knowledge of Mathematics and Natural Philosophy was also made known to the public, before the commencement of our labours, by his comment on the works of Sir *Isaac Newton*: and his skill in the Hebrew tongue, and in Biblical criticism, has lately appeared in his Translation of *Hosea*, of which we gave an account in our 19th volume.

We have been led to these reflections by the times in which we live, and the occasion on which we now take up the pen. We shall, in the rest of this article, confine ourselves to the book before us.

This volume, being an elementary work, on the "Fundamental Principles of practical Mathematics," does not afford scope for the exercise of all the profound knowledge of the mathematics which its author is known to possess; yet it displays great reading, a vigorous mind, a sound judgment, and a good taste for the ἀκριβεία of the ancient geometers.

His Lordship's inducements to undertake a work of so much labour, rather late in life, appear to have been a desire to instruct his son, and the want of "Treatises on the practical parts of the Mathematics, composed plain enough for the learner, and adapted at the same time to the taste of the scholar." Pref. p. i.

The several tracts of which this volume consists, the last only excepted, are arranged under three titles: I. THE ARITHMETIC OF FRACTIONS. II. TRIGONOMETRY, PLANE AND SPHERICAL. III. THE PROJECTIONS OF THE SPHERE. The last tract is OF THE FIGURE OF THE EARTH, AS DEDUCIBLE FROM OBSERVATION. We shall give an account of them in the order in which they are disposed.

The first tract in this volume, under the title of THE ARITHMETIC OF FRACTIONS, begins with these observations:

* See p. 171.

“ The definitions of fractions which we find in the common books of arithmetic, that a fraction is a broken number, or that it is a number less than unity, are absurd and unintelligible. Number, in its own abstract nature, is composed of units; and unity, in the abstract, is indivisible: a number therefore cannot otherwise be broken, than into less numbers; or into the units of which it is composed. The ultimate division of numbers is into units; and below a unit there is no number. But, considering number not in the abstract, but as existing in the things numbered, the unit of these embodied numbers exists in the individuals, of which the multitude is composed; that is, in each individual, separately taken. Each individual is no otherwise one, or no otherwise partakes of unity, than as it is a whole. And, as a whole, it must be composed of parts; for to be composed of parts is essential to a whole; for a whole is that from which no part is absent. A whole, therefore, as a whole, is one; but as composed of parts, it is many. The unit therefore of embodied numbers is many in one; and, by dividing the whole into its parts, this concrete one is resolved into its many. And these many parts, among themselves, and with relation to the whole, are no less the subject of numeration, than the many wholes making multitudes. These parts, considered in their relation to the whole, are called fractions, the whole being usually called an integer. And the arithmetic of fractions is the art of numbering them as parts of a whole, and of performing the like operations upon them, for combining or separating them, as are performed by the rules of common arithmetic upon numbers properly so called, that is, upon integral numbers.

“ It has been found necessary, for the purposes of civil life, that men should fix upon some certain quantity in various sorts of things, which should be considered as the integer. As 1 pound sterling in money, 1 year in time, 1 cwt. avoirdupoise, or 1 pound troy, in weights; 1 mile in length, 1 acre in surface, &c. This quantity in each kind, being divided into certain parts, and its parts being again subdivided in the manner that men have agreed, is an integer with respect to the parts both of the first division, and of the subsequent subdivisions. The parts of the first division are fractions with respect to the integer; but each of them is an integer with respect to the parts of the second, and of all the inferior divisions. And the parts of the second division, or third denomination, as they are usually called, are fractions with respect both to the integer, and to its parts of the first division; *i. e.* with respect to the higher denominations; but each of them is an integer with respect to all the inferior denominations.

“ Thus, 1 pound sterling being divided into 20 equal parts, each of which is called a shilling; and each of these parts being divided into 12, each of which is called a penny; and each of these 12 into 4, each of which is called a farthing; 1 pound is an integer with respect both to shillings, and to pence, and to farthings, containing 20 shillings, 246 pence, 960 farthings. Shillings are fractions with respect to 1 pound sterling, of which any number of shillings is so many 20ths. But one shilling may be considered as an integer with respect both to pence and farthings, containing 12 pence, and 48 farthings.

Again,

Again, pence are fractions with respect either to 1 pound or 1 shilling, any number of pence being so many 240ths of 1 pound, and so many 12ths of 1 shilling. But each penny is an integer with respect to farthings, containing 4 farthings. Farthings are fractions with respect to every one of the higher denominations of pounds, shillings, and pence; any number of farthings being so many 960ths of 1 pound, so many 48ths of 1 shilling, and so many 4ths of 1 penny. Farthings being of the lowest denomination of money in this country, that is, the lowest subdivision of the pound sterling in civil use, in practice are never actually divided; *i. e.* no man receives or pays a less sum than a farthing. But the farthing is physically divisible into parts; and, by the arithmetic of fractions, account may be taken of its parts in computation, and so account may be taken of parts of 1 pound sterling less than farthings. All this discourse is easily applied to the division and subdivision of weights, measures, time, &c. all things, in short, of which stated civil divisions are received." P. 1.

After these observations, we find a Treatise of Vulgar Fractions, grounded chiefly on the doctrine of proportion. The theory (in which frequent references are made to the seventh, eighth, and ninth books of Euclid's Elements) is treated in a very scientific and perspicuous manner, and the practice is illustrated by a number of well-chosen examples.

We next find, under the same title of THE ARITHMETIC OF FRACTIONS, a Treatise of *Decimals*; wherein the curious device on which that kind of arithmetic is founded, is fully laid open; the common operations of addition, subtraction, multiplication, and division of decimals; the reduction of vulgar fractions to decimals, and of decimals to vulgar fractions; the doctrine of circulating decimals; of multiplication and division abridged; of the square root, and the square root abridged; are all clearly described, and fully exemplified.

"This," as the learned prelate justly observes, "introduces the learner to the doctrine of infinite approximations, and even brings him acquainted with converging series, in the instance of one of the simplest form. And as the examples of the extraction of the square root are given in calculations of the sides of polygons inscribed in circles, the foundation is laid, in the end of this Treatise upon Fractional Arithmetic, of the construction of the trigonometrical canon." Pref. p. viii.

Under the title TRIGONOMETRY, we find three Books. BOOK I. On *Plane Trigonometry*, is divided into five Sections. *Sett.* 1. contains definitions and explanations of technical terms. This section affords but little scope for the abilities of the author. Yet we are pleased with his definition of Trigonometry, which is as follows:

"*Trigonometry* is a branch of the general science of geometry, which teaches to compute the sides and angles of triangles, by means of a
tri-

trigonometrical canon. It is divided into two parts, plane trigonometry and ſpherical. The one has for its ſubject, rectilinear triangles; the other, triangles formed by the interſection of great circles on the ſurface of a ſphere." P. 120.

ſect. 2. treats of the *Conſtruction of a Canon*. Here the demonſtrations are purely geometrical, being made with Euclidian accuracy and elegance. The algebraic method of computation, however, is not omitted. Propoſitions 6th and 7th, namely, *to find the ſine of the ſum, and the ſine of the difference, of two arcs of which the two ſines are given**, are treated in an unuſual manner, theſe problems being ſolved by the properties of a quadrilateral inſcribed in a circle; which method, it muſt be owned, affords the ſtudent a very proper exerciſe of his ſkill in the elements of geometry. The reader will likewiſe find ſeveral other curious and uſeful propoſitions in this ſection, which are not common in modern treatiſes of trigonometry.

ſect. 3. treats of the *Quadrature of the Circle*, which is effected by twelve ſucceſſive biſections of the arc of ſixty degrees of a circle, of which the radius is 1: which biſections were made in the preceding ſection of this Book, in order to find the ſine of 1 minute. This teaches the ſtudent to make a ſecond uſe of a former calculation, and ſhows him how to obtain the ratio of the diameter to the circumference of the circle as far as eight places of figures; which degree of exactneſs is ſufficient for moſt purpoſes. His Lordſhip then remarks, that

“Some late writers upon trigonometry, have aſſumed the proportion of the circumference to the diameter, as a baſis for the conſtruction of the trigonometrical canon: but this is taking things in a prepoſterous order; and, in effect, is to reaſon, as the logicians ſay, in a circle. For, before the invention of fluxions and converging ſeries, there was no quadrature of the circle, but by the inſcribing and circumſcribing of polygons. And the inſcribing and circumſcribing of polygons is, as far as it goes, a conſtruction of the canon.” P. 143.

He next deſcribes the method of computing the ſine from the arc, by Sir *Iſaac Newton's* ſeries; and then proceeds thus:

“It is a very great error, however, to ſuppoſe with ſome modern writers, that theſe inventions of Sir *Iſaac Newton*, admirable and uſeful as they are, in this particular buſineſs, ſuperſede the uſe of the methods we have deſcribed. It is an opinion, I will venture to aſſert, founded upon a very haſty conſideration of the ſubject in theory, with-

* Thoſe who would ſee the common method of ſolving theſe two problems, may find it clearly deſcribed in *Mafere's* Trigonometry, p. 19.

out any practical experience. If the arc a be very small, a few terms of the series give the sine to a great degree of accuracy; but as the arc is increased, more terms are wanted: and if the arc be nearly equal to the radius, or even to half the radius, the series converges very slowly, and the labour of the calculation is immense; as may be seen from Mr. Sharp's calculation of the sine of $29^{\circ} 55'$. Allowing, therefore, that the series may be used with advantage in the beginning of the quadrant; for the larger arcs, recourse must be had to the methods derived from the 10th, 11th, and 12th propositions. But even in the beginning of the quadrant, the computation by prop. xiv. in my judgment, is to be preferred. It is true, that if a be an arc of $1'$, the two first terms of the series will give the sine to 15 places of figures; but the length of an arc of $1'$, in parts of the radius, is 0.00029088820866572. To work by the two first terms of the series, this long number must be raised to the cube: and the extraction of the square roots of several long numbers successively (which is requisite in the method of prop. xiv.) when the long numbers, from which the root is to be extracted, are easily made, as is the case in this instance, is a work of lighter labour, than the raising of one long number to the cube." P. 144.

It is very true, that these admirable inventions of Sir *Isaac Newton*, do not supersede the use of the methods described in the preceding section, which are the only fit ones for an elementary treatise. Yet, it is no less certain (and we are convinced that the learned commentator on the works of *Newton*, needs not to be informed by us) that there are other series, easily derived from the *Newtonian*, by which the labour of constructing the trigonometrical canon might be much facilitated.

Sect. 4. is on the affinity between the two problems; namely, that of constructing the *Trigonometrical Canon*, and that of the *Resolution of certain affected Equations, deficient in the alternate Powers*. His Lordship says,

"This is a matter of so much use, and so easily explained by the principles laid down, that, although it makes no necessary part of the immediate subject of trigonometry, I shall take this occasion of considering it." P. 145.

The matter is then set in a very clear light by the solution of the following problem:

"To divide a given arc, or angle, into any number of equal parts."

We have only to remark, on this section, that when it is said (p. 150) a cubic equation of this form, $xxx - px - q = 0$, "Has always three roots, and none of them impossible;" the reader must remember, that this is spoken of such equations only as arise in the problem of trisecting an arc of a circle, of which the radius and cosine are given; that is, when $27qq$ does not exceed $4ppp$. For, whenever the former of these quantities

ties

ties exceeds the latter, the equation will have two impossible roots, and cannot be solved by the method here described.

Seet. 5. treats of the Resolution of plane rectilinear Triangles. Here the five theorems for the resolution of the several cases of right-angled and oblique-angled triangles, are given and demonstrated in the Euclidian manner; after which follow two tables, containing the analogies for the solution of all the different cases, together with useful remarks on those which are ambiguous.

BOOK II. Of Trigonometry, treats of the *Properties of spherical Triangles.*

In this Book, several of the demonstrations are professedly taken from *Menelaus's Spherics*; but the whole is a chain of propositions formed in a most masterly manner, and dependent only on first principles.

BOOK III. is entitled, *the Trigonometry of the Sphere.* In this Book, the usual analogies for the solution of the several cases of spherical triangles, are demonstrated in the same neat and truly geometrical manner; and tables of all the different cases are given.

The third problem in this Book; namely, *the three sides of an oblique-angled spherical triangle being given, to find any one of its angles*, is solved in a manner different from any that we remember to have seen. We think it very good. After the solution is this remark:

“ This solution of the problem will be deemed perhaps operose, by those who have less skill in geometry than in algebra. Because we arrive at it by a construction of some art, and by a train of geometrical reasoning of some length, though of the greatest perspicuity. But the process of calculation is executed with more ease than that by the common rule: and it has this advantage, that every time it is used it is understood; and you see the tendency of every step you take; and the mind is free from that doubt and perplexity which always attend the working by a complex rule of calculation, of which at the time nothing more is understood, than that the computer remembers that once in his life he satisfied himself of the truth of it.”
P. 215.

The APPENDIX to the Trigonometry is very curious and valuable, as it contains two ancient theorems, which, as the learned prelate justly observes, are a summary of almost the whole of spherical trigonometry, and were used as such by the ancient astronomers; and three other theorems, which are of great use in the present improved state of geography, astronomy, and navigation. For the demonstrations of the two ancient theorems, three lemmata are premised, and then the demonstrations

strations are given, which are very neat. His Lordship adds this remark:

“ It is uncertain to whom the invention of these two noble theorems is to be ascribed. The first is not found, as far as I know, in any writer older than *Menelaus*, nor the second in any older than *Ptolemy*. The two made the whole of *Ptolemy's* Spherical Trigonometry. They are still of great importance; for, as they are easy to be remembered, and the solutions of all the cases, except those two, when three sides are given, to find the angles, or the three angles to find the sides, are easily derived from them; they may be of use when a table of the cases is not at hand.” P. 224.

The three other theorems are preceded by these judicious observations.

“ *Spherical Trigonometry* is properly concerned with such angles only, as are formed upon the surface of the sphere, by intersecting arcs of great circles. Angles however may be formed (though they come not under the name of spherical angles) by the arcs of small circles, either with the arcs of great circles, or with one another. The quantity of such angles, and their relations to one another, and to spherical angles, properly so called, may often become objects of enquiry; either for the more perfect knowledge of the sphere, or for the easier solution of many of the higher problems in geography, astronomy, and navigation. The principles by which the magnitude of every such angle may be ascertained, and compared with the angles of the sphere, are given in the three theorems which follow; for which a convenient place could not be found, either in the Book of Spherics, or in the Elements of Spherical Trigonometry.” P. 225.

The three theorems are then given, together with their demonstrations, all in the manner of Euclid.

We would gladly present our readers with these curious theorems, if they could be understood without a diagram; as it is, we must refer them to the book.

Under the title OF THE PROJECTIONS OF THE SPHERE, are four Books.

BOOK I. is *Of Cylindric Sections*. It begins with a very clear description of the generation of a cylinder; from which, the difference between a right and an oblique cylinder is very easily understood. The number of propositions in this Book is seven; and their demonstrations are, like the rest, purely geometrical. It is an excellent preparation for the better understanding of the Orthographic Projection of the Sphere, which consists almost entirely of cylindric sections.

BOOK II. is *Of the Orthographic Projection of the Sphere*.

Here the terms are defined in the clearest manner; and the projection of every point, line, and circle of the sphere is demonstrated with conciseness and perspicuity. We give the first definition as a specimen,

“ The

“ The figure pricked upon a plane passing through the centre of a sphere, by perpendiculars let fall upon the plane, from all points in the surface of the sphere, is called the Orthographic Projection of the Sphere; and the plane upon which it is formed is called the Plane of Projection.” P. 247.

The method of describing the elliptic arcs, and of measuring the circular arcs of which they are the projections (which is a matter of great importance in this kind of projection) is likewise very clearly described.

BOOK III. treats *Of the Stereographic Projection of the Sphere*.

This Book is divided into two Sections; the first of which contains the theory, in twenty-three propositions, enunciated and demonstrated in the Euclidian manner. At the end of this Section is the following *Scholion*, which we ought not to withhold from our readers.

“ These two principal Projections of the Sphere, the Orthographic and the Stereographic, have each their peculiar advantages, and their peculiar defects; but, upon the whole, the Stereographic is far the best fitted for general use,

“ It is an advantage of the Orthographic, that the whole is limited by the circumference of the primitive circle; but this is attended with a great inconvenience, that the parts near the circumference are excessively fore-shortened.

“ In the Stereographic, it is a very great disadvantage, that the regions near the eye go off to infinite distances. There is, in some cases, a remedy for this; namely, to make two distinct projections of the opposite hemispheres, placing the eye alternately, first in one, then in the opposite pole of the primitive. This, however, is a remedy which all cases do not admit; and the expansion of the circumocular parts, in projection, is often very inconvenient: but the fore-shortening of the marginal parts in the Orthographic is, in all cases, without remedy.

“ The great imperfection of the Orthographic is, that every thing in the projection has a double meaning. A single point in the projection represents two on the surface of the sphere; and every circle, and every ellipsis, two circles. Whereas, in the Stereographic, every original has its distinct image, and every image its distinct original; so that one thing cannot be confounded with another. In the Orthographic, many circles are projected upon ellipses; in the Stereographic, all upon right lines or circles. In the Stereographic, projected angles are equal to their originals, on the surface of the sphere; which obtains in the Orthographic in particular cases only. The Stereographic, therefore, is of universal use in the practical geometry of the sphere; the use of the Orthographic is confined to some particular problems.

“ The ancient astronomers made much use of an Orthographic Projection of the Celestial Sphere upon the plane of the colure of the solstices. This they called the *Analemma*. They chose the colure of
the

the solstices for the plane of projection, because many of the principal circles upon this plane fall upon right lines; namely, the equator, and all its parallels; the ecliptic, and all its parallels; the colure of the equinoxes, and all its parallels; and the horizon, and all its parallels, if the projection be made for that instant of time, at any given place, when *Cancer* or *Capricorn* culminate.

“ The execution of the Orthographic Projection follows so immediately from the theory laid down, that it would be abuse of time and labour to go about to detail it in distinct problems. In the Stereographic it may be useful, briefly to propound the problems in the proper order, and give the solution of each in the most general case. The most general cases will be sufficient; for the whole subject is so very easy, that no one who possesses the principles can be at a loss to deduce for himself the compendia of operation, which particular cases may afford.” P. 314.

The second Section shows the practice of this Projection, in sixteen problems; all done in the spirit, and with the elegance, of the ancient geometers.

We are much pleased with this Book, and doubt not that it would have obtained the approbation of *Archimedes* himself.

BOOK IV. is *Of the Gnomonic Projection.*

The properties of this Projection are described, in the same style of elegance and accuracy, in twelve propositions. After the tenth proposition, we find this just remark.

“ The properties of this Projection, which we have already described, are more than sufficient for all the useful purposes of dialling; I say, for all the useful purposes. In the middle ages, when those who passed for mathematicians, with themselves and others, placed the glory of their art in the composition of circles, and the construction of sun-dials and moon-dials, it was usual to have the face of the dial scribbled over with projections of all the circles of the sphere, the ecliptic, its secondaries and parallels, parallels of declination, vertical circles, and the almicantharath; with the intention of discovering the sun's place, with respect to any principal circles of the sphere, by the falling of the shadow on the intersections of those various lines: but this is a method of observation, obnoxious to such a complication of errors, as to be of no use; and, in the present state of astronomy, it is mere child's play. The hour lines are the only lines which any mathematician would now take the trouble to draw upon his dial, or pay the artist for drawing; and for the delineation of these, what we have already said is more than sufficient.

“ But as it might seem a defect in the theory, if the subject of the smaller circles were left entirely untouched, we shall briefly state the general laws of their projections.” P. 366.

This is done in the eleventh and twelfth propositions.

An application of this Projection is then made to the business of dialling, by showing the construction of an horizontal

tal dial, of a south dial, and of a dial, in a given latitude, upon a given plane. The last of which, as the learned prelate observes, "is rather a matter of curiosity than use; for the horizontal and south dials are sufficient for all purposes." P. 372.

The last tract in this volume is OF THE FIGURE OF THE EARTH, AS DEDUCIBLE FROM OBSERVATION.

The figure which the earth, or any other planet, must assume, in consequence of its diurnal rotation on its axis, was first deduced from mathematical principles by Sir Isaac Newton, in his admirable work entitled *Philosophiæ Naturalis Principia Mathematica**, published in the year 1687. It was soon afterward considered by M. Huygens†, and other ingenious persons on the continent; and, towards the middle of the last century, again by our countrymen, Emerson, Mac Laurin, and Simpson, in their Treatises of Fluxions: but the computation of the lengths of the equatorial and polar diameters of the earth, from the actual measurement of the length of a degree in different latitudes, is a problem which, if it does not require equal depth of knowledge in the mathematics with the former, is no less curious and useful, and "has not yet," as the learned author of this tract observes, "been treated with the accuracy it deserves."

We cannot convey to our readers an adequate idea of this curious tract, without several geometrical figures; nor, in short, without transcribing the whole of it: we therefore refer them to the original; in which, we doubt not, they will find ample satisfaction in their enquiries into this matter; the tract being equally calculated to instruct the learner, and gratify the proficient. At the end, is given a Table of the length of a degree in different latitudes, together with the names of the observers. These degrees were measured at different times, from the year 1736 to 1768. The ellipticity of the earth, as obtained by a comparison of several pairs of these degrees, is also given; but the results differ widely from each other. On this occasion, we shall give our opinion of the matter nearly in the words of Mac Laurin‡. "When more degrees shall be measured accurately on the meridian, and the increase of gravitation from the equator towards the poles determined by

* The reader will find a valuable note on this subject, in p. 36 of the third volume of Sir Isaac Newton's Works, published by Bishop Horstley.

† Vide Hugenij Dissertationem de causâ Gravitatis, *Operum reliq^m*. Vol. I.

‡ See his *Fluxions*, Vol. II. Art. 681.

a series of many exact observations [made in different longitudes as well as in different latitudes, then] the various *hypotheses*, that may be imagined concerning the internal constitution of the earth, may be examined with more certainty."

In our perusal of this volume, we have found a few press-errors, which are not noted among the *Errata*.

In page 147, line 12, for r^3 , read r^4 .

— 216, — last, for Sect. I. read Book II.

— 217, — 8, for first Section, read second Book.

— 306, — 14, for down, read up.

We have observed also, that, in each of the figures in Plate III. p. 310, an n is put, by mistake of the engraver, instead of a κ , at the remotest angle from the centre of the figure to the left hand.

Before we dismiss this volume, we ought, as we conceive, to give our readers this further information respecting it, in the author's own words.

"These tracts were at first composed, without any design of publication, for the use of a young gentleman, a student of Christ Church, in the success of whose studies the author is deeply interested. They were afterwards given to the University of OXFORD, in testimony of the author's cordial affection and respect, and of his gratitude for the advantages his son derived in his education, from the instruction and discipline of the place. This volume is to be considered also, though first published, as *the third* and last in the order of the subject, of three volumes of elementary geometry, to be issued one after another, with all convenient speed, from the University press. The *first* will consist of the twelve first Books of the Elements of Euclid, in Latin, the definitions and the demonstrations in many parts corrected, particularly in the third, fifth, and eleventh Books, by the author of these tracts.

"The *second* volume will contain Euclid's Data, in Latin, corrected and enlarged by the same hand; a Book upon the Properties of the Sphere, comprehending the whole of the substance of the first Book of *Theodosius*, with the addition of as much of the second and third Books, as is necessary for the demonstrations of spherical trigonometry, and the projections, and for the understanding of the phenomena of the celestial sphere; *Archimedes* on the Dimensions of the Circle; and *Dr. Keil's* elegant Treatise on the Nature and Use of Logarithms. Although frequent reference occurs, in the tracts of this *third* volume, not only to those books of the elements which are universally read, but to the intermediate Books, to the Data, and the Spherics; it has been thought good not to withhold the publication of it till the *first* and *second* volumes should be finished. The circumstance which has been already mentioned, that the subsequent tracts were composed for the private use of a particular person, without any intention of publication, must be taken also as the only apology we have to offer, for what may seem a blemish in the entire work, that they appear in
English,

English, when the other parts are in Latin, in which language indeed works of science ought to be composed." P. x.

The learned author, towards the end of the Preface, gives excellent advice to the young student, concerning the order in which these elementary books, and some others there mentioned, should be read; for which, we must refer him to the book itself, having already extended our remarks upon it to a greater length than is usual with us for works of this size; to which, however, we were irresistibly induced by the excellence of it. A work of this kind, formed and executed upon the plan, and in the spirit, of the *ancient geometers*, is so rare a production of modern times, that it may justly be called a *novelty*. We congratulate the students of the mathematics on the appearance of a work, which we should have been very glad to see when we were under-graduates at Oxford and Cambridge, and which we have perused with pleasure even now, after many years study of these sciences.

ART. X. *The History and Antiquities of Reading.* By the Rev. Charles Coates, L.L. B. Vicar of Osmington and Preston, in the County of Dorset, F. A. S. &c. 4to. 1l. 11s. 6d. Robson, &c. 1802.

FEW counties have received so little elucidation as Berkshire. What Ashmole did was by far too scanty to be called a County History; and, with the exception of the work called *Magna Britannia*, of Camden, of Pote's History of Windsor Castle, and Mr. Mores's Parochial Collections, nothing of consequence relating to it has been given to the world.

Mr. Coates has, with unwearied assiduity, gathered all that could prove interesting to the inhabitants of Reading; to whom we have no doubt his work will be extremely grateful: and it contains also numerous articles very useful to general readers. The early history of the town is given in the form of annals, followed by a particular account of the siege in 1643. This was perhaps the period, when Reading excited most attention; for its annals boast little else to attract the notice of the general historian. The account of the Gild, or Corporation, presents us with many particulars of the jealousies which frequently arose between the people of the town and the abböt of the monastery, owing to the extensive civil authority with which the latter had been invested by the charters of his founder. Such jealousies, however, were by no means

means peculiar to Reading. The state of the Corporation, after the dissolution of the abbey, forms a separate article; not only because the powers were before so intimately connected, but because that of the Mayor became increased. From the Corporation, Mr. Coates proceeds to the three parishes of St. Mary, St. Lawrence, and St. Giles. The monumental inscriptions occupy, perhaps, too much room; but the Lists of Vicars are followed by many interesting pieces of biography; and the extracts from churchwardens' accounts throw occasional light on the manners and expences of ancient times. The history of the abbey has considerable interest, and from its close we shall select a specimen of Mr. Coates's style, in the life of the last abbot.

“ Hugh Cook, usually stiled Hugh Farrington, probably from the place of his birth. In Grafton and Hall's Chronicle, says Browne Willis, “ we have a character given us of this abbat*, as being an illiterate person.” Hall's words are, “ this abbat was a stubborn monk, and absolutely without learning.” That he was not a learned man seems probable from his own letter to the University of Oxford, in answer to a request of Stone for the rebuilding of the Schools, to be dug from some quarry belonging to the Abbey of Reading. The abbat returns his thanks to the University for considering him in the number of those learned persons who had been members of that body, but speaks of himself as one who had not the least pretensions to that character. He styles himself a man of no erudition, laments that the fates had denied him the advantages of instruction in his youth, but that he was still anxious to be a member of the University, and apply himself to that course of study which would suit his capacity, now become dull and feeble by length of years. This Letter was written in 1532, seven years before his death. But that this abbat was a patron of learned men, may be presumed from Leonard Cox's Dedication to him of his “ Art of Rhetorick,” printed in 1532, at which time Cox was Master of Reading School.

“ There was a daily lecture on some part of Scripture, in English and in Latin, read in the Chapter-house; at which time the abbat himself was present, and which was regularly attended by the rest of the community. One of the readers of this Lecture, Roger London was accused of heresy, by three monks of the house; and the accusation was laid before Nicholas Shaxton, bishop of the diocese, by whose licence this divinity lecture was permitted. Cromwell, who at that time had the office of Privy-seal, interfered in the cause, and the bishop in a very spirited remonstrance, complains thus: “ the abbat of Reading could out of hand gett and obtayn your letters to lett me in my right proceeding towards his instant correction. Is thys your encouraging of men to do hir deutie, my good lorde ?” After giving

* This mode of spelling is an affectation of the present author. But we do not observe many others. *Rev.*

an account of the monk's heretical opinions, of which the principal were, that Holy Scripture was not absolutely sufficient of itself for a Christian man to live by; and that evangelical faith justifieth no man before God without his own works; the bishop says, when he had at good length taught him the truth and took his subscription, he dismissed him.

“Cromwell replied in a long letter, complaining of the Bishop's heat and forwardness, and concludes with these words: “But I can take your writing, and thys heate of your stomach, every whyt as well, as I can, I trust, beware of flatterers; as for the abbatt of Reading, and hys monke, if I fynd them as ye say they ar, I woll ordre them as I shall think good.”

“This divinity lecture is mentioned by Dr. London, one of the commissioners for dissolving the friery and abbey at Reading, in the following letter. “I have requested of my lord abbatt the relykis of hys hows which he schewyd unto me wth gudd wyll. I have taken an inventory of them, and have lokkyd them upp besyd ther high awlter, and have the ky in my kepyng, and they be always redy at yo' lordships com'andement. They have a gudde lecture in scripture dayly redde in their chapitour howse, both in Inglyshe and Latin, to the wich is gudde resort, and the abbatt is at it hymself.” In another letter, Dr. London says of the abbatt: “He desyreth oonly yo' fav' and no other thing, and I know so moch that my lorde shall fynde hym as conformable a man as any in thys realme.”

“Yet this ready compliance and submissive temper could not save the abbatt from an ignominious death. The act of suppression had passed in May, 1539; and, in the month of November following, he was drawn, hanged, and quartered, together with two of his monks, at Reading. The same day, the abbatt of Glastonbury was executed, and, shortly after, the abbatt of Colchester, “all,” says Stowe, “for denying the king's supremacie.” In effect, to deny the king's supremacy, was to deny the right which he assumed, from a forced compliance of his Parliament, to seize the revenues and possessions of the church; and a quiet submission to his power was not sufficient to satisfy him, without an acknowledgment of its legality.” P. 291.

At p. 311, we have an account of the school, which ranks among the earliest foundations of its kind. It was founded by King Henry VII. on the remains of the Hospital of St. John, whose revenue had been suppressed by Abbot Thorne, and applied to the use of the almoner of the adjoining abbey. The King gave ten pounds a year for its support; but, when Queen Elizabeth renewed the charter of Reading, the crown became acquitted of the ten pounds paid to the master, and the school fell entirely to the care of the corporation. Since that time, it has flourished under their protection. Sir Thomas White, when he founded St. John's College, Oxford, gave it two fellowships; and Archbishop Laud, who went to College upon one of them, was by far the most liberal benefactor it ever had. This part of Mr. Coates's work concludes with a list of the scholars elected to St. John's, the subjects of

of the annual exercises, and some valuable biographical anecdotes of the masters. Among the persons of note recorded as natives of the town, we see with pleasure the names of Sir Thomas White, Archbishop Laud, and Mr. James Merrick. The life of Sir Thomas has a great deal of interest. The honour of his birth, which has been hitherto given to Rickmansworth, in Hertfordshire, undoubtedly belongs to Reading. He began the world in trade, with an hundred pounds; and, in a short period, so enlarged his capital by honest industry, that he became a wealthy merchant. Immediately after Queen Mary's accession to the throne, in 1555, he was chosen Lord Mayor of London, and was knighted for his prudent defence of the city against Sir Thomas Wyatt. The next year he founded St. John's College, on the remains of the Cistercian Monastery, at Oxford. His charities began in the very prime of life, and not only continued to its close, but still remain memorials of his extended liberality. He died, in a good old age, Feb. 11, 1566; was the friend of Sir Thomas Pope; and a benefactor to all the greater corporations in the kingdom.

Of the life of Laud, we shall say little: he lived at a period when the prelacy and the papacy were equally odious; and Mr. C. has taken some pains in detailing his hardships. The life of Mr. Merrick undoubtedly deserves attention. We need hardly add, that his poetical version of the Psalms is the best the English language can boast; and has been since adapted, with great judgment, to parochial use, by the care and attention of Mr. Tatterfall*. Several parts of this work, as may be supposed, are of a nature not very attractive to the generality of readers; yet the many curious historical facts and illustrations that are scattered through the whole, afford very frequently both entertainment and instruction. Mr. Coates's style doubtless has its blemishes; and he has here and there gone too much into detail; but, in topographical works, it is not every subject that is capable of elegance, and ornament must frequently be sacrificed to accuracy. The errors which occur are neither numerous or important. The work is illustrated by eight neat plates, including a handsome plan of the town, but is much in want of an Index.

* See our eleventh volume, p. 64, and elsewhere. Mr. T. has also added tunes, in three parts, in the style of the serious glee; composed by all the best masters of the present age.

ART. XI. *Journal of the late Campaign in Egypt, including Descriptions of that Country, and of Gibraltar, Minorca, Malta, Marmorice, and Macri. With an Appendix, containing Official Papers, and Documents. By Thomas Walsh, Captain in his Majesty's Ninety-Third Regiment of Foot, Aide-de-Camp to Major-General Sir Eyre Coote, K. B. &c. &c. Illustrated by numerous Engravings of Antiquities, Views, Costumes, Plans, Positions, &c. &c.* 4to. 3l. 13s. 6d. Cadell and Davies. 1803.

IT cannot but be acknowledged, that the curiosity of the public, great and anxious as it was to know the detail of our countrymen's splendid triumphs and victories in Egypt, must by this time be abundantly satisfied. The publications of Mr. C. Willyams, Sir Robert Wilson, of Anderson, which we have not yet seen, of the present author, which we have perused with much pleasure, the unwilling testimonies even of our enemies all concur, in recording the glorious circumstances of the battle of Aboukir, and the subsequent conquest of Egypt, in terms which crown the fame of Englishmen with universal splendor.

This elegant work is accompanied by forty-one plates, most of them from drawings, made by the author himself, with great attention to correctness; but it is perhaps rendered more valuable, by the admirable plans which it exhibits of the peninsula of Aboukir, of the town of Alexandria, and more particularly of the battle of the glorious 21st of March: there are also excellent views of the city and castle of Cairo.

As we gave a circumstantial account of the more important events which are detailed in this Journal in former reviews, we shall content ourselves with giving this book our general commendation, both for the elegance of its appearance, and the spirit and vigour of its narrative.

One fact, which has greatly excited the attention of the public, namely, the capture of the Invincible Standard, seems to be explained by this author in so satisfactory a manner, that, as it is short, we shall give the account in his own words.

“ A standard, covered with the military exploits of the corps to which it belonged, according to General Regnier, a battalion of the Twenty-first Demi-brigade, fell into the hands of the Minorca, or Queen's German Regiment. It was taken by a private, named Antony Lutz, for which he received a certificate from the Adjutant-General, and the sum of twenty dollars. This man, never having learned to read or write, was incapable of being made a Serjeant, to which post he would otherwise have been advanced. In the early part

of the action, a standard had been wrested from the French, by the Forty-second Regiment, which was, however, unfortunately retaken from them at the moment of the impetuous charge of the enemy's cavalry."

The above seems a fair and reasonable account of a transaction, which has occasioned much dispute and discussion. The gallant Forty-second Regiment actually took a standard and lost it. Antony Lutz took, and fortunately kept and delivered it into Head-Quarters.

The passage we shall select for our readers' amusement, and as a specimen of the work, is the very lively description of a visit to the Grand Vizier, after the capture of Cairo.

"At six in the morning we were on horseback, ready to join the Grand Vizier; but one of the pontoons having unfortunately sunk, it became impracticable to cross the bridge. We were therefore obliged to get into our boat, taking our horses with us, and landed at a short distance to the northward of Fort Ibrahim.

"There, on a large open spot, we found his highness, and an assemblage of nearly one hundred thousand people, cavalry, infantry, attendants, &c. mingled together without any regard to rank or superiority.

"The Vizier then displayed before us his dexterity on horseback, and his expertness in throwing the gyritt. This he performed astonishingly well; and, though sixty-five years of age, with sufficient force to make such courtiers smart for it as purposely put themselves in his way.

"The whole plain was covered with horsemen, attacking one another in the same manner; after this, we saw the Mamalukes, and Ibrahim Bey, go through their evolutions on horseback.

"During the whole of this surprising review, two or three shrill pipes, and as many cracked drums, made as much noise as possible; and at every lance or gyritt thrown by the Vizier, whether well or not, loud shouts of applause burst from his followers.

"Such an assemblage of men and horses, such confusion of sounds and languages, and such a variety of colours and dresses, I never imagined could have been brought together. It reminded me of an ancient tilt or tournament, only appearing much more confused.

"During the whole performance, the dust flew about in clouds, and was altogether insupportable. About ten o'clock it concluded; and we accompanied the Vizier to a superb tent, pitched a short way from the scene of action, in a very delightful situation, just by the river. Here we sat down, upon beautifully embroidered cushions; and coffee, pipes, and sweetmeats were handed round." P. 243.

They then left the Vizier, to whom they returned in the afternoon. The second visit is thus described.

"At four o'clock we repaired to the Grand Vizier's palace, when we again went through the ceremony of pipes, coffee, sweetmeats, and sherbet; and about five sat down on cushions to a very sumptuous dinner,

dinner, which, out of attention to us, was, contrary to custom, served upon a table made expressly for the purpose, and covered, instead of a cloth, with the richest stuffs. Plates also were given to us; but, as they were unable to supply us with either knives or forks, we were obliged to make use of our fingers, to tear the meat, pastry, &c.

“ During the whole time of dinner, we were entertained with music, certainly not of the most melodious kind. One of the musical instruments was that called *Semenge*: it is a sort of bad violin, consisting of a calabash shell, with a piece of skin drawn tight over it, to which are fixed three catgut strings, and is played on with a bow. This instrument is always accompanied with a noisy drum, in order to mark the measure.

“ After eighty dishes, both sweet and sour, had been placed on the table; of most of which, though not very palatable, I tasted; we got up, and had once more recourse to pipes and coffee. During the whole repast, our only drink was sherbet and water.

“ We then attended his highness to a delightful retreat, on the borders of the canal. The water came up within a few inches of the windows of the apartment. Two or three boats, filled with musicians, rowed about; and, in the evening, some very tolerable fireworks were exhibited. At nine o'clock we took our leave, fully satisfied with the day's amusement, and quite overwhelmed with the Vizier's extreme kindness and attention.” P. 247.

One very remarkable circumstance recorded in this volume is, the recent discovery of the inscription remaining on the column, usually called Pompey's, which, as it is a subject of great curiosity, we shall here insert in the words of Captain Walsh. It must be premised, that Plate 40 gives a representation of the column, with a scale annexed; while on an opposite plate is engraved the following account.

“ In a former part of this work, I had mentioned it was plainly discernible, that there had been an inscription on the western face of the Pillar, near Alexandria, commonly called Pompey's, though this has been flatly denied by some travellers. This inscription, however, was in such a state, that nothing short of the most indefatigable ardour could hope to decipher it; yet it has been accomplished, by the able and unremitting exertions of the Hon. Captain Dundas, of the Royal Staff Corps, and Lieut. Desade, of the Queen's German Regiment; the latter of whom, during the campaign in Egypt, served as Aid-de-Camp to Major-General Sir Eyre Coote, as he has since under the Earl of Cavan; by whom this valuable discovery, which ascertains to whom and by whom the Pillar was erected, has just been brought to England. These gentlemen, by visiting the Pillar repeatedly, during the few moments when the sun shone in such a direction upon the pedestal as to mark the letters by their shade, were enabled to discriminate them, one after another. Thus they executed a task in six weeks, which none of the French savans or literati appear even to have attempted, during their long stay in the country. I shall give this inscription, first as it was made out by these officers, and then

as the deficient letters have been supplied by the Rev. Mr. Hayter, at Naples, who is laudably employed in deciphering the manuscripts found in Herculaneum. To these I shall subjoin an English translation."

To save room, we shall print the letters made out by the officers in capitals, and those supplied by conjecture in the small Greek characters.

ΤΟΥ ΤΙΜΙΩΤΑΤΟΥ ΑΥΤΟΚΡΑΤΟΡΑ
ΤΟΝ ΠΟΛΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑΣ
ΔΙΟΚΛΗΣΙΑΝΟΝ ΤΟΝ σιβαίτων
ΠΟΝΤΙΟΥ ΥΠΑΡΧΟC ΑΙΓΥΠΤΟΥ
προσκυβεi.

Translation.

“ To Dioclesianus Augustus,
The most adorable Emperor,
The tutelary Deity of Alexandria,
Pontius, Prefect of Egypt,
Consecrates this.”

A better word than *προσκυβεi* might perhaps be supplied in the last place, and the translation is not in other respects quite exact: it may pass, however, very well, and is altogether a striking instance of the acquirements and activity of our officers. The opinion of Professor White, that this column was erected by the Ptolemies, Lagus or Philadelphus, to adorn the centre of the area before their *SERAPEUM**, does not appear incompatible with the present discovery. The design of it denotes the best state of Grecian architecture; and to dedicate an old trophy to a new sovereign was by no means an uncommon piece of flattery. Between five and six hundred years after the column had been raised, the memory of its founder, Ptolemy, would readily be made to yield to the prevailing star of Dioclesian. Be this as it may, the discovery is highly creditable to the diligence, ability, and learning of the officers who have thus made a scientific achievement a part of the triumph of Britain in Egypt.

A long and honourable catalogue of names is prefixed to this volume, which will doubtless well recompense the author for his trouble, and which at first sight stamps the character of authenticity upon it. It is, however, too costly to be generally circulated, which is to be regretted, both with respect to this, and all other works, whose object is to record the constancy, intrepidity, and final successes of our gallant countrymen.

* See Brit. Crit. vol. xviii. p. 132, where this opinion is stated and explained, in speaking of the *Ægyptiaca* of Dr. White,

ART. XII. *The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated and vindicated from the Objections of the late Professor F. (properly J.) D. Michaelis; in Letters addressed to the Rev. Herbert Marsh, B. D. F. R. S. Fellow of St. John's College, Cambridge.* 8vo. 92 pp. 2s. Hatchard. 1802.

THIS tract still remains to be considered among those which were mentioned in connection with Mr. Marsh's translation of Michaelis* ; and it is well deserving of a particular examination. We have seldom seen a difficult subject treated with so much clearness, precision, good method, and good effect, as in this anonymous publication.

The author has chosen the epistolary form, and his work consists of ten letters addressed to the Rev. H. Marsh. Of these letters, the three first are of an introductory kind; the first assigning the reasons for writing them; the second explaining the method intended to be used; the third enquiring into the time when the Apocalypse was written, as a question previous to the principal subject of the enquiry. The five next letters treat of the *external evidence* for and against the Apocalypse; and the two last, of the *internal evidence*.

These letters cannot, by any mode of construction, be considered as hostile to the person to whom they are addressed. Their object is only to confirm the authority of the Apocalypse against the doubts of Michaelis. They begin by saying to Mr. Marsh, "In the notes and dissertations with which you have accompanied a part of the text, it is difficult to say whether a greater share of learning, of judgment, or of ingenuity, has been displayed: and you have corrected the mistakes of your author with such wisdom and temper, as to give an additional value to his excellent work." They look forward to the time when that editor shall complete his observations on his author; and are offered as only of temporary use, in the intermediate time, or as the writer modestly says, "until a more able critic shall find leisure to present the public with a more perfect work." In our opinion a more able critic will not easily be found, for though the letters may not be considered as perfect, with respect to some branches of the question, for which they could not afford room, they certainly display ability and sagacity in a degree by no means common.

The method of the enquiry, as stated in the second letter, is to keep the external and internal evidence as distinct as pos-

* See Brit. Crit. for February, p. 181; and vol. xx. p. 668, where they are enumerated together.

sible, which is accordingly observed. In the third letter, the author examines the six opinions respecting the time when the Apocalypse was written, exactly in the order in which they appear in the ninth section of Michaelis's thirty-third chapter; and decides in favour of the fourth, which rests upon the authority of Irenæus, and places the period "towards the close of Domitian's reign." The pre-eminence of the testimony of Irenæus is thus judiciously pointed out.

"Irenæus was born, according to his own account, (as his words have generally been understood) in the age immediately succeeding that, in which the visions of the Apocalypse were seen. He was a Greek by birth, as his name and language import, and probably an Asiatic Greek, for he was an auditor of Polycarp, Bishop of Smyrna, one of the seven churches, and who had been the auditor of St. John the Apostle and Evangelist, the latter of whom Irenæus constantly affirms to be the writer of the Apocalypse. And accordingly, when Irenæus speaks upon such subjects as concern the external evidences of the church, he appeals for a confirmation of the truth of what he has advanced to Polycarp, and to others, who, he says, had seen the Apostle John. He appeals also to the Asiatic churches, in which he appears to have been educated. When removed from Asia into Gaul, where, upon the martyrdom of Pothinus, he became Bishop of Lyons, he kept up a correspondence with the brethren of the Asiatic churches, from whom he would receive the most genuine information then to be obtained concerning the Apocalypse. He was, in his own character, the most learned, pious, prudent, and venerable prelate of the age he lived in. He wrote largely in defence of the truth; and it has been a prevailing opinion in the church, that he sealed his testimony with his blood.

"Here then is a witness, far surpassing, in authority and credibility, any that has hitherto been produced. Accordingly, his evidence, and no other, has been received by the writers nearest to his time, and, with the very few exceptions which we have now produced, by the universal church." P. 14.

The natural and obvious interpretation of the words of Irenæus is then very ably supported against Michaelis and other modern critics, and thus the period is fixed, as by Mill, Lardner, and others, in the year 96, or the beginning of 97*. The fourth letter, taking up the external evidence, throws much new light upon that which is favourable to the authenticity of the book. Ignatius in particular, whom Michaelis supposes to have been silent upon the subject, and from whose silence he draws the most unfavourable conclusions, is nearly proved, we think, to have alluded to this book. This passage is extremely valuable.

* If the latter, it was subsequent to the death of Domitian, which happened in September, 96.

“ It may be thought, that if Ignatius had not seen the Apocalypse, he would not have used certain expressions, which he has employed in these passages. I shall present them at length, because they have never yet been produced.

Rev. I. 9.

Εν ἰπομονῇ Ἰησοῦ Χριστοῦ.

“ The text of the Apocalypse is here taken from the approved edition of Griesbach; and it is a confirmation to be added to his supports of this text, that it was thus read by Ignatius. This expression, though the idea be quite scriptural, is to be found, I believe, in no other passage of the New Testament, but in this of the Apocalypse only.

Rev. xxi. 2.

Τὴν πόλιν τὴν ἁγίαν ἀπο τοῦ Θεοῦ

ἠτοιμασμένην ὡς νυμφῆν

ἠκεοσμημένην τῷ ἀνδρὶ αὐτῆς.

“ Here the use of the word *κεκοσμημένοι*, following so immediately after the words *ἠτοιμασμένοι* and *Θεοῦ*, and with such connection of thought and of imagery, gives good reason to suppose, that Ignatius had seen this passage of the Apocalypse. Ignatius appears to me to comment on St. John, referring this passage to the fourth chapter of the Epistle to the Ephesians, where the same images are used, and by a comparison with which it is best explained. A better illustration cannot be given of *κεκοσμημένην τῷ ἀνδρὶ αὐτῆς*, than in these parallel words of Ignatius, *κεκοσμημένοι ἐν ἰσλαίς Ἰησοῦ Χριστοῦ*. The one is the mystical expression; the other its meaning, when disrobed of its figurative dress.

Rev. xxi. 3.

Καὶ αὐτοὶ λαοὶ αὐτοῦ ἐσοῦσι καὶ αὐτοὶ ὁ Θεός

Ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν.

Ignat. ad Rom. ad fin.

Εν ἰπομονῇ Ἰησοῦ Χριστοῦ.

Ignat. ad Ephes. Sect. 3.

Λίθοι ναὸς πάρος

ἠτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ—
καὶ πάντα

ἠκεοσμημένοι ἐν ἰσλαίς Ἰησοῦ Χριστοῦ.

Ignat. ad Ephes. sect. 15.

Ἰνα ὠμεν αὐτοῦ ναοὶ (ὁρσ λαοὶ) καὶ αὐτοὶ

Ἢ ἐν ἡμῖν, Θεὸς ἡμῶν.” P. 24*.

This author produces also some other evidences in favour of the Apocalypse, not usually alledged. Such is that of the church of Smyrna, in their epistle concerning the death of Polycarp; (p. 27,) and that of the Gallic churches about the year 177, relating the sufferings of their martyrs. (p. 34) He concludes his view of these testimonies by a biographical chart of the second century, with part of the first and third, exhibiting at one view the names of the witnesses enumerated. His refutation of those external evidences, which are supposed to be adverse to the authority of the Apocalypse, is no less able and convincing than the preceding part. It is contained in the Letters VI. VII. and VIII. To the characters of Hippolytus and Origen, as drawn in the 45th and 46th pages, we must parti-

* We have here, and elsewhere, silently corrected many press errors, with which this valuable tract unfortunately abounds. It could not have been printed under the eye of its author.

cularly direct the attention of the reader. We would here insert them, did we not fear to extend too far the account of so short a work.

The two last letters are dedicated to the examination of the internal evidence respecting the Apocalypse: and here it is impossible to do justice to the acuteness and sound argument with which the author points out the merits, and softens the apparent objections to that sacred book. Comparing the doctrine it exhibits with those contained in the acknowledged books of Scripture, he thus expresses himself.

“ To do justice to this topic, would require a regular commentary on the whole book; a particular induction of passages, by a comparison of which, with other texts of Scripture, their agreement or dissimilarity would appear, and arguments be derived, to determine, whether it came from the same source. This proceeding would be too extensive and voluminous for the sketch I now offer; but, as I am not altogether unpractised in these researches, I feel myself justified in making this general assertion, that, upon comparing the Apocalypse with the acknowledged books of divine Scripture, I have almost universally found the very same notions, images, representations, and divine lights, as in other sacred Scriptures; yet not delivered in such a manner, as to be apparently copied from other inspired writers, but from some original prototype, the same which these other writers also seem to have copied. There is, in short, between the writer of the Apocalypse, and his predecessors in the sacred office of prophet, that *concordia discors*, that agreement in matter, but difference in manner, which is observed in painters, who delineate and colour in different stations, from the same original object; and this will be allowed to be a strong *internal* evidence of the divine origin of the Apocalypse. I should feel myself obliged to treat more at large this subject, if much had been advanced, by the adversaries of the Apocalypse, to deny this fact. The ancient objection made *by some before Dionysius*, that “ the Apocalypse is unworthy of any sacred writer,” is not now persisted in, and deserves not a particular refutation; it will indeed be refuted in every step as we proceed.

“ Michaelis has allowed that the internal structure of the Apocalypse is noble and sublime, that “ the imitation of the ancient prophets is, for the most part, more beautiful and more magnificent than the originals; more short, more abounding in picturesque beauties.” Whilst I agree with our author in this decision, I would point out the cause of it. It is not to be accounted for from the genius of the writer, (for there is in him no aim at eloquence) he drew simply, nay, with rude outlines, from the heavenly objects before him; they were frequently the same objects from which other sacred penmen had coloured; but they were presented to the writer of the Apocalypse in a more noble attitude and appearance, by his Divine Conductor.” P. 64.

The infinite superiority of this book to every forged attempt to imitate Scripture is also pointed out with great force; and it is finally concluded, that it *could not* have been fabricated

cated by any writers of the time when it appeared. The difference of style between the Apocalypse and the Gospel of St. John is considered in the tenth Letter, and is solved more satisfactorily than the reader of Michaelis's statement of that objection would perhaps think possible. In a word, short as this tract is, almost every important point relative to the subject is touched in it, and most of them handled sufficiently at large to afford satisfaction, and with great skill. The summary of the whole is drawn up in a note, so clearly, that we shall state it here as the best that could be given.

“ We are now qualified to examine the authenticity of the Apocalypse by the rules given by our author, (Introduct. vol. i. part i. ch. 11. sect. 2, p. 27.) for determining whether a Scripture book be spurious. 1. Were doubts entertained, from the first appearance of the Apocalypse in the world, whether it proceeded from Saint John?—Answer. No such doubts appear upon record, during one hundred years after its publication. 2. Did the friends of the author deny it to be his?—Answer. No such denial from Polycarp, Papias, &c. they confirm it to be his. 3. Did a long series of years elapse after the death of St. John, in which the book remained unknown, and in which it must unavoidably have been mentioned, and quoted, had it really existed?—Answer. No such period did elapse: Michaelis himself has allowed, that this book, if forged, was written before the year 120, which is within twenty-three years of its publication; but we have seen it quoted and acknowledged by Ignatius, Papias, &c. long before that period had elapsed. 4. Is the style of the Apocalypse different from that of the other writings of St. John?—Answer. It cannot be denied but there is some difference, but it is a difference which admits of a reasonable explanation. 5. Are events recorded, which happened later than the time of the pretended author?—Answer. No. 6. Are opinions advanced in the Apocalypse, which contradict those of St. John in his other writings?—Answer. No. 7. We may add, “ are events predicted which are known to have happened before the real time when the prophecies foretelling them were written?—Answer. No.” P. 91.

We may fairly say in conclusion, that the defect of notes to this part of Michaelis's work is here ably and satisfactorily supplied. The author has complimented Mr. Marsh with the task of examining his materials, and pronouncing upon their soundness or unsoundness. (p. 2.) He has also carried his modesty so far as to say that his work “ will probably perish with the other fugitive pieces of the day.” It is impossible, in our opinion, that it should so perish. That a man so acute and learned as Mr. Marsh might not make material additions to it, we by no means wish to infer; but we pronounce it a valuable accession of information, on a very important subject, while the notes of that writer are withheld. Nor do we think that, under any circumstances, it can ever fail to be read with advantage, or quoted with respect.

ART. XIII. *Substance of the Speech of the Right Honourable Henry Addington, in the Committee of Ways and Means, on Friday, December 10, 1802.* 8vo. 35 pp. 1s. Hatchard. 1803.

THE immediate occasion of the above Speech, and of the * Motion made at the close of it, was the extraordinary produce of the revenue during the preceding half-year. It appears that "4,500,000l. had been voted on the credit of the Consolidated Fund for one year, to the 5th April, 1803. Of that sum no less than 3,800,000l. had been realized on the 10th of October last; and there was little doubt that at the end of the current quarter, viz. on the 5th of January, 1803, the surplus of the Consolidated Fund would exceed the 700,000l. necessary to complete the whole sum. Unless therefore a power were given to His Majesty to apply to the public service, such further surplus as might accrue, a considerable sum might remain dead and useless in the Exchequer."

The Minister then adverts to the financial operations of the year 1802; by which a capital of 97,000,000l. (the particulars of which are stated) had been provided for, at a charge which somewhat exceeded 3,100,000l. and he states, with peculiar satisfaction, that the "taxes intended to cover the amount of this charge had proved considerably more than adequate to that object."—"One effect," he adds, "of the ample provision made in the last session had been, that it had afforded the means of accomplishing a considerable reduction of the outstanding unfunded debt, of which no less a sum than 18,000,000l. had been taken out of the market."

After touching upon the subject of the Army Extraordinaries, and shewing how it had happened that the sum voted for them had proved inadequate to the demand, the Minister proceeds to lay before the committee a statement of the supplies, and Ways and Means for the ensuing year, stating (as usual) the expences of the Navy, Army, and Ordnance, a sum to be repaid to the Consolidated Fund for bounties on the importation of corn, and miscellaneous services for the United Kingdom. After distinguishing the proportion of Ireland, he proceeds to state the separate charges to be provided for by Great Britain. Adding these to the joint charge before stated, and de-

* "That, towards raising the supplies, there be granted a sum of 4,000,000l. out of the growing produce of the Consolidated Fund."

ducting the sum to be contributed by Ireland, the expence to be provided for by Great Britain appears to be 20,703,221.

The Ways and Means are next proposed; these are, the annual Malt Tax, and the other taxes usually granted in the room of the Land Tax; the amount of which had been taken at 2,750,000*l.* the surplus of the Consolidated Fund, estimated at 6,00,000*l.* the produce of a Lottery, 500,000*l.* and an issue of Exchequer Bills, on the aids of 1804, to the extent of 11,000,000*l.* The reason of his proposing so large a sum, under this last head, is given by Mr. A. with great perspicuity, and it is shown that, notwithstanding this issue, the Exchequer Bills, at the close of the year 1803, would be reduced 300*l.* below their present amount.

The Right Honourable Gentleman then takes a view of the services of the ensuing year, distinguishing such as are of a permanent nature from such as are merely occasional and temporary. The total of the former he states at about 16,000,000*l.* The latter he estimates at 6,800,000*l.* In observing upon the permanent expences, he strongly impresses the propriety of not attempting to compromise by endeavouring to reduce our expenditure to our revenue, but resolving "to keep our revenue on a level with our necessary expenditure."

Mr. A. then states to the Committee the grounds of the confidence he entertained that the surplus of the Consolidated Fund would amount to 6,500,000*l.* It was founded on the actual produce of the three last quarters, ending on the 10th of October last. Inferences no less favourable are drawn from the produce of the permanent taxes in the year ending on the 10th of last October. Our future prospects appear, from this statement, to be no less satisfactory; for (referring to accounts before the House) it is observed, that a progressive increase had for several years past taken place in the produce of the permanent taxes; but the Minister adds, there are other indications not less satisfactory of the growing wealth and resources of the country, to be found in the accounts of our commerce and navigation. He then states the estimated value of our exports for 1802, which appears to be an increase of 8,000,000*l.* above the year preceding, and he refers to the accounts of shipping, so far as they can be ascertained; which show a considerable increase of British ships, cleared outwards and inwards, between the years 1801 and 1802. After this statement, the Right Honourable Speaker expresses his satisfaction at finding that the apprehensions expressed by some "that the conclusion of peace would be followed by a diminution of our commerce and consequently our revenue," had proved ill-founded; and he justly remarks, that "so far from the preeminence of Great
Britain

Britain in this respect having proved injurious to other countries, it had not only enabled her to stand forward as the protectress of civilized Europe, but of the trade and commerce of the rest of the world."

The Minister next adverts to the state of the Sinking Fund, stating, that when that wise and salutary system was first adopted, the sum applied to the reduction of the national debt was about one tenth of its interest; which then amounted to near 10,000,000*l.* Such, however, had been the happy operation of that system, that at the present moment, when the amount of the interest is 18,000,000*l.* the sum applicable to the reduction is 6,000,000*l.* which, instead of one tenth, is equal to one third of the interest of the existing debt. He shows, in this part of the Speech, that the improvement in the revenue of Ireland had been even greater, in proportion, than that of Great Britain.

The remainder of this perspicuous and able Speech contains an answer to those "who had expressed an apprehension that our finances might not prove equal to a permanent establishment, so large as the present," with the Minister's opinion of the causes which have led us to our present prosperous and flourishing condition, and some spirited and judicious remarks on the situation and prospects of the country. That situation is now become more precarious, and those prospects more gloomy, since the Speech before us was delivered. Yet the view of our finances there exhibited must still be useful. In one event it will afford pleasure, in the other consolation, to every friend of our country,

ART. XIV. *Elements of General Knowledge, introductory to the useful Books in the principal Branches of Literature and Science. With Lists of the most approved Authors; including the best Editions of the Classics. Designed chiefly for the junior Students in the Universities, and the higher Classes in Schools. By Henry Kett, B. D. Fellow and Tutor of Trinity College, Oxford. In Two Volumes. 8vo. 16s. Rivingtons. 1803.*

WHILE we were preparing to give an account of this publication, a second edition was announced; and almost before we had opportunity to examine what alterations and improvements the author had thought fit to introduce, a third edition was put into our hands. All praise, therefore, and

and recommendation on our part is entirely superfluous; the public has acknowledged the value of the work, and Mr. Kett is in actual possession of what we hope he will long enjoy, an adequate proportion of emolument and well-earned fame. We shall perhaps fully discharge our duty to the public and our readers, by giving a compendious analysis of the contents of these volumes, with a brief specimen or two of such parts as seem to have a more immediate and particular claim to originality.

This work, then, contains the substance of a course of lectures, which the author, in his capacity of Tutor, has given to his pupils, during the period of the last twelve years; comprehending all the various branches of literature and science. It is judiciously and perspicuously divided into seven Classes. The first Class very properly is occupied by the subject of Religion. The reasonableness of instructing children in religion at an early age is enforced, the superior excellence of Christianity is demonstrated, and the character, precepts, and prophecies of our Saviour, with the rapid propagation of his gospel, satisfactorily explained. A second Chapter on this subject exhibits an able vindication of our holy religion against the weak and inconclusive attacks of infidels of past ages, and the philosophers of the present. It is made to appear, that genuine Christianity has produced the happiest effects upon the opinions, conduct, and institutions of mankind; and most warmly do we assent to Mr. Kett's conclusion of this part, that it comprehends the last revelation of the divine will to mankind, establishes the certainty of a future state, reconciles man to the dispensations of Providence, and qualifies him, by a life of faith and obedience, for the rewards of eternity.

The second Class is dedicated to the discussion of Language in General, the English Language, the Latin Language, the Greek Language, and concludes with a Chapter on Eloquence. In his remarks on the Greek Language, the author claims, very modestly, the praise of some originality. We shall therefore here select a specimen.

“ In addition to the curious circumstances, which distinguish the Greek language, it may be remarked, that it was spoken and written with purity and elegance for a greater portion of time, than any other ever known in the world. The long period of twenty-three centuries will scarcely measure its continuance. We have seen, that as early as the time of Homer its standard was fixed, and it continued to be cultivated till Constantinople was taken by the Turks, in the fifteenth century. A short time before that event, although it existed in a degenerate state among the common people, it was spoken with such correctness and elegance by persons of a liberal education, and particularly

particularly by the ladies of rank and high condition, as to give no very imperfect specimen of the style of Aristophanes, Euripides, and the philosophers and historians, who flourished in the purest times. Such is the very curious fact related by the learned Philoporus, who visited the metropolis of the eastern empire twelve years only before it was taken by the Turks. The intermediate corruptions can only be marked by scholars of more than ordinary acuteness and erudition. By such alone can the different colours and shades of diction be distinguished in the works of writers, who lived in times so remote from Xenophon and Plato, as Eustathius, the commentator on Homer, Anna-Comnena, the daughter of the emperor Alexias, Chalcondylas, Procopius, and other writers, included in the list of the Byzantine historians.

“ The difference between pure Greek and that which was spoken and written by foreigners was much more strongly marked. The writers of the New Testament fall much below the classical standard. Hebrew idioms, and words used in new senses, abound in their writings; and their style, which by modern scholars is called Hellenistic, to distinguish it from pure Greek, will not bear the test of rigid criticism. Yet it is far from being of an uniform character, since we find that St. Luke wrote with more purity of expression, St. John with more simplicity and plainness, and St. Paul with greater copiousness and variety, than the other sacred writers. They approached nearer to pure Greek in proportion as they possessed the advantages of education, and were improved by intercourse with the higher ranks of society.

“ As this continued long to be a living language, so was its circulation very extensive. Under the successors of Alexander it was carried far beyond the limits of the Greek provinces, and long before the Christian era it was spoken by Jews, Romans, and Africans. It was cultivated by the learned in Egypt and Syria, as well as in Italy, Gaul, Spain, and Carthage. Josephus and Philo Judæus preferred it to their native language; and the writers of the New Testament adopted it as the best means to facilitate the propagation of Christianity. This was the language of the early Roman historians, and both Lucullus and Cicero used it to record the accounts of their public transactions. Of its general prevalence, the latter speaks in explicit terms in his Oration for Archias the poet, where he informs us, that, at a period when Latin was confined to very few districts, the Greek authors were studied, and their language was spoken in most parts of the world. With respect therefore to its wide diffusion, the ancient Greek may be compared to modern French, which at present forms so fashionable and so general a branch of education. But whatever degree of delicacy the French may possess in common with the Greek, it wants many of its most distinguishing characteristics, and in particular its grace and harmony, its precision and copiousness, its vigour and sublimity.

“ There were many causes for the great extent of the Greek language. Numerous colonies planted in different parts of Europe, Asia, and Africa; the commerce of the Greek merchants; the conquests of

X

Alexander

Alexander the Great, and the permanent establishments which he made, by building many large cities, contributed to this end. But the cause which produced this diffusion more than all others, was the intrinsic excellence of the language itself. It is a remarkable fact, that at the period when the provinces of Greece were reduced to the meanest vassalage, and the character of the people was sunk to the lowest state of disgrace in the opinion of their conquerors, their language still continued to retain its high and original reputation, and was studied not only by the Romans, but by persons of respectability and distinction in all parts of the ancient world.

“ The pure Greek, as a living language, finally sunk with the power of the eastern empire under the triumphant arms of the Turks.”
Vol. i. p. 184.

The third Class embraces the very copious and important subject of History, discussing the various histories of the Jews, of Greece, of Rome, of modern Europe, and, finally, of England. In the Chapters which are occupied by this Class, the subjects more immediately connected with history fall under examination; and the reader will find many curious observations on chronology, biography, geography, statistics, medals, laws, &c.

We are very much pleased, as doubtless our readers will also be, with the following remarks on chivalry.

“ Chivalry was much indebted to religion, for the ardour with which its votaries were animated. Such was the superstition of the times, that no institution of a public nature could have obtained reputation in the world, which was not consecrated by the church, and closely interwoven with the religious opinions of the times. To the incentives of zeal were added the spirit of gallantry, and a romantic attachment to the fair sex. The youthful knight, previous to his going forth upon any warlike expedition, devoted himself to the service of some lady, who was usually the object of his ardent love. It was his most lively hope, that her smiles and her hand would reward his valour: he bore her device upon his arms; to her he consecrated his trophies; and to gain her favour and approbation, he was ready, upon all occasions, to meet danger, and to shed his blood. This passion was the keenest incitement that was given to his heroic actions, and fired his mind with unabating enthusiasm. Amid foreign invasion or domestic feuds, where the opposing barons and their vassals encountered each other in the hottest engagements; the faithful knight, as he couched his lance, and rushed to meet the foe, invoked the mistress of his heart, and gloried by his achievements to render himself worthy of her regard. When peace brought a short interval of repose, and rival knights contended in the jousts and tournaments, the applauding lady often adjudged the prizes to the victorious champions, and rewarded the valour which he had inspired. In the lofty hall, decked with banners and trophies of war, when the banquet was given to the jocund train of nobles, and their gallant companions in arms; the harp and the songs of the minstrel resounded the praises of the
fair;

fair; and every pageant and celebrity concurred to keep the mind in the same direction to its beloved object.

“ The ambition of pleasing a favourite lady, and of being worthy to be considered as her champion in the field of battle, as well as in the tournaments, was a motive which stimulated a knight to the most heroic actions, and animated him with the most determined valour. Many instances are recorded in the history of the middle ages, of the height to which this romantic gallantry arose. It was not unusual for a knight, in the midst of a battle or a siege, to challenge his enemy to single combat, and refer to the decision of arms the transcendent excellence of their ladies.

“ We have before taken occasion to observe, that the treatment of women in Greece and Rome was harsh and degrading. They were confined to a state of seclusion from the world, had few attentions paid to them, and were allowed to take little share in the general intercourse of life. The northern nations, on the contrary, paid a kind of devotion to the female sex, considered them as endowed with superior and even divine qualities, gave them a seat in their public councils, and followed their standard to battle. These fierce barbarians, in the course of their ravages in the Roman empire, when they involved the monuments of ancient art in destruction, and pursued their enemies in arms with the most bloody severity, always forbore to offer violence to women. They introduced into the west of Europe the respectful gallantry of the north; and this benevolence of sentiment was cherished and matured by the institution of chivalry. Woman, instead of having only a retired place in society, was brought forward into the most conspicuous point of view; she became the umpire of valour, the arbitress of victory, and at once the incentive and the reward of courageous actions. Naturally elated at beholding the power of her charms, she became worthy of the heroism which she inspired, improved in the dignity of her character, and formed her sentiments upon the pure principles of honour. The distinguished prowess of the knight was counterbalanced by the strict and spotless chastity of the lady, and these virtues long continued to countenance and to reward each other: they were encouraged by the modes, the habits, and the circumstances of the times, and found ample room for growth and expansion in the baronial states.

“ Thus it appears, that in the institution of chivalry were blended valour, humanity, justice, honour, courtesy, and gallantry. Their combined effects were soon visible upon the manners of a martial age. The horrors of war were softened, when humanity began to be esteemed the ornament of knighthood. More condescension and more affability were introduced, when courtesy was recommended as the most amiable of knightly virtues. A rigid adherence to truth, with the most religious attention to every engagement, became the distinguishing characteristic of every gentleman, because chivalry was regarded as the school of honour. It is the remark of the excellent historian, to whose works I confess myself under singular obligations in pursuing this and similar inquiries, “ that, perhaps, the *humanity* which accompanies all the operations of war, the *refinements of gallantry*, and the *point of honour*, the three chief circumstances, which distinguish

modern from ancient manners, may be attributed in a great measure to this whimsical institution." P. 441.

In this division of the work, a small inaccuracy occurs. It may be presumed, that the ten, or rather eleven Chapters occupied by the subject of History, are intended to comprehend the third and fourth Classes; but of the fourth Class no specific mention is made in the General Table of Contents. The second volume, commencing with a spirited compendium of the History of England, is made to comprehend a Class, in conjunction with Philosophy, the Mathematics, the Works of Nature, &c. This, however, is an error of no material importance. In the second volume, a long Chapter is given to the discussion of Logic, a second and third to that of the Mathematics, and two of considerable extent to the Works of Nature.

The sixth Class is distinguished by an elegant examination of Polite Literature and the Fine Arts. The seventh and last Class is protracted to six Chapters, which severally treat on Agriculture, Commerce, Foreign Travel, and what the author calls the Professions, in other words, the attainments essential for the professions of the law, physic, and the church.

The portion of this volume which treats on the Works of Nature concludes with a noble and fervent address to the Deity, which we should willingly insert, could we allow the necessary space.

It would, however, be an act of injustice to the author, not to introduce the short but emphatical apostrophe with which his work concludes.

"The great and extensive advantages, which must necessarily accrue to society at large, from the proper education of persons in the higher ranks of life, will appear from considering the *Influence of their examples upon all around them*. If ignorance should be suffered to cloud their understandings, and immorality, resulting from a want of proper discipline, should disgrace their conduct, the injury done to society will extend to all its members. But if persons in the higher ranks be well instructed in their duty, and their conduct prove the rectitude of their principles, the beneficial effects of their actions, like the overflowing waters of a fertilizing stream, will spread far and wide in every direction; and the final result to the state will be highly important and eminently beneficial, as it will consist in general stability of principles, general regularity of conduct, and general happiness.

"The rising generation, instructed in the true principles of religion, enlightened by general knowledge, and encouraged not less by the examples, than improved by the instructions of their parents and their teachers, will be freed from the imputation of degeneracy; they will follow their ancestors in the paths of integrity, honour, and true nobleness

nobleness of conduct; they will be fortified against the attacks and the artifices of infidelity; and will persevere, as they advance in life, in every virtuous and honourable pursuit.

“ And may this indispensable and invaluable truth be for ever inculcated by parents and teachers, with a degree of solicitude and zeal proportioned to the importance of the subject, and for ever remembered by the young, *that the honour of the BRITISH CHARACTER, and the stability of the BRITISH CONSTITUTION must depend upon Religion, Virtue, and Knowledge, as their firmest and best supports.* In the higher ranks of society, and more particularly among PROFESSIONAL men, it is more immediately requisite, that these constituents of personal merit should be carried to the greatest perfection. Every sincere lover of his country, therefore, will be eager to promote, by all expedients in his power, that RATIONAL, ENLIGHTENED, and COMPREHENSIVE system of education, which admits, improves, and perfects all of them; and he will determine, that every channel to useful information ought to be opened, every proper reward offered, and every honourable incitement held out, which may stimulate our ingenuous youth to IMPROVE TO THE UTMOST OF THEIR POWER THE FACULTIES, WITH WHICH PROVIDENCE HAS BLESSED THEM, IN ORDER THAT THE SEEDS OF INSTRUCTION MAY PRODUCE THE MOST COPIOUS HARVEST OF VIRTUE; AND THEIR CONSCIENTIOUS AND ABLE DISCHARGE OF ALL THE DUTIES OF LIFE MAY CONTRIBUTE EQUALLY TO THE HAPPINESS OF THEMSELVES AND THEIR FRIENDS, AND TO THE GENERAL PROSPERITY AND TRUE GLORY OF THEIR COUNTRY.” Vol. ii. p. 388.

The Appendix contains a List of Books, to which the author acknowledges himself principally indebted, and which he, from knowledge of their value, recommends to students.

After the analysis we have given, it seems altogether useless to say more, than that, having received such solid proofs of public approbation, there can exist no doubt, but that this will be a standing work in all places, and among all individuals, where the care and education of youth is an object of concern.

Future editions will progressively have the benefit of the author's correcting hand; and we hope he will long live to enjoy the consolatory feeling, that, in corrupt and perilous times, he has at least done his part to stem the contagious influence of vice, and to promote virtue, by the surest and most efficacious of all means, by unfolding the path to religious and virtuous education.

ART. XV. *Memoirs of the Life of the Right Honourable Sir John Eardley Wilmot, Knt. late Lord Chief Justice of the Court of Common Pleas, and One of his Majesty's most Honourable Privy Council. With some original Letters.* 4to. 77 pp. Cadell and Davics. 1802.

THIS Life of this very eminent lawyer, an ornament to a Bench, which is itself the admiration of all who know its exalted and unrivalled excellence, was drawn up by his Son, now one of the Masters in Chancery, for the purpose of prefixing it to a work, containing his legal Opinions. But being deemed "too large to be annexed to a professional book, yet too interesting to be much curtailed," it has been separately published, and is therefore here separately noticed.

Sir John Eardley Wilmot, the second son of Robert Wilmot, of Oslnaston, in the County of Derby, of a family long distinguished in that County, was born at Derby, August 16, 1709. Having acquired the rudiments of learning at the Free-school in that town, he was removed to the school of the Rev. Mr. Hunter at Lichfield, where he was contemporary with Johnson and Garrick. It is certainly remarkable, that a provincial seminary of no great magnitude, should have reckoned at one time five Judges on the bench who had received a part of their education there. These were, the Lord Chief Justice Willes, Lord Chief Baron Parker, Mr. Justice Noel, Sir Robert Lloyd, Baron of the Exchequer, and the subject of the present Memoirs. To these distinguished names may also be added, that of Bishop Newton; and, at a more remote period, those of Addison and Wollaston. When he was a little turned of fourteen, Wilmot was removed to Westminster School, and completed his education at Trinity Hall, in Cambridge. He had a strong desire to prefer the Church, but the wish or authority of his father determined him to the Law, and he was called to the bar in 1732. Though his reputation appears to have been established in the Courts at Westminster Hall, and he was personally esteemed by some of the most distinguished persons in the Law, yet he decidedly preferred the provincial practice to that of London. On this account, in 1753, he declined the offer of being made King's Counsel, and afterwards King's Serjeant; and, in the winter of 1754, actually retired, with a view to reside entirely in the country. In this seclusion, however, he was not permitted to remain, being appointed a Judge in the King's Bench, in February, 1755.

After

After so singular a proof of the estimation in which his character was held by the Chancellor, and probably by other great lawyers, we may expect to find him further distinguished. In 1756, he was accordingly put into the Commission for the Great Seal, on the resignation of Lord Hardwick, and it was afterwards expected that he would have held the Seals alone; but that high office he seems to have been, from a modesty and humility strongly inherent in his character, sincerely anxious to decline. In 1766, he was appointed Chief Justice of the Common Pleas, in which court he presided, with great credit, to the time of his resignation in January, 1771; a short time before which, he had again declined the offer of the distinguished office of Chancellor. His life was protracted, without much infirmity, or any loss of faculties, to the beginning of 1792, when he died, on the 5th of February, at the age of eighty-two.

Such is the sketch of a life which in many respects deserves to be recorded; but which undoubtedly might have been conveyed in fewer pages. The book is, not improperly, augmented by the insertion of many Letters, some as testimonies to the high estimation in which Sir Eardley was held by the most eminent of his contemporaries, and several written by himself at various periods of his life. His character was singularly amiable, from a modesty and goodness, which appeared in every action, and from an unaffected piety, which never allowed him to forget his original preference of the Church. "He was," says his biographer, "like his great predecessor Sir Matthew Hale, whom in many parts of his character he much resembled, a very good divine, and lived in habits of intimacy with many persons of high reputation in the church." P. 37. His character is drawn at large in the concluding pages of the Life, in a manner to which, considering the pen from which it comes, we have no desire to object. Yet we could wish the last sentence altered. We will not say why. The author has certainly avoided a comparison, which his own piety would not have permitted; yet, to our feelings, he has, with all his caution, approached a little too near to it.

The following passage will at once give an insight into some essential parts of Sir Eardley's character.

"About this time, the reversion of an estate in Derbyshire, of about 400*l.* per annum, fell in to him by the death of a gentleman, to whose family he was allied, and with which, in the early part of his life, he had lived in great intimacy; but there being an illegitimate son of one branch of the family alive, whom Sir Eardley had patronized from his birth, he immediately made a conveyance of the estate to him for his life, and intended, if he had had children, to have given

given him the whole interest in it. This gentleman enjoyed the estate twenty-six years, and died in 1797, without children, leaving a small estate which he had purchased, and which joined to the former, to sir Eardley's eldest son, and his heirs for ever.

“ He now retired totally from public business, and saw very little company during the remainder of his life, except a few friends, whom time had hitherto spared. The principal of these were, lord Shelburne, since created marquis of Lansdown, sir Thomas Parker, lord Huntingdon, lord Hardwicke, and lord Bathurst, by whom he was frequently consulted while he held the Great Seal, both on political and legal subjects. He was resorted to by these and a few others for advice and for entertainment, his conversation being equally cheerful and instructive. A person who with the greatest honour to himself and advantage to the nation, has filled many high stations in public life, told the writer of these sheets, that he was never in his company without feeling himself the happier and the better for it. He mentioned, among other anecdotes, that he once went to sir Eardley, under the impression of great wrath and indignation, at a real injury which he had received from a person high in the political world, and which he was meditating how to resent in the most effectual manner. After relating the particulars to sir Eardley, he asked, if he did not think it would be “manly” to resent it? Yes, said sir Eardley, certainly, it will be “manly” to resent it: but, added he, it would be “God-like” to forgive it. This the gentleman declared had such an instantaneous effect upon him, that he came away quite a different man, and in a totally different temper from that in which he went.” P. 43.

Sir Eardley's ideas of the effects of certain political symptoms, of which much more has since been seen, to justify his opinions, may be observed in the following Extract from a Letter, dated Dec. 28, 1770.

“ I am very sorry to tell you, that this nation is of late grown so licentious, and deals abuse out so liberally upon the characters of all ranks and degrees of men; and there is such a malignity of temper, and avidity for detraction and obloquy, as I am afraid will end in destroying that subordination to law and government, which is the true and only source of the happiness of a people. The scenes of anarchy and confusion exhibited on the Asiatic stages, particularly in Persia and Indostan, are so frightful, that I dread all measures which have a tendency to introduce them here; and nothing seems to move so powerfully towards that end, as indisposing the minds of men to the laws and government under which they live. Irreligion, profaneness, and sensuality of every kind, have tainted the mass of the people in and about this metropolis; but I trust and believe, that the people of England in general are too sensible of the blessings they enjoy, under this well-poised constitution, to swallow the poison which pamphlets and newspapers administer every day to the dissolute and profligate part of the community. I am persuaded the principles of religion, loyalty, and patriotism (by which I mean supporting the laws and constitution) are too deeply engraved upon your heart, ever

to be crazed by any motive or consideration whatsoever; and therefore have not written upon this subject to you from the least diffidence of your sentiments or conduct, but really to inform you of the very disagreeable state of things, from the turbulent humour of the people in this town." P. 60.

A passage in another Letter, which we shall also introduce, takes a different and more pleasing view of the subject, as far as this nation is concerned; and bears so patriotic a testimony to the excellence of our constitution, that it well deserves to be made generally known. This, as well as the former, was addressed to a son in the East-Indies. It is dated, 5th of April, 1771.

"I find you are apprehensive of the catastrophe of English security; and if an opinion was to be taken from pamphlets and newspapers, your apprehensions would be better founded than I hope they are: but falsehoods and groundless malicious invectives swarm in every line of them. The best political, as well as natural constitutions, are subject to fevers; but prudence and the bark conjure them down again. I foresee nothing but a few dark clouds, which are always flying under the bright azure sky of all free governments, and rather tend to purify the air, than to corrupt it: and we are blest with a King, acknowledged by all parties, ranks, classes, and colours of men, to have every virtue which dignifies human nature; and as we are told both by sacred and prophane History, that whole Nations have suffered for the iniquities of their Kings, I hope the iniquities of this Nation may be pardoned for the supereminent merits of its King.

"Never turn your thoughts towards any other kingdom; for whatever transient storms may arise here, there is an elastic spirit in our Constitution which will preserve it; and though many other climates are pleasanter, yet no part of the earth is, or ever was, blest with a Constitution so admirably fitted and adapted to securing the religious and civil rights of mankind, or where the liberty and property of the Governed were so anxiously attended to. Now I am quite disengaged, I often wish myself with you; and if it was not so very long a voyage, and such a fiery air, I should certainly venture at it; but I must wait the time appointed by God for your return, and weary him with prayers for your safety!" P. 64.

The character of our excellent Sovereign, so admirably appreciated in this passage, has since undoubtedly proved, under Providence, the preservation of the whole country. It will not be supposed that we can wish to object to Mr. Wilmot the introduction of such Letters as these; it being our decided opinion, that the genuine effusions of wisdom, virtue, and piety, thus preserved, are among the most valuable treasures of literature.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Calista: or, a Picture of Modern Life. A Poem. In Three Parts.* By Luke Booker, LL. D. 4to, 2s. 6d. Button. 1803.

The Poems of Dr. Booker have frequently come before us, and have always deserved our favourable report. The present is dignified by its subject, and not lowered by the execution. In the tale of Calista here related, is conveyed a solemn warning against the crime of adultery; which the author, with many writers of great political wisdom*, is desirous to have made the subject of penal statutes. A specimen of this Poem will evince, that though something is wanting to the final polish of these stanzas, little could be added to the pathos or justness of the picture.

“ When hush'd was all in sleep, her mansion gate
By vile Elopement's hand was open spread.
It clos'd;—she trembling speeded on:—dark Fate
Before her paced with unseen silent tread;
While Night's thick shades hung round her aching head,
Not long she linger'd in the lawny scene
Where, erst, in wedlock's morn she pure and blest'd had been,
There, lock'd her arm in Edwin's, ever true,
They traced the path-way near the winding stream;
Mark'd where the primrose and the violet grew—
Pleasure their guide, and Love their constant theme:
These crown'd their days and fill'd their nightly dream,
Quick through that grief-awakening scene she pass'd;
Yet though fond Memory bled, one backward look she cast,
Her signal waiting, from a rural seat
That verg'd her Edwin's taste-adorn'd demesne,
In noiseless boundings hied the impatient feet
Of him to whom she owed her honour's stain,
Not long in fearful parley they remain;
But, like the sad primeval sin-fall'n pair,
From Edwin's Eden-groves to the wide world repair.

* Particularly Mr. Bowles, not mentioned in the notes to this Poem, but well worthy of primary notice. See Brit. Crit. vol. xviii. p. 181, where his Letter to the present Attorney-General, on the subject, is spoken of.

Darkness their friend—for darkness deeds like these
 Best suits—they sought a chariot station'd nigh,
 Hid by the foliage of unbrageous trees,
 That shower'd down dewy tears, and seem'd to sigh
 For their unconscious Lord; whose lustrous eye
 The passing deed with grief would quench—his breast
 Burst with distending sobs, and murder all his rest.

O blackest Perfidy! While he the cause
 Of Honour,—of his Country, and his King,
 Valiant, maintains, and wins their loud applause—
 Bidding his name with glorious pæans ring—
 Say, shall a recreant gamester drive the sling
 Of Anguish through his heart?—Far happier fate,
 If some brave Warrior's sword had clos'd his mortal date!" P. 15.

It is but too certainly among the very fatal symptoms of public depravity, that a remonstrance of this nature should now be particularly required. May the reformation of the evil be effected, if not by the wisdom of man, by the merciful Providence of God, otherwise our descent is down a precipice!

ART. 17. *Select Odes of Anacreon, with Critical Annotations. To which are added, Translations and Imitations of other ancient Authors. By the late Rev. Hercules Young; and published by the Rev. Robert Drought.* 12mo. 167 pp. 3s. Vernor and Hood. 1802.

The translations from Anacreon (the merit of which is highly extolled in the editor's Preface) form by far the greater part of this volume. They are, generally speaking, faithful to the original, and written in an easy style, and flowing versification. Yet, on the whole, they do not appear to us equal to the version by Fawkes; and, except in one or two instances, they are, in every thing but fidelity, greatly inferior to that of * Mr. Moore. We will cite, as a specimen of this writer's style and merit, the celebrated Ode on the nightly visit of Cupid; and, as in our account of Mr. Moore's work, we extracted his beautiful version of the same Ode, the reader will have an easy opportunity of comparing them.

ODE III.—ON CUPID.

" 'Twas now midnight, the rain severe;
 By slow Boötes roll'd the bear;
 And human kind, with toil oppress'd,
 Indulg'd the hour of balmy rest,
 When treach'rous love contriv'd a lure,
 And struck, importunate, my door.
 Who knocks? said I; your hasty blows
 Disturb'd my dreams and soft repose.
 " A harmless child," reply'd the pow'r:
 " Then fear no guile, though late the hour,
 Who, tir'd and wet, has lost the road,
 And hopes relief in your abode."

* See Brit. Crit. vol. xx, p. 27.

The story mov'd : I rose in haste,
 Prepar'd my lamp, and saw my guest.
 Wing'd was the boy, and arms he wore,
 Behind him shafts, a bow before.
 Close to the fire I made him stand,
 There warm'd in mine each little hand,
 Press'd floods of water from his hair,
 And try'd assiduous ev'ry care.

When, thus employ'd, my friendly part
 Had eas'd the cold, and cheer'd his heart,
 " I fear," said he, " the show'ry sky
 Has spoil'd my bow-spring : let me try."
 Quick then his deadly bow he drew,
 Discharg'd, and pierc'd me through and through.
 Away now flits the wily boy,
 And, titt'ring, cries, " Pray, wish me joy :
 The bow, unhurt, can snow'rs endure :
 Perhaps your heart is less secure."

The remaining translations and imitations are from Bion, Moschus, Catullus, Horace, and Phocylides. That from Catullus seems to us the best. Yet it has no very striking merit.

ART. 18. *Love: an Allegory. To which are added, Several Poems and Translations. By James Lawrence, Author of the Bosom Friend, &c.* 12mo. 65 pp. 2s. 6d. Faulder. 1802.

We have seldom met with such a perplexed, incoherent, and (to us) unmeaning Allegory, as is contained in the first and longest of these Poems. We need only refer to the Argument; in which, if our readers can perceive any thing like a consistent plan or rational object, they are endowed with more discernment than falls to our share. The first Part of this Poem is called *Paradise*, the second *Paradise Lost*, and the last *Paradise Regained*; but they bear no kind of analogy to Milton's celebrated Poems under the two last titles. *Jupiter*, *Religion*, *Reason* (who is called her *Secretary*) *Love*, and *the Virtues*, are introduced in the first Part. In the second, *Satan* makes his appearance, and sends *Superstition* among them, who of course does much mischief. The third Part sets every thing to rights, and restores the golden age. We would have given this curious Argument at length, had our limits permitted; for it is impossible to abridge or adequately describe it. As to the Poem itself, it cannot be said that *materiam superat opus*; for more incoherence in the narration, more irregular and clumsy versification, or, generally speaking, more awkward attempts at wit and humour, we have not often had occasion to notice. As a specimen, we will present to our readers the beginning of the second Part; in which *Satan* is represented as alarmed at the happiness which *Religion*, *Reason*, &c. had diffused over the earth.

" The Devil began to swear and curse :
 For hell remained as empty as my purse.

He

He scratched his horns, and shook his fist at Jove;
 When Superstition offered him a plan
 To set at variance God and Man,
 And stole into the consecrated grove.
 She lay not long in ambush there,
 Ere to repeat her midnight prayer,
 True Devotion sallied forth alone.
 'The nymph is kidnap't: spite of every search,
 Where she's confined is perfectly unknown,
 But since that time she never has been seen;
 While Superstition took her seat at Church,
 Under Devotion's borrowed shape and mien.
 She had not long been nymph of honour,
 Before her whims drew every eye upon her:
 She's mad, one sister cried, another cried, She jokes.
 She has such droll conceits the Deity to please,
 She never walks to church like other folks,
 But crawls upon her knees." P. 11.

This passage will but too fully justify the sentence which our duty has compelled us to pass; but the six lines that follow are still worse, and approach so nearly to profane ribaldry, that we do not choose to transcribe them.

Of the shorter Poems (most of which are translations from the German) some are tolerable, and some, particularly the Prologue and Epilogue, but indifferent.

DRAMATIC.

ART. 19. *Joseph. A Sacred Drama.* By W. T. Proctor. 8vo. 56 pp. 1s. 6d. Burton-upon-Trent. Printed for the Author. 1802.

The merit of Mrs. More's sacred dramas seems to have excited the emulation of this writer; who styles this work "his first and juvenile literary performance." If we might advise, it should be his last; as, making every allowance for the youth of the author, it does not display any present merit, or the least promise of future excellence. The language is any thing but poetical; the lines are any thing but verses. That we may not appear to condemn without reason, we will extract one speech, the last of the play; when Joseph is taking leave of his brethren.

JOSEPH.

——— "Farewell! my

Brethren. The God of heaven protect and bless
 Ye, and my worthy father. Tell him that
 Filial love still warms my heart; tell him
 That his Joseph longs to see him, longs t' embrace
 Him in his arms; and cheer the evening of
 His life. Hasten his arrival. With speed
 Return. Farewell! Soon may we meet again
 To live in fraternal love and happiness."

At

At the end of every act we have *exit omnes*; which, coming so often, can hardly be an error of the press. Yet, in the dedication, the author says he is "called to occupy the important functions of a religious instructor and public preceptor." He must have much to learn before he exercises them. He seems indeed to be an ignorant, though perhaps a well meaning, fanatic; and we trust he has more piety than he displays of poetry. He has not even proceeded so far as *the rule of thumb*.

NOVELS.

ART. 20. *Delphine. By Madame de Staël Holstein. Six Volumes. 8vo. 11. 1s. Mawman. 1803.*

This publication has excited a great deal of curiosity; but we scruple not to say, that, with the smallest portion of good feeling or good sense, that curiosity must have grievously disappointed. The tale is absurd, and in the highest degree improbable, the morality execrable, and the catastrophe the most ridiculous and preposterous that can be imagined. There is an abundance of sentiment and sensibility, and so forth; but we consider, on the whole, the performance as entitled to nothing but contempt. The translation is full of inaccuracies, and bears evident marks both of ignorance and haste.

ART. 21. *New Moral Tales, translated from the German of Augustus La Fontaine. By Ni—ce. 12mo. 71 pp. 1s. 6d. Bickerstaff. 1803.*

The Tales of Augustus La Fontaine, though very different in style from those of his French namesake, have acquired much popularity in Germany, and therefore will probably find readers in an English form. What is meant by the singular name or device which his translator has assumed, we will not attempt to guess. The only Tale here published (called *the Intrigue*) is somewhat tinged with extravagance. It is, however, for so short a story, by no means uninteresting; and it does not appear to us, in any point of view, immoral. So far, so good. The heroine is a young lady, educated in the country, who, with unsophisticated feelings, and a warm attachment to a worthy young man of small fortune, is tormented by an unfeeling father, and diabolically malicious brother. By an ingenious and wicked contrivance, they at last persuade her that her lover is false, and induce her to sacrifice herself, through pique, to a person whom she had before rejected. Her anguish and despair, on the deceit being made known to her, occasion her death, and the remorse and ruin of her persecutors. The language of the translator is unexceptionable, and the few incidents are worked up with address. Should the remaining Tales be equal in merit to this, the whole will form an amusing and not uninstrusive work.

ART. 22. *Moral Tales, from the Italian of Francesco Saverio.* By P. R. Kota. 12mo. 3s. 6d. Wingrove. 1802.

These are very pleasing Tales, and of a most unexceptionable tendency; though the original author appears to have been ignorant of the manners of foreign nations, and particularly of our own. He talks of the King of Sicily sending a ship to Dublin, to seize and bring away his daughter, not knowing that every person landing in these dominions is under the protection of our laws, and cannot be seized by any foreign power. We have, however, been much pleased with the Tales, and accordingly recommend them.

ART. 23. *Mentorial Tales for the Instruction of Young Ladies just leaving School, and entering upon the Theatre of Life.* By Mrs. Pilkington. 12mo. 3s. 6d. Harris. 1802.

We have more than once had occasion to speak favourably of this lady's exertions to instruct and improve young persons, particularly those of her own sex. We think these Tales well adapted to the purpose, and are much pleased with "Prejudice subdued," in which the fable of the Peacock and the Blackbird is happily introduced.

MEDICINE.

ART. 24. *Observations on the present Epidemic Catarrhal Fever, or Influenza, chiefly in Relation to its Mode of Treatment; to which are subjoined Historical Abstracts, concerning the Catarrhal Fevers of 1762, 1775, and 1782.* By Richard Pearson, M. D. F. S. A. 8vo. 26 pp. 1s. 6d.

The present prevailing epidemic is so general, and so variously spoken of, even by professional men, that the public will be pleased to see a candid and judicious account of it, from a physician of known experience and abilities; and particularly such an account, as is calculated to dissipate a sort of panic concerning it, that seems to have taken possession of the minds of no inconsiderable part of the country.

Prior to the appearance of the catarrh in this kingdom, we had been repeatedly told, that a dangerous epidemic was raging in France, particularly at Paris, where the mortality from it was said to be very considerable. The nature of this epidemic has never been distinctly described; hence many coupled it with the yellow fever, and we have, from time to time, been alarmed with accounts of an infectious fever, said to have been brought over from France to Dover, or some other of our sea-ports. In the midst of these rumours, the present epidemic appeared. The disease is a catarrh, attended with febrile symptoms, the latter generally slight, though in a few instances more severe, and even fatal. The few cases of this kind, have proved sufficient to keep up the alarm; and an increase of deaths, arising from the very variable state of the atmosphere, and the severity

of the cold, having lately occurred, the whole have been placed to the account of the epidemic.

The author begins by detailing the symptoms of the disease, which vary, however, in different subjects. He then compares it with the epidemics of the years 1762, 1775, and 1782, to all of which it has a strong affinity. Then follows a general method of treating it, in which the extinction of the fever is rather to be attended to, he says, than the cough, or catarrhal symptoms. Bleeding is therefore only to be had recourse to where there are symptoms of pulmonary inflammation. Emetics are sometimes useful, but Dr. P.'s most common method is to begin by clearing the bowels, with doses of calomel, and antimonial powder, which are repeated twice, or three times, as occasion requires; and at the same time to keep up a moderate diaphoresis, by neutral draughts. These remedies usually diminish, or subdue the fever, in the space of four or five days. If the cough still continues, attended with dyspnoea, blisters are then applied. The author promises a continuation of these remarks, and invites his medical brethren to favour him with observations on any peculiarities in the disease that may have occurred to them.

ART. 25. *Observations on Pulmonary Consumptions; or, an Essay on the Lichen Islandicus, considered both as an Aliment and a Medicine in that Disorder.* By J. B. Regnault, M. D. &c. 8vo. 82 pp. 2s. Johnson. 1802.

The Lichen Islandicus, or Iceland Moss, is a mucilaginous bitter, which has long been used as a restorative in the northern parts of Europe, in pulmonary consumptions, and other emaciations. The author of the present pamphlet directs a jelly to be prepared from it, by boiling for one hour six ounces of the Lichen in three quarts of water, (having previously infused the plant in hot water, to extract its disagreeable bitterness) then straining the decoction through a fine hair sieve, and afterwards evaporating it over a slow fire till it is reduced to a pint. Then add six ounces of refined sugar, and evaporate to the consistence of a syrup, which when cold will assume the form of a jelly. Six spoonfuls of this jelly may be taken in the course of a day. It is doubtless a good auxiliary in many cases of consumption, diarrhæa and dysentery. The plate which accompanies this account is not very accurately coloured.

PHILOSOPHY.

ART. 26. *Some Experiments and Observations on Signior Volta's electrical Pile, clearly elucidating all the Phænomena. Also Observations on Dr. Herschell's Paper on Light and Heat; with other Remarks.* By Robert Harrington, M. D. 8vo. 126 pp. Cadell and Davies. 1801.

Dr. Harrington's writings have often appeared in the scientific world, and we have accordingly taken that notice of them in our publications, which they seemed to deserve. His present work is of a piece with the rest, and in giving an account of it to our readers, we

might easily discharge our duty by almost a verbal repetition of what we have observed upon any of his former tracts.

Dr. H. has written upon electricity, upon fire, upon air, &c. &c.; but in all those publications, as well as in that which is at present before us, he has constantly opposed almost all the best philosophers of our times. He considers their theories as the absurd offspring of imagination, influenced by a spirit of opposition and party. Instead of those theories, he has offered other hypotheses in elucidation of natural phænomena; and though his hypotheses are either too unintelligible or too absurd to deserve the attention of the learned world, yet it seems that their very absurdity confirms him in his belief; and he is led to conclude that his hypotheses have not been either noticed or refuted by any author, because they are unanswerable. It is surprising to find what a number of facts Dr. H. collects and compares; but it is much more surprising to observe the strange conclusions, which he deduces from them.

After these general remarks, we need not be prolix in our account of this author's observations on Mr. Volta's electrical pile, &c. for a very few extracts will be sufficient to manifest the nature of the work.

In the introduction he says, "the electric fluid, as I have before shewn, is formed of an acid and fire; and that an acid and fire, with water, form what is called oxygen gas; the fire and acid neutralizing one another, the water here serving the same office as the water of composition, in the crystallization of the neutral salts."

This theory he thus applies to the phænomena here considered.

"Now let us apply this theory to Sig. Volta's Pile. The electric fire, formed of an acid and fire, is put in motion from one of the metals in the Pile being *plus*, and the other *minus*; which, according to my theory of electricity (*see my new system of fire*) will, when in contact from the repulsion of fire, endeavour to produce an equilibrium state between the two metals. From this motion then of the electrical fire, the water and salts of the disks, from having so great an attraction for the electrical fire, will imbibe a part, and so convey it to the next metallic body, viz. the zinc, and so on; so that a number of metallic bodies will put in motion a great quantity of this fire. This fire then aided with the water and salts of the disks, also with the atmospheric air, will calcine the surface of the metallic bodies; and so as the bodies are calcined, more of their electrical fire will in consequence be put in motion."

With respect to Dr. Herschell's late experiments upon light and heat, Dr. Harrington's remarks are so very vague and hypothetical, that we think it needless to detain our readers with any account of them.

ART. 27. *Essays, philosophical and chemical.* By a Gentleman of Exeter. 8vo. 138 pp. Cawthorn. London. 1799.

This publication contains three essays, after a very short advertisement; viz. 1st, Some cursory remarks on the present state of philosophy and science. 2d, Reflections on the composition and decomposition of the atmosphere, as influencing meteorological phænomena; and,

2d, 3d, Observations on light, particularly on its combination and separation as a chemical principle.

The first essay contains various historical particulars relative to the progress of knowledge in general; but they are short, imperfect, and little connected with each other; so that upon the whole this essay looks like a familiar discourse fit only to be delivered before a small society; and, indeed, this idea is corroborated by the conclusion of the preface or advertisement, which says, "and the author knows the volume of essays published by the society of Exeter, is too full of valuable information to suffer material injury from the present publication."

The principal object of the second essay is to corroborate the supposition of the convertibility of water into the atmospherical fluid, and *vice versa*. A vast number of facts, collected from the works of various writers, are for that purpose briefly mentioned by this anonymous author; but several of those facts are certainly equivocal or controvertible. They principally relate to the formation of dews, mists, and rain, to the increase and decrease of the atmospherical electricity, to the formation and dissipation of clouds, to the electricity which is produced from evaporation and condensation; to the movements of the barometer, &c.

The third essay commences with a short statement of the principal theories of light, namely, Newton's and Euler's. This author then proceeds to adduce facts which tend to prove, that light is a body active in its nature, composed of parts mutually repulsive; that light may combine with, and give new properties to bodies, in consequence of a permanent union. He mentions the principal effects that are produced in animals, vegetable, mineral, and chemical bodies, by the presence or by the absence of light. He likewise briefly shows the difference between light and heat with respect to their penetrability, combination, &c. And states the opinions of various authors, in a very concise, but very clear manner. In short, it is our opinion that the third is by far the best essay of the three; and though some corrections with respect to the materials, the arrangement, the style, and the reasoning, might be wished in them all; yet it must be acknowledged that they are undoubtedly deserving of perusal.

POLITICS.

ART. 28. *An Inquiry into the Causes and Effects of Emigration from the Highlands and Western Islands of Scotland, with Observations on the Means to be employed for preventing it.* By Alexander Irvine, Minister of Banoch. 8vo. 185 pp. 3s. Longman and Rees. 1802.

Of national evils, there are few greater than that which is the subject of this Inquiry; and that writer who should distinctly point out any effectual means of retaining the numerous adventurers who annually emigrate from the Highlands of Scotland, would deserve the warmest applause from his country. This the author before us professes to do; and he appears to have bestowed much attention on the subject.

subject. Unfortunately, like many other writers intent on a favourite topic, he multiplies his observations, and dilates his arguments, to such a degree, as greatly to weaken their effect. A variety of causes of emigration from the Highlands are pointed out; the chief of which appears to be, what in every country will produce emigration, namely, the increase of population beyond the means of subsistence; for this author distinctly states, that "the Highlands contain more people than they can subsist or employ;" and, as some consolation for the annual loss of subjects, he considers it as undeniable, "that the Highlands are more populous now than they were a hundred years ago, and are still rapidly increasing in population." Indeed the extract from the Statistical Account of Scotland which he has inserted, so far as relates to nearly the last fifty years, proves his assertion. The author denies, and we hope justly (as a general position) that the emigration of the Highlanders "arises from the oppression, exactions, or harsh treatment of superiors." To disprove this, he, amongst other facts, enumerates the public institutions calculated to encourage their industry, and promote their happiness. In discussing, however, the circumstances which have led to the opposite opinion, he states some practices of the Highland landlords, and some customs of the country, which must tend to produce emigration; and, one in particular (that of letting lands by *Roup*, or a species of auction) which he admits to be "liable to a thousand exceptions." The conduct of the factors, employed by the landlords, is also stated to be often exceptionable. In short, the estates in that part of the kingdom, like all others whose owners reside at a distance, or are negligent or prejudiced, are often mismanaged, and the tenants disgusted, if not oppressed. Other secondary causes of emigration are stated. After a few miscellaneous observations on the state of the Highlands, the author next points out the effects of emigration; which are, for the most part, so obvious, that it is needless to enumerate them here.

The means to be employed for preventing this evil, form the last subject of consideration. These are, in general, such as would occur to any observer. The author proposes to procure more subsistence and comfort to the inhabitants, by cultivating the lands, where they admit of further cultivation, draining the moors, dividing and inclosing the moors, building villages, granting premiums for the encouragement of agriculture, and finding employment for the people. He strongly recommends, that each land-owner should set aside a part of his income for improvements; among which improvements, the formation of new roads and canals is urged with a laudable zeal. The mines and fisheries, the author also thinks, should be more attended to. Manufactures and arts are likewise a material object of consideration; and some useful suggestions, as applied to those of Scotland, are thrown out. Leases, the writer thinks, should be granted of Highland estates, as giving the tenant security. On the question, "whether emigration should be subjected to any legal restraint," the author declares himself incompetent to decide. He, however, discusses it, though in rather a loose and unsatisfactory manner, inclining to think that government is warranted to lay such a restraint where the good of the public renders it expedient.

Some miscellaneous remarks close this work; which may be so far useful, as it tends to draw the attention of the Scottish nobility and gentry, and especially the proprietors of estates in the Highlands, to the state of that too much neglected part of Great Britain: but we think that it shows no great depth of research, and conveys little new or important information.

ART. 29. *The Case of Switzerland briefly stated by an Eye-witness.*
8vo. 35 pp. 1s. Debrett. 1802.

The author of this short narrative, Mr. Francis Lewis Clafon, (who by his name and some of his expressions seems to be himself a Swiss,) took a journey to Switzerland, about the period when the insurrection of the Swiss took place, against the authorities and constitution, which had been established on the ruins of the ancient federal government. His testimony most strongly confirms the opinion entertained in this country of the conduct of France, towards that unfortunate people, and contains a few particulars not generally known, and highly honourable to the leaders of the Swiss patriots. "Removed," says the author, "at a distance from their fellow-citizens, the members of the ancient government of Berne, beheld themselves with astonishment, this sudden effervescence of the public sentiment. Some observed with pleasure, a proof so decisive, that the primitive character of the Swiss remained unimpaired. Others less sanguine, and more dispassionate observers, lamented a zeal so fervent, should break forth at a time when France *was known to have resolved the dependence of Switzerland*, and the other powers of Europe were lulled to view with selfish indifference, the common right of nations to independence. Yet, when solemnly adjured by their countrymen not to desert them in this awful crisis; when pressed, when incited to head their efforts, were they to continue deaf to this forcible appeal, and abandon them to the systematic attacks of oppressive rulers? they obeyed the voice of nature; they repaired to the national standard—the standard around which young and old alike flocked, with an eagerness unparalleled. No, never, never was a revolution more truly begun, and executed by the spontaneous movement of a people." P. 14.

After stating, in forcible and affecting terms, the anguish and disappointment of the Swiss, on receiving the proclamation of the French Consul, he adds, that "their illustrious chiefs might with a word, or nod, have decided a general system of hostility; yet, guided by a spirit of wisdom, more readily admired than imitated, they conjured the peasant to stifle a resentment too just, but, alas! unavailing."

Most of the other facts related are such as were already known. But, we are pleased to see the conduct of a brave, but unfortunate people, vindicated by an eye-witness of the transactions.

ART. 30. *The Importance of Malta to Great Britain, as a naval and military Station, considered.* By George Orr, Esq. 8vo. 30 pp. 1s. Ginger. 1803.

Of the importance of Malta to this country, we never had a doubt. Whether, consistently with the faith of treaties, our government can permanently retain it, of that government must judge. On neither of these questions does the author before us afford any new light. His view of the subject appears to be superficial, and his remarks trite and desultory.

DIVINITY.

ART. 31. *Revelation indispensable to Morality, a Sermon, preached in the Chapel of Trinity College, Dublin.* By the Hon. and Right Rev. William Knox, Lord Bishop of Killaloe, on Sunday, March 21, 1802. Published at the Desire of the Provost and Senior Fellows. 8vo. 34 pp. 1s. Cadell and Davies. 1802.

An acute and able view is here given of the attempts of the heathens to form a system of morality, and it is satisfactorily shown, that nothing at all adequate to the necessities of man in society was ever contrived by them. The systems of Socrates, Plato, Aristotle, Zeno, and Epicurus, are distinctly characterized, and their relation to each other, as so many steps of a connected progress, is pointed out. To us, however, it appears a material objection to this discourse, that the learned Bishop has argued throughout upon the supposition that man was originally in a state of barbarism, and proceeded gradually to civilization. "I have now considered mankind," he says, in page 8, "in their advancement from barbarism to civilization." It is true that he notices with respect, both in the sermon (p. 18.) and in the notes (p. 33.) the opposite opinion that man derived his first knowledge of morality from a tradition originating in Revelation. But this is not sufficient. Is it not an historical fact, that mankind in general never were in a state of barbarism? that the savage state, wherever we have found it, has been a mere accident, arising from the dispersion of a few people who had fallen into ignorance? But that all the original societies of men were formed by persons who were aided by more than natural light? If so, where can be the use of arguing on the supposition, to which the Deist much wishes to confine us, that man was turned into the world a savage, and gradually civilized himself? The Bishop's argument is found indeed under either supposition: but we do not see why principles that are historically false, as surely as the Scriptures are true, should be at all taken for granted in a sermon. It forms a part of the success of the modern philosophers, that they have been able to insinuate their theory of the history of man, which stands on no foundation of fact, into the minds of many who mult, upon reflection, know it to be false. We maintain, without hesitation, the supposition that man was first savage, and gradually civilized himself,

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to be contradictory to truth, if not practically, for many powerful reasons, impossible. We regret therefore that even apparent countenance should have been given to this notion by a prelate, who undoubtedly is very far from countenancing any of the pernicious absurdities which infidelity so copiously derives from that source.

In the conclusion of his discourse, the Bishop of Killaloe briefly, but very forcibly, alludes to the events of the French Revolution, as affording a tremendous proof how impossible it is to establish a morality without religion. "Let us," says he, "never forget the miseries which speculative deists, drunk with vanity, and delirious with success, have scattered over the Christian world:" and in another place, "Woeful indeed, and big with bitter calamity for this country, will be the day when those details shall be forgotten!" The Bishop's style is vigorous and good, as may be guessed even from these short specimens; and though the discourse at large be liable to the objection we have stated, it has many merits in point of argument, as addressed to an academical audience.

ART. 32. *A Sermon in Behalf of those useful and benevolent Institutions called Friendly Societies; preached at Navestock, Essex, August 1802. By John Filkes, B. D. Vicar of Navestock, and late Fellow of Trinity College, Oxford. 8vo. 24 pp. 1s. Rivingtons. 1802.*

The preacher has chosen a very apt text; "bear ye one another's burdens," Galat. vi. 2. "With the specific view of alleviating the calamities incident to our species, and of bearing one another's burdens, men sometimes associate, and form an aggregate body. Friendly Societies, as they are named (a name more suitable to the nature of their institution could not be assigned them) are of this description. These may be said, in the strictest sense the words will admit of, to "bear one another's burdens, and so fulfil the law of Christ." P. 13. The very proper design of this discourse is, to recommend Friendly Societies; by stating the virtues and the good effects, which they have a tendency to promote; and these are, benevolence, habits of industry, sobriety, peaceable demeanour, good will, and Christian piety. We find in this discourse so many things well stated, that almost every page of it offers us commendable specimens of the preacher's judgment and eloquence. "With whatever vices the present age may be stigmatized, the lack of charity cannot be imputed to it. The higher and the middle classes, the man of business, and the man of leisure, have each of them, for the most part, a heart and a hand ready to relieve the sufferings of their brethren. "Is any one hungry?" some one is ready to "give him meat." "Is he thirsty?" some one is ready to "give him drink." "Is he naked?" to "clothe him." "Is he sick and in prison?" to "visit," and console him: and thus does charity abound, and display its influence on the hearts of individuals," P. 12. "It deserves, then, my brethren, to be considered, whether, in proportion as we have reason to complain of the vicious, the idle, the turbulent, and the profligate, we ought not to interest ourselves in promoting institutions, by which vice is repressed, industry is encouraged, quietness is established, and piety is promoted." "They produce

produce much certain and invaluable good, without the least apparent tendency to produce any mischievous effects. They exact nothing from any man, that deprives him of a single domestic comfort; and they impart comfort, when it is most needed. They hold up no glittering prize, to dazzle the imagination of the weak and credulous. They raise not any visionary hopes; nor do they inflict any cruel disappointment. They confer a degree of respectability on every one who engages in them; but such as serves not to inflate him with pride, or arrogance. In a word, they are plain and humble institutions, designed for the service, and adapted to the capacity of plain and humble men; who, without being raised above their ordinary level, or removed from their proper station, are hereby enabled to be the instruments of good one to another, to "bear one another's burdens, and to fulfil the law of Christ."

"Let us, therefore, my brethren, give to these institutions all due encouragement. You complain, as well you may, that the poorer class no longer revolt with shame, or a just sense of degradation, at the thought of soliciting alms from their parishes, and that they too freely shift the burden of maintenance from their own on your shoulders. A conduct, the reverse of that which you complain of, is exhibited by the members of Friendly Societies. Grant them your protection, sanction them sometimes by your presence at their meetings; and sometimes cast into their treasury an earnest and acceptable token of your approbation. Let us even imitate their conduct. Let us, like the members of these useful and benevolent institutions, live in love, harmony, and friendship. Like them, let us "provoke one another unto love and good works." P. 21. When a discourse thus recommends itself by its propriety and good sense, we have only to wish that it may be generally read, and may produce the effects intended by its benevolent author.

ART. 33. *The Excellence of the Gospel; a Sermon, preached at the Parish Church of Saint Mary the Virgin, Aldermanbury, on Sunday, October 10, 1802. By the Rev. John Neal Lake, A. M. Curate of St. Andrew's, Holborn; Lecturer of St. Mildred's, Bread-street; and Chaplain to the Right Honourable Lord Viscount Molfworth.* 8vo. 15 pp. 1s. Rivingtons, and Peck, London. 1802.

This is one among a number of probationary discourses, preached by candidates for the vacant living of Aldermanbury, which is in the gift of the parishioners;—that worst of all the modes of patronage; which raises all men, without exception, into examiners of those, whose office it is to instruct them. From Rom. i. 16, the preacher undertakes to point out the nature and excellence of the gospel; and to show, that the effects which it produces, upon all who cordially receive it, are so divinely good and great, that, instead of being ashamed of it, there is the highest reason to make it our boast and our glory." He insists upon those truths only which are of the most leading importance: "that the atoning sacrifice, and meritorious obedience of Jesus Christ, are the sole grounds upon which we can hope to obtain pardon of sin, and acceptance with God; and, that it is by
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the sanctifying influences of the Holy Spirit, that the sinful soul is renewed after the divine image." In this discourse, sound arguments are united with, and enforced by, a very respectable degree of eloquence.

ART. 34. *A Sermon, preached at St. Mary's Chapel, Brecon, before the Subscribers to the Clerical Charity for the Relief of the distressed Widows and Orphans of Clergymen in the Archdeaconry of Brecon. By Charles Griffith, M. A. Prebendary of Brecon.* 4to. 1s. Rivingtons.

This is a vigorous and argumentative discourse, in which the particular claims of the objects of this Charity are pointed out and explained with correctness and energy. It exhibits a forcible appeal, first to reason, and next to sensibility. The text is happily chosen from John iv. 9.

ART. 35. *An Estimate of the Peace. A Discourse delivered at Newbury, June 1, 1802, being the Day appointed by Proclamation for a General Thanksgiving to Almighty God, for putting an End to the late War. By J. Bicheno, M. A.* 1s. Johnson. 1803.

At any other period but the present, we might have thought it worth while to point out many absurdities, false arguments and inferences in this Discourse; we shall now be satisfied with saying, that we differ as far as possible in opinion from this author, with respect to the causes and consequences of the late war; and that his declamation has a very different effect upon us, from that which it will probably have upon those whose attention and *edification* it was more immediately intended.

ART. 36. *The Advantages of diffused Knowledge. A Sermon, preached at Scarborough, August 8, and at Kingston upon Hull, December 5, 1802; for the Benefit of Two Charity Schools, instituted at those respective Places, for the Education of the Children of the Poor, by Francis Wrangham, M. A.* 4to. 20 pp. 1s. 6d. Mawman, London; Deighton, Cambridge; &c. 1803.

The general subject of this discourse is, "the influence of the improved education of the lower classes upon the general happiness of the community." The preacher strenuously encounters, 1st. the Bigot; and 2dly. the Infidel; who have contended, "that knowledge imparted to the inferior orders is always superfluous, often pernicious, and sometimes ruinous in its effects upon their innocence and peace." The first argument concludes with a striking remark. "The age is now so totally varied in character from that of the Plantagenets, that the alternative of religious instruction, or inoffensive ignorance, is no longer optional. Our youth must receive good impressions, or they will receive bad ones. The strong *contagion* of letters has extended itself to the lowest classes of social life; and its *infection* can only be disarmed of mischief, by introducing as much of sound learning amongst them, as their minds and their opportunities admit." P. 10. All who are acquainted with the former produc-

productions of this writer, will expect to find in this Sermon a high degree of oratory, nor will they be disappointed. We shall lay before our readers the peroration; that they may judge for themselves of the author's style.

“ Upon this rock of religion, my brethren, we shall rear most firmly the temple of constitutional loyalty, and there enshrine most securely the altar of rational liberty—a liberty congenial with our feelings, and recognized by our charters: a liberty neither mutilated by the violence or artifices of wicked statesmen, nor hurt by the daring hand of visionary or of interested reformers: a liberty, in short, which has now for upwards of a century been in victory our inspirer, and our consolation in distress; which will again, we trust (if necessary) animate us to fresh exertions, worthy of so divine a principle: and after centuries to come of independence and prosperity, whenever by the inevitable doom of humanity our mortal hour arrives, will throw a dignity round our decline, invest us while sinking with her own celestial splendours, and cause us to set like the sun—in a blaze of glory.” P. 19.

ART. 37. *A Sermon, preached in Lambeth Chapel, on Sunday the 27th of June, 1802, at the Consecration of the Right Rev. George Isaac Huntingford, D. D. Lord Bishop of Gloucester. By the Rev. William Howley, M. A. Fellow of Winchester College. Published by Command of the Archbishop.* 4to. 22 pp. 1s. 6d. Hatchard. 1802.

A well-conducted and well-written argument in favour of episcopacy, as established in our excellent church, forms the very appropriate texture of this discourse. Mr. H. views the episcopal order in its origin, in its progress, in its situation here, and in comparison with other Protestant churches where it is not admitted: and, in all aspects of the subject, he finds reason to defend the wisdom of our church and state in giving it the form under which we here behold it.

The preacher dwells particularly on the explanation of his text (Luke xxii. 25, 26) against those who would deduce from it that the rulers of a Christian church ought not to be invested with external power and dignity. In this, as in other parts of his discourse, his observations are pertinent, and his reasonings sound. After establishing episcopacy by doctrine, precept, and example, Mr. H. concludes with an admonition to the inferior clergy, not we hope often requisite, but certainly at all times salutary. We shall lay it before our readers, and with it conclude our account.

“ But on us, who are placed in the subordinate stations of our holy profession, it is more peculiarly incumbent, not to forget that one of our most eminent duties consists in a meek and conscientious submission to lawful and constitutional authority, no less in ecclesiastical than civil concerns. Even in the vindication of what we conceive to be our just rights, should such cases ever occur, it becomes us to maintain a decency and respectfulness of deportment; and at all events to refrain from invidious clamours, or vexatious and turbulent resistance. As ministers of righteousness and peace, should we not rather act in

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meek conformity to the dictates of that charity, *which murmureth not, and seeketh not her own*; than incur the risk of bringing scandal on the Church, and weakening the salutary influence of Religion, by giving way to the suggestions of wrath and bitterness? Still more essential is it to keep a watch over our hearts, that no spirit of rancour or disappointment lead us to speak or act contemptuously, or maliciously, against our spiritual superiors. The probable result of a conduct thus weak, dishonourable, and unprincipled, has been dreadfully exemplified in the events, which have annihilated the ancient establishments of a neighbouring country. No sooner was a large body of the inferior clergy seduced into an unnatural combination, an unhallowed league, with the avowed enemies of religion, by the hope of supplanting those whose exaltation they beheld with envy, than the dissolution of the church ensued. While with short-sighted selfishness they were straining every nerve to remove the pillars, which seemed to obstruct the free course of their ambition; the majestic edifice, which for centuries had stood unshaken, fell with an universal crash, and involved the throne and the altar, the privileges of the superior orders, and the rights of the people, in its ruin.

“Warned by the experience of that example, let us now offer up our prayers to the Almighty, that he would avert from this united kingdom a similar spirit of infatuation; that he would extend the shield of his protecting mercy over our national church; and preserve to us what is essentially and inseparably connected with our present establishment, the uninterrupted enjoyment of the blessings, which flow from the diffusion of truth, and the exercise of pure religion.” P. 22.

ART. 38. *Religion without Cant: or a Preservative against Lukewarmness, and Intolerance; Fanaticism, Superstition, and Impiety.* By Robert Fallowes, A.M. Author of a *Picture of Christian Philosophy*, &c. &c. 8vo. 404 pp. 9s. White. 1801.

There are no books more perplexing to the public reporter, who wishes to give a fair statement of merits and demerits, than those which, with much good, present a large alloy of evil. To separate and distinguish these contradictory parts requires much diligent attention, and to explain the reasons for such judgment to others, would demand great labour and extended discussion. Of this very kind is the work before us, as well as others by the same author. In the present book there is much that is valuable, in opposition to fanaticism and superstition, and much that is very dangerous in the opinions of the author himself.

What can any reasonable man think of the latitudinarian principle, inculcated in a long note (p. 32,) that the doctrines of the Church of England are to be decided, not by its written expositions or articles, but by the opinion of the majority of living clergymen; who, if they are not retained, as they ought to be, by the anchor of their subscribed tenets, may wander to any extent, and justify their errors merely by the fact of their existence? It is not easy to conceive a more mischievous doctrine, or to display more fallacy than this writer has lavished

in the defence of it. What shall be thought of the modesty of this *humble curate*, as he calls himself, who dares to speak of the church to which he has professed obedience, in these terms: "I love, I venerate the Church of England, *with all her imperfections*. Though I am not so warm an admirer as to panegyryze *her wrinkles*, or so infatuated a lover as to imagine that her freckles add to her beauty; yet I am conscious that she has qualities, which deserve the esteem of her friends, and the respect of her enemies. If *her faults be many*, they are greatly exceeded by her virtues." P. 42. Presumptuous youth! the church, of which you are so lukewarm an admirer, was established by divines, beyond all comparison superior to yourself, in wisdom and in knowledge, profane and spiritual; and the wrinkles which your arrogance fancies in her, are marks of unsophisticated antiquity; and proofs of her adherence to truth, though become unpopular.

At the close of his Preface, the author expresses his gratitude to a valuable friend of the British Critic, for his defence of him *against us**; and even to us, for having obtained for him such an eulogy. To the eulogy he is welcome. But finding so unexpected an opposition to our sentiments, we have weighed them repeatedly, with the utmost attention, and are still convinced that they were strictly just; nor is that opinion weakened, but greatly corroborated, by the present volume; in which, besides the strange passage we have noticed, there is much presumptuous hazarding of opinions, and much that marks the spirit, if it extends not to all the conclusions, of the *rationalizing Christians*.

ART. 39. *Diateffaron, seu integra Historia Domini nostri Jesu Christi Latine, ex quatuor Evangeliiis inter se collatis ipsisque Evangelistarum Verbis, apte et ornatè dispositis, confecta. E Versione, præcipuè Castellionis, castigata et emendata. Cui præfiguntur tabulo Palæstinæ Geographica, nec non Ordo Rerum. In usum Scholarum. Opera et Studio T. Thirlwall, A. M. 12mo. 187 pp. 3s. Rivingtons, &c. 1802.*

That the valuable Diatessaron of Professor White should be transferred from Greek into Latin, or even English, is certainly desirable. This publication of Mr. Thirlwall is exactly taken from that work, and is without notes. It is intended, the editor says, for the use of schools. The Latin version is not exactly that of any known translation; but is said to be founded chiefly on that of Castellio (or Castalio) with the introduction of some renderings from Beza, Tremellius, the Vulgate, and others. We are not sure that it would not have been better to follow uniformly some approved version, than thus to select from several; because by the present method, the authority of the rendering becomes uncertain, without much collation. We are clear that an English Diatessaron, if published, should be formed solely on the authorized Version of our Church. As the present work is in-

* See our account of his Picture of Christian Philosophy, Brit. Crit. vol. xv. p. 436.

tended for the use of schools, it would perhaps have been best to follow Castellio entirely; for, in that application of it, the Latinity becomes important, for which that translator is most celebrated. The book is neatly and closely printed, and of a convenient size and form.

ART. 40. *A Letter to an Antipædo-baptist.* By Joseph Priestley, LL. D. F. R. S. &c. 8vo. 48 pp. 1s. 6d. Northumberland (America,) Printed by Andrew Kennedy. 1802.

Though Dr. Priestley is happily at a distance from us, and likely now to remain so, we are every now and then treated with a specimen of his doctrines. If they are directly hostile to the prevailing opinions of Christians, some of his good friends here are careful to reprint them. The present tract, being rather in favour of established doctrines, is suffered to take its chance for importation.

The Doctor argues in favour of infant baptism, by shewing the prevalence of it in the primitive ages, by authorities, which he confesses to have taken chiefly from WALL's treatise on the subject. He gives however, a clear and useful view of the question, and marks also the history of the opposite doctrine, which he denies to be capable of being traced to an earlier period than the 12th century, when it originated with the sect called *Petrobrussians*. Yet, after all, he is very lukewarm about the continuance of the rite of baptism in any shape, only saying, "if it be continued," (*to which I see no good objection,*) I hope no exception will be made to the case of infants." —A faithless sort of an advocate surely!

But even this comparatively orthodox pamphlet cannot be closed without an insolent attack against the sacred doctrine of the Trinity, which he hates, as Voltaire hated Christianity; because he has treated it unjustly. He dares to say, "*I have shown* that from the Fathers themselves may be collected the most decisive evidence, that the great body of Christians, in the age immediately following that of the Apostles, *were Unitarians.*" Who, reading this cool and most audacious assertion, would suppose that this pretended proof of Dr. Priestley's had ever been controverted?—Who would suppose that such works existed against it, as Bishop Horsley's celebrated letters, or Dr. Burgh's decisive answer to Lindsey, the retailer of this false opinion?—Who could think it possible that this pretended proof of his had been totally disproved and contradicted in these and other works?—But such is the nature of Socinianism, as well as of infidelity, to which it is so nearly allied. Nothing is too impudent for the professors of either to assert; and to have been completely confuted, neither destroys their confidence, nor even produces a more modest demeanour. For the sake of pointing out this curious instance of audacity in assertion, rather than for any other reason, have we been induced to notice this not very valuable pamphlet, of a man for whom, whether he happens to be right or wrong, we cannot feel the slightest respect.

ART. 41. *A Discourse on the Immortality of the Soul, and a future State of Retribution; selected with a View to general Utility from the Writings of Massillon, Bishop of Clermont. Translated into English, and recommended to the Perusal of all Ranks of People. To which is subjoined, an Ode written in Answer to One that was chanted in the Church of Notre Dame, then called the Temple of Reason, in Paris, on the Occasion when a common Courtesan was exhibited to the People as the Representative of their new Divinity.* 8vo. 1s. Baynes. 1802.

The atrocious circumstance which gave rise to this publication, only lives in remembrance from the indignation and disgust which it excited. The Discourse is judiciously selected and ably translated; it exhibits the most forcible arguments against the corruptions and vanities of foolish men, the ignorance of pretended philosophers, the impudence of sceptics. The Ode is perhaps more distinguished by its religious ardour, than poetical spirit.

ART. 42. *The Comparison; or, the Gospel preached unto the Patriarchs compared with what is now called the Gospel; being the Substance of Thoughts delivered on Galatians iii. 8. By John Coward, One of the Preachers of the final Restitution of all Things, at Windmill-street Chapel, Finsbury-square.* 8vo. 1s. Richardson. 1803.

The characteristic of this discourse is most certainly not perspicuity. The preacher calls himself "One of the Preachers of the final Restitution of all Things," about the precise meaning of which also, we may well be allowed to be in doubt. The discourse will, however, without doubt, be acceptable to the author's congregation, and perhaps this is all that he wishes to be said.

ART. 43. *An Essay towards reconciling the jarring Sentiments of Unitarians and Trinitarians, addressed to the moderate Enquirer. Compiled from sacred Record. By Philo Eloim Jab.* 8vo. 22 pp. 6d. Rose, Bristol; Arch, London. 1802.

"I think it plainly appears, from the first chapter of Genesis, that there were two, from the beginning of the creation, co-operating in it, joined in one, under the appellation GOD." P. 8. "It does not occur to my understanding, that there were any greater number than two divine creative beings, and these known by the name God: and the time drawing nigh, that a third being of divine creation, as was Adam, though not in the same manner as Adam was created." P. 15. "I shall further observe, that though the word God included Lord or Holy Ghost, until the appearance of Jesus Christ; yet when he came, there was Father, Holy Ghost, and Son; in which Son, the Holy Spirit, or Anointing, was, under the name Christ, which is the Anointed: and when, with his people, the Jews, might properly be understood as three; but when Jesus was crucified, that is, the flesh or created part was dead, the Lord remained; and, after the putting to death of Jesus by the Jews, reanimated the body of Jesus, the third day." P. 18. Probably these specimens will satisfy our readers, that the jarring sentiments, mentioned in the title-page, are not likely to be reconciled by this notable essayist.

MISCELLANIES.

- ART. 44. *Mooriana; or, Selections from the moral, philosophical, and miscellaneous Works of the late Dr. John Moore; illustrated by a new biographical, and critical Account of the Doctor and his Writings; and Notes, historical, classical, and explanatory. By the Rev. F. Prewett and F. Blagdon, Esq. In Two Volumes. 12mo. 10s. Crosby. 1803.*

This publication brings with it a most vaunting title, and seems to have demanded the elaborate exertions of two persons. They who like this sort of Anas, which we confess we do not, will find amusement here; but how comes it to pass, that before the sheets of these two volumes, for which ten shillings were demanded, were dry from the press, one volume, containing the whole of these Anas, was published at the humble price of four shillings sixpence?

- ART. 45. *A critical Enquiry into the moral Writings of Dr. Samuel Johnson, in which the Tendency of certain Passages in the Rambler and other Publications of this celebrated Writer, is impartially considered; to which is added an Appendix containing a Dialogue between Boswell and Johnson in the Shades. By Attalus. 8vo. 3s. Faulder. 1802.*

This is a free, but not altogether impartial or profound examination of certain portions of Dr. Johnson's works, from which the author attempts to prove that Johnson's representations were not those of real life, and that he was of a misanthropic disposition. He also prefers the Idler to the Rambler. We cannot think that he makes out his case. Unnumbered acts of genuine benevolence sufficiently prove that Johnson was no misanthrope, though perhaps some of his representations of life may be of too gloomy a tendency.

- ART. 46. *The Praise of Paris: or a Sketch of the French Capital; in Extracts of Letters from France, in the Summer of 1802; with an Index of many of the Convents, Churches, and Palaces, not in the French Catalogues, which have furnished Pictures for the Louvre-Gallery. By S. W. F. R. S. F. A. S. 8vo. 186 pp. 5s. 6d. Baldwin. 1803.*

In a book so common as Saintfoix's "Essais historiques sur Paris," we find the true and candid account of an etymology, which is displayed in the frontispiece, and in the very first words of this little book, as new or certain; neither of which it is. Saintfoix estimated it rightly. "Le commerce," says he, "que les Parisiens faisoient par eau, étoit très-florissant; leur ville semble avoir eu de temps immémorial un Navire pour Symbole; Isis présidoit à la navigation; on l'adoroit même chez le Suèves sous la figure d'un Vaisseau; voilà plus de raisons qu'il n'en falloit à des Etymologistes, pour se persuader que

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Parisi venoit de *παρὰ Ἴσιδος*, proche d'*Isis*; les langues Grecque & Celtique ayant été originairement la même, et l'une et l'autre se servant des mêmes caractères. *Je ne prétends pas défendre cette Etymologie*; mais Moreau de Mautour se trompe lorsqu'il soutient que cette Déesse n'a point été adorée dans les Gaules, même après qu'elles furent soumises aux Romains." Tom. i. p. 3. In this book, it is made *par Isis* instead of *par' Isidos*, and is illustrated by a vile engraving, or rather etching, of Isis holding the infant Orus, said to be brought out of a French church; but little worthy of preservation or representation, unless much disfigured in this copy. The whole contents of the book are so scanty, that they might be printed handsomely in a fourth part of the size; and they seem to have little object, except to display imperfect glimpses and scraps of knowledge on a variety of subjects, which are yet strangely disgraced by incorrectness of printing. The style is a mixture of the familiar and pedantic. If it really proceeds from the author whom report and the initials in the title-page indicate, we do most heartily wish that he had paid more respect to himself or to the public. He will gain no accession of praise by this book.

ART. 47. *A few Days in Paris; with Remarks characteristic of several distinguished Personages.* 8vo. 60pp. 2s. Hatchard. 1802.

This little tract certainly does not contain the praises of Paris, nor of the Parisians, nor of their rulers; but it is lively and patriotic, and therefore to us acceptable. The spirit of the author may be seen in the following very just passage, and it is a spirit to which we are proud to feel one perfectly congenial. After saying that the English are not niggardly in paying honour to the merits of their enemies, he adds, "In the late war the tribute was most largely paid; indeed, had they been disposed to withhold any arrears due on this score, the infamous papers and party in the pay of France," in the interest, at least, we add; "were but too ready, and alas! too able, to detect and to expose the fraud. In all the various vicissitudes and crimes of her Revolution and ephemeral governments, she found in these men steady apologists, and zealous admirers: insensible to the safety and glory of their country, the battles of *Jemappe* and *Marengo*, were the theme of their warmest eulogium; whilst those of *Aboukir*, *Camperdown*, *St. Vincent's*, and *Alexandria*,—but the subject is too painful." In truth it is so. The idea of men who sicken at the triumphs of their country, and rejoice at those of its enemies, is that of something beyond even French depravity.

Short as this book is, it contains many characteristic touches respecting our neighbours: but it regrets the great concourse of English to Paris, and endeavours, with some force, to explain that the visit is little worth the trouble and disgrace attending it. We should guess that it is the production of a military man. It evinces sagacity, good disposition, and knowledge of the world. The motto seems to hint that the author is known. To us, however, he is not known.

ART. 48. *Proverbs; or, the Manual of Wisdom; being an Alphabetical Arrangement of the best English, Spanish, French, Italian, and other Proverbs; to which are subjoined the wise Sayings, Precepts, Maxims, and Reflections of the most Illustrious Ancients.* 12mo. 146 pp. Oxford printed; Kirby, London. 1803.

The fault of this compilation, notwithstanding what the author says in defence of it, is the omission of all distinction between the Proverbs of different countries. The dedication is whimsical and quaint, and we shall insert it, as the most remarkable feature of an odd book.

“ To the conceited fool who thinks himself wise, and is not so : to the wise, who sensible of his own defects, has humility enough to wish to receive a new ray of knowledge from another’s wisdom : in other words to Mr. A? and Mr. B? with a sovereign contempt for the former, and a sincere affection for the latter, this little volume is warmly recommended, as singularly useful to both, by their most obedient, humble servant, the Editor.”

ART. 49. *The young Englishman’s Manual, containing, Part I. A Geographical and Topographical Description of England. Part II. A general View of the Constitution, Laws, Government, Revenue, ecclesiastical, civil, and military Establishments of England, designed as an Introduction to the Knowledge of these important Subjects.* By B. Price. Second Edition, considerably enlarged. 12mo. 3s. 6d. Sael. 1802.

We do not remember to have seen the first edition of the work, but we find no reason why it may not pass through two or several editions. It appears sufficiently perspicuous for young persons, and certainly comprehends much important information in a small compass. A neat map is prefixed.

ART. 50. *Elements of Galic Grammar, in Four Parts; 1. Of Pronunciation and Orthography. 2. Of the Parts of Speech. 3. Of Syntax. 4. Of Derivation and Composition.* By Alexander Stewart, Minister of the Gospel at Moulin. Honorary Member of the Highland Society of Scotland. 8vo. 179 pp. 4s. Hill, Edinburgh; Vernor and Hood, London. 1801.

The Galic, or Gaelic (as it has usually been written) is esteemed a very difficult language, and the elucidators of it, since Shaw, who published the Dictionary, have been very few. The present is a work of much care and labour, and undoubtedly a valuable addition to the stores of knowledge, in this branch of learning.

ART. 51. *Elementa Grammaticæ Ciceroniana; or, an Introduction to Latin Grammar, founded principally on the Authority of Cicero. For the Use of Schools.* By the Rev. Calvin Winstanly. 12mo. 91 pp. 1s. 6d. Liverpool printed; Crosby, London. 1802.

We abound with Latin as well as other Grammars. This author appears to be of the Ciceronian class; but he is probably aware that the exclusive admission of the language of that great orator, has long been deemed by the learned a false refinement; tending too much to confine the sources of Latinity, which may be found also in perfect purity in Cæsar, Livy, and several other writers.

ART. 52. *The Juvenile Travellers; containing the Remarks of a Family during a Tour through the principal States and Kingdoms of Europe: With an Account of their Inhabitants, Natural Productions, and Curiosities.* By Priscilla Wakefield. 8vo. 357 pp. 4s. 6d. Darton and Harvey. 1801.

We respect very highly the efforts of those writers who provide instruction, joined with innocent entertainment, for young persons. We have repeatedly had occasion to commend Mrs. Wakefield's endeavours in this way; and she has here presented to us another opportunity of doing so. This Tour contains a great variety of interesting and amusing incidents and remarks, together with the other particulars mentioned in the title-page. The style is generally correct, unaffected, and proper. The travellers, from whom the author has borrowed most freely, are Brydone, Coxe, Moore, Radcliffe, Southey, and Thicknesse. But care has been taken to omit the passages of bad tendency, which occur, not unfrequently, in some of the travels of some of those gentlemen.

ART. 53. *Le Lecteur Françoise; ou recueil de Pieces en Prose et en Vers, tirées des Meilleurs Ecrivains. Pour servir à perfectionner les jeunes gens dans la Lecture; à étendre leur connoissance de la langue Françoise; et à leur inculquer des principes de Vertu et de Piété.* Par Lindley Murray, Auteur d'une Grammaire Anglois, &c. 12mo. 406 pp. 4s. 6d. York printed; Longman &c. London. 1802.

The name of Mr. Lindley Murray has often appeared in our pages, connected with very just commendations of his talents and diligence. The present work, which is printed with great neatness, contains a well-classed selection of extracts from the best French authors, and must be of considerable use to students, who are not so situated as to command access to a variety of books.

ART. 54. *A meteorological Journal of the Year 1800, kept in London by William Bent.* 8vo. 1s. 6d. London, printed by W. Bent, Paternoster-row, 1801.

The same Journal for 1801. 1s. 6d. Bent. 1802.

The same for 1802. Bent. 1803.

We have followed this journal with our notice from its origin in the year 1793, when we ourselves began, to the present time, and have uniformly recommended it to the attention of the public. We observe that in the two last years the remarks on the state of the air, vegetation, &c. are discontinued, and also the medical observations; nor do we perceive any intimation of the cause of these omissions. It is probable that the person on whom the editor had depended for these parts may no longer be within his reach; but we think that means might and should have been found to supply his place. The observations strictly meteorological are apparently taken with as much correctness as before, and without any change of plan. We wish therefore for the continuation of the work even in its present state.

ART. 55. *The Tocsin of Social Life; addressed to all the Nations of the Civilized World; in a Discovery of the Laws of Nature, relative to Human Existence. By John Stewart the Traveller.* 8vo. 25. Ginger. 1803.

“Send a foal to France,” says the Scottish proverb, “and a foal he will come back.” To such of our readers as wish for proof, if not to the whole extent of the proverb, at least, that a man may travel much farther than to France, and return without moral wisdom or even common sense, we recommend a perusal of this pamphlet. We have formerly had occasion to notice some similar effusions of this author.

FOREIGN CATALOGUE.

FRANCE.

ART. 56. *Mémoires de la Société médicale d'émulation, séante à l'école de médecine de Paris; pour l'an 9; 1 Vol. 8vo. of upwards of 600 pp. with plates. Pr. 8 fr. Paris.*

This fourth volume begins with the Eulogium of *Galvani*, by *J. L. Alibert*, general Secretary to the Society. As a specimen of it, we shall present our readers with the account of the death of *Galvani*, which he gives in the following terms:

“Le premier effet du malheur, dit un écrivain célèbre, est de roidir l'ame; le second est de la briser. Il est des peines dans la vie, dont le temps ne console pas. *Galvani* supportoit encore l'existence, mais les chagrins dont il étoit la proie en minoient soudainement les ressorts. L'image de *Lucie* expirante venoient s'offrir à chaque instant à ses regards; on eût dit qu'il n'avoit pas assez de larmes pour la pleurer. Il sembloit d'ailleurs que depuis quelque temps la providence le destinât aux plus douloureux sacrifices du cœur. Il avoit vu la mort frapper et lui raver presque soudainement tous ses proches. Ajoutons à ces événemens sinistres les maux physiques qui l'accabloient depuis quelques années. Il étoit tourmenté par des douleurs cruelles, dont le siège étoit l'organe de l'estomac, et que quelques hommes de l'art soupçonnoient provenir d'une affection du pylore. Il éprouvoit en outre, à des époques déterminées, des souffrances intolérables dans la région des lombes qui le contraignoient à garder le lit. Avec une santé si frêle et si chancelante, comment eût il pu résister aux nouveaux sujets d'affliction que je viens de retracer?”

“Dépouillé de ses dignités et de son emploi, presque réduit à l'indigence, il se retira, pour finir ses jours, chez son frère, *Jacques Galvani*, homme intègre et d'une probité exemplaire. Bientôt après il tomba dans un état de marasme et de langueur qui alarma tous ceux qui

qui le connoissoient, et dont les soins aussi éclairés que généreux de^s célèbres médecins Cingari et Uttini, ne purent arrêter les progrès. Par égard pour sa grande célébrité, le gouvernement de la république cisalpine avoit décrété qu'on le rétablirait dans la chaire qu'il occupoit à l'université de Bologne, et qu'il jouiroit des émolumens dont l'avoit privé son refus de prêter le serment civique. Inutile faveur! Tant de coups portés à sa sensibilité étoient irrémédiables. Elle arriva enfin cette mort qu'il avoit tant désirée et qui devoit terminer une vie flétrie par l'injustice et le chagrin . . . Le 14 Frimaire an 7, ce grand génie disparut de sa patrie, pour entrer dans le long et éternel repos. Il avoit alors atteint la soixantième année de son âge. On ne remarqua point à ses funérailles le faste ambitieux qui accompagne le néant des riches; mais sa tombe fut environnée de la désolation publique et baignée des pleurs de l'amitié.

“ Toute l'Europe savante fut douloureusement affectée de la perte de ce grand homme. Le secrétaire de l'institut de Bologne annonça sa mort dans une séance publique de cette compagnie, et la consternation fut universelle. . .

“ Compagnons illustres de ses travaux, membres révéérés de ce corps auguste qui fut le premier dépositaire de ses découvertes, vous près de qui le trépas vint moissonner une tête si chère, quelles durent être vos larmes, quand ce flambeau s'éteignit au milieu de vous! Ah! conservez toujours un si déplorable souvenir! . . . Et vous tous, qui aspirez à la gloire des sciences, imitez cette vie aussi simple que vertueuse, imitez ce noble désintéressement, qui le fit renoncer aux biens et à la fortune, pour obéir à la voix de sa conscience; imitez sa patience infatigable dans les recherches, sa candeur et sa modestie dans les succès, sa constance dans les sentimens affectueux du cœur.

“ Repose en paix, ombre pieuse, la mort n'a point enséveli ta mémoire! . . . Un géomètre célèbre voulut qu'on ornât son cercueil d'une de ses spirales logarithmiques. La découverte de Galvani fera respecter ses cendres et son tombeau. Un artiste habile de Rome vient de graver une médaille pour transmettre à la postérité l'image vénérée de cet homme aussi cher à l'humanité qu'aux sciences, qui est mort sans dignités et sans richesses; mais avec la seule grandeur qui soit légitime sur la terre, celle que donnent la science et la vertu.”

This *Eloge of Galvani* is followed by 1, a *Memoir* by Mr. Dumas, sur la nature et le traitement des fièvres rémittentes qui compliquent les grandes plaies; 2. Translation, from the English of Dr. James Hendy, of a *Memoir on the glandular Malady of Barbadoes*, by Mr. Alard; 3. Six observations, by Mr. Godefroi, of Rouen, qui font soupçonner qu'il existe une maladie qui tient à la fois et de l'apoplexie et de la fièvre cérébrale, ou apoplectique; 4. A Translation from the German of Mr. G. C. Reich, of a *Memoir on Fever and its general treatment*, by Dr. Marc; 5. Une observation, communicated by Mr. Ranque, sur une dépression épigastrique, causée par une affection hystérique. Surgery. 6. Des observations sur les corps étrangers arrêtés dans l'oesophage, by P. Sue, the elder; 7. An excellent *Mémoire*, by Mr. Richerand, sur les hémorrhagies qui suivent l'opération de la taille latérale, dans lequel l'auteur donne un nouveau procédé pour y remédier; 8. Des vues théoriques et pratiques sur la meilleure manière de construire les bandages herniaires.

Physiology.

Physiology. 9. *A Memoire sur l'appareil urinaire*, by Mr. Richerand; 10. *Quelques observations anatomiques sur l'ornithorincus paradoxus*, by J. Fred. Blumenbach; 11. *Observations sur les vices originaires de conformation des parties génitales de l'homme, et sur le caractère apparent ou réel des hermaphrodites*, by Mr. Ph. Pinel; 12. *Observations sur l'ipomœa hispida et quelques autres plantes de la famille des convolvulus*, by Felix Fontana. Natural History. 13. *Exposé succinct d'un système conchyliologique*, by Daudebart Ferrussac. Medical Literature. 14. *Commentaires littéraires sur quelques passages des lettres de Senèque le philosophe, relatifs à la médecine*; by Mr. P. Suë, the elder. Supplement to the article of Medicine. 1. *Extrait d'un mémoire sur le vaccine*, by Dr. Hellwag; 2. *L'histoire d'un cas particulier de Satyriais*, by Mr. Rony-Duprest.

The names of the distinguished persons who have contributed to this collection, make any commendation of it from us unnecessary.

Espr. d. Journ.

ART. 57. *Dictionnaire botanique et pharmaceutique, contenant les principales propriétés des minéraux, des végétaux et des animaux avec les préparations de pharmacie, internes et externes, les plus usitées en médecine et en chirurgie, d'après les meilleurs auteurs anciens et surtout d'après les modernes; par une Société de médecins, de pharmaciens et de naturalistes: ouvrage utile à toutes les classes de la Société; avec XVII. grandes planches représentant 278 figures de plantes gravées avec le plus grand soin. Vol. de 757 pages gr. in 8vo. divisé en deux parties; imprimé sur beau papier, en caractère petit romain neuf. Le prix de ces deux volumes, brochés en carton et étiquetés de 15 fr. Paris.*

The numerous reimpresions of this work, published at Paris and in other places, will ensure the success of this new edition, which has been very greatly improved and augmented. *Mogaf. Encyclop.*

ART. 58. *Le Botaniste Cultivateur ou Description, culture et usages de la plus grande partie des plantes étrangères, naturalisées, et indigènes, cultivées en France et en Angleterre, rangés suivant la méthode de Jussieu; par Dumont Courlet. An X. 4 vols. in 8vo. forming about 2600 pp. Pr. 36 fr. Paris.*

The first volume of this important work is composed of 730 pages. In a preliminary discourse, the author endeavours to show that an acquaintance with the three parts of botany, the nomenclature, the cultivation, and the knowledge of the properties of plants, is necessary to those who would desire to have a fundamental knowledge of this science. He treats afterwards of the advantages to be derived from the method of *Jussieu*, which he has adopted in preference to all the others; he informs us, that he has not, after the example of *Miller*, given to his work the form of a dictionary, that he might not be required, in every article, to enter into the detail of its cultivation; lastly, he duly acknowledges the zeal of Mr. *Deu*, from whom he had received great assistance in different parts of this work.

The author next treats of the general cultivation of plants, both in the open air and in hot-houses. He gives, in three Sections, a

list of such plants as are adapted to pleasure-grounds in the winter, the spring, the summer, and the autumn; likewise another, of those whose properties are generally acknowledged in medicine and in the arts. These are succeeded by a Lexicon, in which are defined the terms of cultivation and of botany. Mr. *D. C.* afterwards gives an idea of the method of *Jussieu*, together with an account of the genera and species, according to that method; as also of their cultivation and properties. This exposition occupies the remainder of the first, and the two following volumes, forming 800 pages; the fourth, consisting of 278 pages, contains an Appendix of the plants which could not be made to enter into this method, with different additions and corrections, and some very commodious Tables or Indexes, namely, 1. One of the series of orders and genera; 2. A succinct account of the method of *Linnéus*; 3. A comparative view of the methods of *Linnéus* and of *Jussieu*; 4. A table of French names; 5. One of Latin names. 6. One of French synonyms, and of the vulgar names; 7. One of the most common English names. *Ibid.*

ART. 59. *Elémens d'histoire-naturelle, ouvrage couronné par le Jury des livres élémentaires et adopté par le corps législatif pour les écoles nationales; par A. L. Millin, conservateur des antiques, médailles et pierres gravées de la bibliothèque nationale de France, professeur d'histoire et d'antiquité, membre de la Société royale des sciences de Goettingue, &c. troisième édition revue et corrigée d'après les meilleures méthodes qui ont paru depuis la première publication de l'ouvrage et considérablement augmentée; enrichie de 22 planches contenant plus de 600 figures. Paris. 1802. Pr. 8 fr.*

Since the first publication of this work, to which, in the year 1797, the prize proposed for elementary books was awarded, two editions of it have been exhausted: it is particularly distinguished by its arrangement, its precision, and its perspicuity. On these accounts, it has been translated into several languages; and the author has, to this third edition, besides new Indexes, made other considerable additions, which the progress of natural history had rendered necessary; as also, that of 22 plates, containing more than 600 figures, designed with great exactness and care; being likewise well calculated to captivate the attention and to assist the memory. In short, nothing has been neglected to make this work commodious and useful. *Ibid.*

ART. 60. *Histoire naturelle des Grimpeaux, Souï-Mangas, Guit-Guits, Héris-taires, et Grimpeaux d'Europe, suivie de celle des oiseaux de Paradis; 18 et 19me livr. de la Collection des Oiseaux Dorés ou à Reflets Métalliques, et 5me et 6me livraisons des Souï-Mangas, grand in folio Jésus vélin superfine satiné, de la fabrique de Desgranges, la lettre en or au bas de chaque planche. Pr. 36 fr. for each livraison.*

The two *livraisons* which we here notice contain, plate 22, the *Sougrimbindou*; plate 23, the *Souï-Manga tricolor*; plate 24, the *Souï-Manga vert et brun*; plate 25, the *Souï-Manga vert et gris*, all from the collection of Mr. *Perrin*; plate 26, two young *Souï-Mangas*, one from

from the cabinet of Mr. *Dufrene*, the other from the Museum of Natural History; plate 27, the *Souï-Manga rouge-doré*, from the Museum of Natural History; plate 28, the *S. gris*, from the Cabinet of Mr. *Brongniart*; plate 29, the *S. à gorge-bleuë*, (*Certhia Zeylonica*, Linn.); plate 30, the female of the same, (*Certhia Philippina* of *Gmelin*;) plate 31, the *S. à cravatte bleuë*, (*Certhia jugularis*, Linn.); plate 32, the *S. à gorge violette*, (*Certhia spirata*, Linn.); these last four from the Museum of Natural History.

This beautiful collection is nearly completed.

Ibid.

ART. 61. *Recherches chymiques et microscopiques sur les conserves, bisfes, tremelles, &c. avec trente-six pages enluminées; par Girod Chantrans, ancien officier du génie et membre de plusieurs sociétés savantes. Paris, 1802; 4to. 254 pp. pr. 48 fr.*

We are informed by the author in his Preface, that it has been his object to dissipate the obscurity which he conceives to attend the study of the cryptogamic plants; and we are convinced that those naturalists who, after a careful perusal of the work, may refuse to the plants described in it, the place assigned by him to them in the gradual scale of animated bodies, will, however, readily allow him that tribute of esteem to which his great labours, the sagacity of his observations, and his zeal for the discovery of truth, give him an undoubted claim.

Ibid.

ART. 62. *Dissertations sur quelques points de physique, ou nouvel exposé des causes de plusieurs phénomènes dont la solution est encore problématique; par le C. Lendy, membre de plusieurs sociétés littéraires; 8vo. Paris, 1802.*

In the first of the two *Essays*, contained in this volume, the author enquires into the *causes de l'ascension des liqueurs dans les tuyaux capillaires*; in the second, he treats *de la manière dont le soleil nous échauffe*. With respect to the first question on capillary tubes, Mr. *Lendy* is of opinion, that, “la pesanteur et la fluidité sont les causes uniques de l'élévation des liqueurs dans les tubes capillaires; que ces deux propriétés ne peuvent élever les liqueurs que sur les substances qui les égalent ou qui les surpassent en pesanteur absolue; que la hauteur à laquelle un fluide s'élève dans les tubes capillaires, est en raison de son aptitude à mouiller, c'est-à-dire, de son adhérence avec la matière qui les constitue; enfin, que cette adhérence est toujours proportionnelle à la pesanteur absolue des solides et des liquides qu'on met en contact.”

In regard to the result of the second *Essay*, the author thinks: “que la chaleur et la lumière sont le produit d'une seule et même substance; que cette substance est, dans tous les temps, fort abondante autour de nous; qu'elle est toujours ébranlée par la présence d'un corps lumineux, et qu'elle propage avec beaucoup de liberté les vibrations qu'elle en reçoit dans l'atmosphère; mais qu'elle ne peut pas y circuler elle-même, si ce n'est avec lenteur et comme en se criblant dans ses pores. D'où l'auteur conclut, que la chaleur ne sauroit être le produit d'un fluide émanant perpétuellement du soleil, et qu'une infinité de considérations nous prouvent qu'il faut attribuer celle que nous éprouvons à son aspect, uniquement aux trois causes suivantes, savoir: Aux vibrations

vibrations imprimées par l'astre au fluide lumineux ; à la résistance de l'atmosphère, et à la réaction des corps dilatés. Aussitôt," adds Mr. L. " que l'une de ces trois conditions s'affoiblit, la chaleur diminue dans les mêmes proportions ; et je soutiens que si l'une d'elles venoit à manquer, il n'y auroit plus de chaleur." *Ibid.*

GERMANY.

ART. 63. 1. *Cornelii Nepotis Vitae excellentium imperatorum. Editio nova, scholarum usui accommodata, cum brevi adnotatione curavit Carol. Friedr. Heinrich, Gymnas. Magdalen. Vratislav. Doctor (now Prof.) Soc. Lat. Jen. Sodal. honorar. Breslau; xii. and 209 pp. 8o; pr. 16 gr.*

ART. 64. 2. *Cornelius Nepos de vita excellentium imperatorum. With Introductions, and German Notes, by Mr. Benjam. Friedr. Schmieder, Rector of the Luther. Gymnas. at Halle; Berlin, x. and 229 pp. 8vo. pr. 16 gr.*

ART. 65. 3. *Cornel. Nepotis Vitae excellentium imperatorum. Ad exemplar Bosii recudendas curavit, argumentis, notis, indicibus, vitæ auctoris, tabula chronologica et historica illustravit Jo. Chsti. Frid. Wetzel. Vol. I. 283 pp. Vol. II. quo continentur indices nominum et verborum et historia; 141 pp. l. 8vo. Lignitz; pr. 1 Rixd. 4 gr.*

Though none of these editors has adopted the plan recommended by *Ruhnkenius* (*Wytttenbach Vita Ruhnkenii, p. 125*) for an edition of *Nepos*; they have, however, all of them materially contributed to the correction and elucidation of the text of their author. For this task Mr. *Schmieder* was prepared, by the compilation of the *Lexicon über den Cornelius Nepos*, published in 1798. Mr. *Wetzel* observes: "*in textu recensendo secutus Bosium hujus textum pro basi feci.*" We wonder he did not prefer that of *Heusinger*. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A friend, without signature, who mentions to us three works which we have not yet noticed, will find one of them in the present number, another will soon appear; the third cannot find a place, except in our Foreign Catalogue.

We are aware, with *Cler. Vet. Lond.* of the necessity for caution, with respect to the principal subject of his Letter; but we recollect strong testimonies to the truth of the account we alluded to, as well as the artful contradictions of those who feel interested to discredit it.

A. B. C. informs us, that the work of *Perez*, on the Civil Wars of Grenada, is not considered in Spain as authentic history, though parts may be so. The mode of printing the title in our Review was an error of the press.

LITERARY INTELLIGENCE.

Mr. G. Ellis is about to publish an Analysis of the Ancient English Metrical Romances, with copious Specimens.

Mr. Urquhart, who formerly published a pleasing translation of Anacreon, is printing an Exposition of the Advantages of Classical Literature, as a sort of answer to a certain prevailing enthusiasm, which delights to disparage and deery all profane learning.

Mr. Malcolm is proceeding with two more volumes at once of his *Antiquities of London*.

Mr. Egerton Brydges is preparing a new edition of his *Theatrum Poetarum*; and has also at the press, *Memoirs of the British Peerage*, a volume of which is printed.

Dr. Leyden is employed upon a History of Africa, on an extensive scale.

The same gentleman is printing a volume of *Poems*, which, from the specimens we have already had of his abilities, may be expected to be excellent.

Miss Bannerman, whose poetical talents have received the commendation of the British Critic, is going to republish her *Poems*, with large additions.

Mr. Preston, of Dublin, is about to publish a translation of *Apollonius Rhodius*, in three volumes. This gentleman's former poetical works are well known, and have also been very favourably mentioned in our Review.

A Selection of *Sonnets*, partly original, and partly from the best translations of the Italian poets, will soon be published by Mr. George Henderson.

Mr. Hill is preparing a new edition of his *Practical Observations on Oxygen*; to which are to be added, some Remarks on the Causes and Cure of Cancer, illustrated by cases.

A volume of Sermons, by Dr. Gleig, of Stirling, will appear in the course of this month.

We are glad to hear that Mr. Daubeney has taken up his pen to vindicate the clergy of the establishment from the attacks of Mr. Overton.

A new edition of Shakespeare, with Glossarial Notes only, on three different sized papers, will soon be published by the Bookfellers. Mr. Reed's large edition will be ready next month.

ERRATUM.

At page 209, in our Review for February, for "*Les Guerres civiles*," read "*Las Guerras civiles*."

THE
BRITISH CRITIC,

For APRIL, 1803.

“ If we maintain things that are established, we have not only to strive with a number of heavy prejudices, deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favour of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions, as minds so averted before-hand usually take against that which they are loth should be poured into them.” HOOKER.

ART. I. *Memoirs of Horatio, Lord Walpole, selected from his Correspondence and Papers, and connected with the History of the Times, from 1678 to 1757. Illustrated with Portraits. By William Coxe, M. A. F. R. S. F. A. S. Rector of Bemerton.* 4to. 486 pp. 3l. 3s. Cadell and Davies. 1802.

IN this work, Mr. Coxe has varied his plan from that which he adopted in composing the Memoirs of Sir Robert Walpole; and, instead of giving the life of the statesman, and then adding correspondence to illustrate and support the facts, he has interwoven with his narrative such portions of correspondence as serve to connect and elucidate the history. This mode has the advantage of being more lively than that, which required a reference to a separate volume; but all lovers of history who read the account contained in the Preface (p. xiii.) of the vast store of valuable papers, comprised in 160 large volumes or portfolios, from which Mr. Coxe has drawn his

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information, will regret that a more considerable portion of such a treasure could not be thrown into the public stock. The reason, however, which the author gives for preferring his present mode is unanswerable, especially as we must believe it to be founded on experience.

“As the selection,” he says, “could not be comprised in less than three quarto volumes, I could not venture to engage in so extensive a publication, consisting principally of state papers, which I had no reason to believe would have a sale sufficient to repay the necessary expences.”

The History of Sir Robert Walpole, with which Mr. Coxe favoured the public in 1798*, comprises a clear, luminous, and interesting view of foreign and domestic politics, from about the period of the Revolution, till that great minister, having quitted the helm, ended his useful and honourable career in 1742. The transactions confided to the conduct of his brother Horatio (commonly called Horace) during the same period, form a part of the present narrative, which, from the protracted political life of the younger brother, is continued to the year 1757. That the reader may be enabled to appreciate the extent and probable value of the communication afforded, Mr. Coxe gives, in his Preface (p. xi.) the following abstract of Lord Walpole's public life and services.

“From an early period of his life, Lord Walpole was engaged in a public capacity. In 1706, he accompanied General Stanhope to Barcelona, as Private Secretary, and was employed in various missions of consequence. In 1707, he was appointed Secretary to Mr. Boyle, first as Chancellor of the Exchequer, and afterwards as Secretary of State; and, in 1709, accompanied the Duke of Marlborough and Lord Townshend, who were Plenipotentiaries at the Congress of Gertruydenberg. Soon after the accession of George I. he was successively Under-Secretary of State, Secretary to the Treasury, and Envoy at the Hague, until the schism of the Whig ministry, which terminated in the resignations of Lord Townshend and his brother, as well as his own. In 1720, he became Secretary to the Duke of Grafton, Lord Lieutenant of Ireland; was reappointed Secretary to the Treasury, and again deputed to the Hague. In 1723, he commenced his embassy to Paris; and continued to fill that important station until 1730. In 1733, he was nominated Ambassador to the States General, and remained at the Hague until 1739, when he returned to England. During the whole period of Sir Robert Walpole's administration, Lord Walpole was an able and useful coadjutor to his brother, both in and out of Parliament; and was consulted in all business of state, particularly foreign transactions. During his

* See Brit. Crit. vol. xii. pp. 213, 395.

residence abroad, besides official dispatches, he maintained a private intercourse of letters with his brother, and even a confidential correspondence with Queen Caroline, who reposed the fullest reliance on his talents and integrity. Although, from the time of his brother's resignation, he filled no official station; yet in consequence of his abilities, experience, and weight among his party, he retained a considerable influence over many of the ministers; he was confidentially consulted by Mr. Pelham and Lord Chancellor Hardwicke, and often gave his opinion in the most frank and unreserved manner to the Duke of Newcastle, to the Duke of Cumberland, and even to the King. The importance of his correspondence and papers will fully appear from this sketch of his life; and it would be difficult to point out another character who, for so long a period, was more trusted with the secrets of government, more acquainted with the motives and springs of action, and who possessed more influence in the direction of foreign and domestic affairs."

As so great a portion of the time contained in these Memoirs has already engaged Mr. Coxe's attention, he thus describes the course he has pursued, in order to prevent his present from being a transcript of his former narrative, and for giving the most extensive information respecting the period most approaching our own days, and consequently most interesting.

"During the æra of the Walpole administration, I have avoided, as much as possible, a repetition of the same events and reflections which occur in the Memoirs of Sir Robert Walpole; but have principally confined myself to those foreign transactions and domestic incidents which did not fall within the plan of that work, or tended to illustrate the conduct and character of Lord Walpole. From the resignation of Sir Robert Walpole, I have expatiated more largely on the history of the times. I have endeavoured to develop the characters and administrations of Lord Granville, Mr. Pelham, and the Duke of Newcastle; to sketch the state of parties, particularly the contest for power between Lord Granville and the Pelhams, and between Mr. Pitt and Mr. Fox; and to form a connected narrative of political transactions, from 1742 to the death of Lord Walpole in 1759. With this view, besides the correspondence of Lord Walpole, I have introduced various letters from the Duke of Newcastle, Lord Chancellor Hardwicke, Mr. Pelham, and Mr. Fox. I therefore hope that this work, which may be considered as a companion and supplement to the Memoirs of Sir Robert Walpole, will not only place the talents, character, and services of Lord Walpole in a new point of view; but will throw additional light on a period of English history, of which we have few authentic documents."

Horatio Walpole was born at Houghton, on Dec. 8, 1678; his grandfather, Sir Edward, received the order of the Bath for his zeal in promoting the Restoration; and Robert, his father, was a strenuous partizan of the Revolution. Horace

was educated on the foundation at Eton; and, pursuing his studies at King's College, Cambridge, acquired considerable reputation as a classical scholar; his wit was exercised, in ridiculing the Tories and Jacobites, the party to which the Provost and Fellows were attached; and, on the death of King William III. he wrote some Latin verses of condolence, beginning

At non præcipitis fati ludibria flemus,

which were much admired, and obtained a place in the selection called *Lullus Cantabrigienses*.

Having been chosen a Fellow of King's College in 1702, he purposed studying the law, but was greatly embarrassed by the narrowness of his fortune, which amounted only to 1500l. His intimacy with the Marquis of Blandford, son of John, Duke of Marlborough, induced him to turn his thoughts to the army, but the untimely death of that young nobleman obliged him to relinquish the plan; he then entertained hopes of being appointed to an office in the Exchequer, or a small place at court; but, being still disappointed, he took chambers in Lincoln's Inn, and began to study the law, when, in 1705, he was appointed Secretary to Brigadier Stanhope, Envoy and Plenipotentiary to the Archduke Charles, son of the Emperor Leopold, and acknowledged King of Spain by the allied powers. The scene which first engaged his attention was the siege of Barcelona, which the French were obliged to raise with precipitation; and he was subsequently employed in several delicate commissions, which he executed with great address. He obtained, about the same time, the appointment of Exempt, in the Guards; and was, in 1707, Private Secretary to Mr. Boyle, first as Chancellor of the Exchequer, and afterwards as Secretary of State. In the beginning of 1709, he was Secretary to Lord Townshend, who was appointed joint Plenipotentiary with the Duke of Marlborough, to the Congress of Gertruydenburgh, where he acquired a high reputation, and afterwards bore a share in a confidential correspondence between his brother, and the Duke of Marlborough, and Lord Townshend. On the removal of Sunderland, he strenuously opposed all compromise with Harley and the Tories; and, from 1711 to the accession of George I. was, with other zealous Whigs, excluded from official employ. He was, however, distinguished for firmness and spirit in supporting his party. In 1713, he obtained a seat in Parliament; where he followed the footsteps of his brother, and exerted his talents in favour of the French refugees, in opposing the expulsion of Steele, and reprobating the treaty of Utrecht.

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Such is the account furnished by Mr. Coxe of the early life of this statesman. From the accession of George I. his prospects became more extensive and bright. Lord Townshend nominated him Under Secretary of State; and, in 1715, when his brother was appointed First Lord of the Treasury and Chancellor of the Exchequer, he was made Under Secretary to the Treasury. In 1715 and 1716, he was sent on missions to the Hague; the first, for the purpose of procuring 6000 troops for defence of Great Britain, which was threatened with invasion; the next, for that of obtaining the junction of a Dutch squadron for protection of the Baltic trade against the depredations of the Swedes; he also induced the States General to accede to a defensive treaty with Great Britain and the Emperor, and achieved the still more difficult task of extorting their consent to the triple alliance with England and France, for securing, by reciprocal guaranties, the establishment of the Protestant succession in England; of the reversion of the crowns of France and Spain, as settled by the treaty of Utrecht; and the demolition of the Port of Mardyke. Besides the other difficulties attending these negotiations, he had to surmount those which arose from the impetuous and impatient temper of General Cadogan, the British Envoy and Plenipotentiary at the Hague, who, to use Walpole's expression, "thought that the pen and the sword ought to be wielded with the same fierceness."

During the negociation for the triple alliance, Walpole had given the most positive assurances, that no treaty between Great Britain and France should be concluded without the participation of the Dutch; but their dilatory proceedings having occasioned the arrangement of a separate compact between the Abbot du Bois and Secretary Stanhope, Walpole declined proceeding, and obtained his recal. On his arrival in London, he took an active and effectual share in the proceedings, which terminated in the triumph of Lord Sunderland and Stanhope, and the resignation of Lord Townshend and Sir Robert Walpole; but he had fortunately, before this event, obtained a sinecure for life, worth 800l. a year. Partaking in the feelings, he adopted the conduct of his brother, coalescing with the Tories, and even the Jacobites, to thwart the proceedings of government: he was also an active opponent of the South Sea scheme; the failure of which occasioned the recal of his brother to power; and, on the discovery of Atterbury's plot, he was, in 1722, deputed to the Hague, to solicit an aid of 3000 men, in which he speedily succeeded, notwithstanding the dilatoriness of the Dutch, and

the irritation occasioned by the lofty and violent conduct of Cadogan, and returned to England in June.

In the ensuing year, 1723, Horace Walpole was employed as Ambassador to France; a mission which forms an important epoch in his life, but of which it would be impossible to detail the particulars, without exceeding the bounds allotted to reviewers. A notion may be formed of the degree of attention to which this portion of the narrative is entitled, from the prefatory outline afforded by Mr. Coxe,

“ His original correspondence during the period of his embassy, details a series of events highly interesting to France, to England, and to Europe. These Letters contain the secret history of the Court of Versailles, from 1723 to 1730; they relate the death of the Duke of Orleans, the administration of the Duke of Bourbon, the final ascendancy of Cardinal Fleury, and the strict union established between France and England. They collaterally refer to the situation and conduct of the Courts of Vienna and Madrid; they minutely describe the abdication of Philip the Fifth, the short reign of Louis the First, the resumption of the Crown by Philip, and the disunion of Spain and France. They detail the negotiations for the treaties of Hanover and Vienna, for the congresses of Cambray and Soissons, the reconciliation of Spain and France, the conclusion of the treaty of Seville, and the reunion of England with the House of Austria.”

In this interval, Mr. Walpole came to England in 1724, and again in January, 1726, for the purpose of explaining the real state and intentions of the French Cabinet, assisting in the arrangement of business arising from the late negotiations, and defending the treaty of Hanover, both by his writings and in Parliament. The period was peculiarly critical; the wavering conduct of the King of Prussia, embarrassed the Ministry; threats of an invasion by the united forces of Spain, Russia, and the Emperor, alarmed the nation, and the opposition party was strengthened by the accession of the Pulteneys, and combined into a compact body by the address of Bolingbroke. Horace's talents were eminently useful in making an able and luminous display to Parliament of the state of continental politics, and proving the wisdom of the late measures, and his efforts were crowned with complete success; a motion for supporting the King “ against all insults and attacks upon any of his territories and dominions, though not belonging to the Crown of Great Britain,” being carried by 285 against 107.

Having rendered this important service to his coadjutors, Walpole returned to Paris (May 14) to fulfil the more difficult and delicate task of keeping France steady to her engagements, notwithstanding her earnest desire of a reconciliation with Spain; infusing vigour into her councils, and, with her

concurrency, overcoming the Russian party in Sweden, forming a convention with Denmark, and detaching the German Princes from their alliance with the Emperor.

Having succeeded in the most difficult parts of this arduous task, through the good dispositions of Cardinal Fleury, Walpole returned to England in December, to assist at that session of Parliament, when the King disclosed to the House (December 12, 1726) the intelligence he had received of a combination to place the Pretender on the British Throne. In the *Memoirs of Sir Robert Walpole*, Mr. Coxe has mentioned the secret articles in a treaty between the King of Spain and the Emperor for this purpose, in terms which gave offence to Mr. William Belsham, who attacked him with his usual acrimony. Mr. Coxe in this work makes a brief reply to that author's remarks; by the genuine reading of the quotations, which Mr. Belsham had garbled, by a reference to the correspondence published with the *Memoirs of Sir Robert Walpole*; and by the production of the fifth article of the secret treaty, communicated to Platania and Carraccioli by King Philip himself. Mr. Coxe concludes this note (for he has not intruded the dispute into the text) with an indignant appeal against an author, who by wilfully altering the sense of public papers, which he pretends to quote with fidelity, attempts to oppose vague conjecture and perverted reasoning against positive fact. The intention of the Emperor was at the time denied by his Minister, Count Pam; but the nation was roused at the call of their Monarch against foreign states, who presumed to interfere in the form of their government, and the zeal of the people co-operated with the spirit of Parliament, in supporting the honour of the country and dignity of the crown.

On his return to Paris, Walpole found Cardinal Fleury considerably embarrassed by the effects of the late proceedings, though still resolved to maintain a good understanding with Great Britain; and these difficulties were increased by an imprudent demand of a French force to garrison Gibraltar, which would have amounted to a declaration of war, while the Abbot Montgon was at Paris soliciting an accommodation of all differences, and even an alliance, to the injury of England, and the eventual succession of King Philip to the Crown of France. In these objects he was baffled by the firmness, and kept in suspense by the address of Fleury; but the Cardinal, pressed by a strong party in the cabinet, was inclining to the Spanish interest, when the timely arrival of Walpole fixed his wavering resolutions, and his subsequent efforts greatly improved the condition of the Hanover alliance. The emperor and the King of Spain had both signed preliminary treaties of peace, when
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the favourable aspect of affairs was overclouded by the sudden death of George I.

On this event, great hopes were entertained of a change in politics, favourable to the interests of the Pretender; but all doubts in the mind of Fleury were dissipated by the representations of Walpole, who, by the advice of the Cardinal, repaired to London for instructions. George II. prudently resolved to follow the measures, and retain the ministers of his father; and Walpole staid only to perform his duty in Parliament, where the session was uncommonly short and tranquil. The death of George I. had, however, flattered the ambition of the Emperor and the King of Spain, insomuch that they refused to ratify the preliminaries of peace; Spain continued the siege of Gibraltar; and the Emperor, expecting a subsidy,* prepared to open the campaign by attacking Hanover and the united Provinces. Hostilities again appeared inevitable;

“and this contest,” Mr. Coxe observes, “which united the rival powers of England and France on one side, and of Spain and the Empire on the other, exhibited a no less extraordinary phenomenon in the annals of history. Marshal Berwick, natural son of James II. was employed in concerting with Mr. Walpole, the brother of the great Whig Minister, and supporter of the Brunswick family, operations against the Emperor and Spain, who, on their side, were meditating to place his brother, the Pretender, on the throne of his ancestors.”

Walpole's situation had hitherto been pleasant, though arduous; success had attended all his endeavours, and the friendship and confidence of Fleury rendered the progress of affairs easy; but the scene was changed when a reconciliation took place between France and Spain, an event which Walpole foresaw, but could not in decency oppose; and, in conducting which, Fleury treated him in the most friendly manner, showing him the whole correspondence between the negotiating sovereigns. Yet it was not to be supposed that this reconciliation could be effected without injury to the interests of England, and some changes which were made in the Cabinet of Versailles, through the influence of the King of Spain, placed the matter beyond the reach of doubt. Walpole, though greatly dejected at the change of his prospects, continued his endeavours for the good of his country, and exerted himself with peculiar vigour during the complicated negotiations at the congress of Soissons, where he was one of the plenipotentiaries. His political regrets were increased by the resignation of Lord Townshend, in consequence of disputes with Sir Robert Walpole; Horace refused to succeed him as Secretary of State, which office was bestowed on Mr. Stan-

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hope, afterwards Earl of Harrington; and on Walpole's retiring from the French Embassy, Lord Waldegrave was appointed his successor.

Walpole's conduct in this arduous employ having given the utmost satisfaction, he was gratified on its termination with the office of Cofferer of the Household, and shortly afterwards sent as Ambassador to the Hague, where new political embarrassments awaited him, and his abilities and address were, as usual, conspicuous; though his preventing England from going to war was unpleasant to George II. and made a lasting impression on his mind, to the prejudice of both the Walpoles.

The ensuing Chapter to those in which these transactions are related, is devoted to an extract of some highly interesting correspondence between Queen Caroline and Mr. Walpole, as well during his mission at the Hague, as afterwards, in 1736, when he accompanied the King to Hanover. The correspondence is continued in another Chapter, intermixed with a relation of Walpole's increasing difficulties, and concluding with the demise of that most excellent and wise Princess, Queen Caroline, whose loss Walpole regretted with the most lively sensibility. His employment at the Hague did not continue quite two years after this event; he had long been disgusted with his situation, and expressed his determination to retire from all foreign missions, and his resolution was fortified by, what Mr. Coxe terms, the narrow policy of George II. who, at this great crisis, suffered his antipathy to the King of Prussia, and his electoral views, to preponderate against the interests of Great Britain and of Europe. He returned to England in 1739.

At this period the British people were in a state of ferment and agitation, "wild with schemes of vengeance for the Spanish depredations, and sharing in imagination the treasures of Peru and Mexico." Walpole, although he held no ostensible place under Government, did not intermit his political labours; but continued the same attention to public business, and supplied the cabinet with numerous papers, deductions, and memorials, relative to the conduct of foreign affairs, during that critical period which immediately preceded and followed the death of the Emperor, Charles VI. His exertions on these subjects are detailed in an able and perspicuous manner till 1741, when he resigned the office of Cofferer of the Household, and was appointed a Teller of the Exchequer. The influence of his brother was now, however, on the decline, and Walpole's correspondence with Mr. Trevor, during the summer of 1741, is produced, as containing "new and striking

striking facts and observations on the feuds which, during that period, prevailed in the cabinet; and the measures, foreign and domestic, which concurred in occasioning the fall of Sir Robert." The author is, however, compelled to lament a deficiency of material information at this interesting crisis.

"It is indeed a matter of extreme regret to all lovers of history," he observes, "that Mr. Walpole terminated his apology for his own conduct soon after his embassy at the Hague. He returned to England at a most critical time, when the violence of parties had arrived almost to the highest point; when the unsuccessful operations in the West-Indies began to render the war with Spain unpopular, and involved in that unpopularity the whole administration, even the Ministers who had opposed hostilities; when the violent struggles took place for the new elections on the dissolution of Parliament; when his brother, secretly undermined by several members of the Cabinet, deserted by many who called themselves his friends, and borne down by a strong opposition supported by the Prince of Wales, was finally compelled to resign. The cabals to form a new administration, the separation of the heterogeneous parts which composed the opposition, the efforts to bring the ex-minister to the block, and the secret means by which those efforts were defeated, would have received new light from the pen of Mr. Walpole. It is probable, that the delicacy of the subject restrained him from committing to paper events of such moment, in which the reputation, and even the life of his brother were at stake, and in which the characters of so many persons were involved. But, perhaps the springs of these events might have been traced from his papers and correspondence, had not the sanguinary spirit of that party, which pursued the minister to destruction, compelled Mr. Walpole to sacrifice numerous documents, of the most interesting nature, to his brother's safety. As the enemies of Sir Robert Walpole seemed desirous to impute to him alone all the measures pursued during his continuance in office, apprehensions were justly entertained, lest orders should be issued, by the committee of secrecy, for seizing the papers, not only of the Minister himself, but even those of his brother. It became, therefore, prudent to destroy those documents which might, perhaps, involve the ex-minister in difficulties and danger. Accordingly, Mr. Walpole went down to Wolterton and burned numerous papers, particularly a great part of the private correspondence between him and his brother, and other papers relating to this important period."

At this point we close, for the present, the review of this valuable performance, intending to resume it in our next; when the progress of the History brings us to a period on which the author had not treated before, and which, as we have already intimated, will be found more interesting, in proportion as it approaches our own times, and brings to view the characters of those, whom many still remember actively engaged on the political scene.

(To be continued.)

ART. II. *The Transactions of the Royal Irish Academy. Volume VI.* 4to. 570 pp. Dublin printed; J. Payne, and Mackinlay, London. 1797.

WE had received together two volumes of these Transactions, the sixth and the seventh. We resolved, therefore, to dedicate an article to the former, though dated so far back, and shall take some future opportunity of noticing the latter. The eighth has since arrived.

The contents of this sixth volume are disposed in three divisions. Under the title of *Science*, nineteen papers are arranged; four come under the title of *Polite Literature*, and three under that of *Antiquities*. The scientific papers occupy 435 pages: after which the numeration of the pages begins anew for the papers relative to *Polite Literature*, and again for those on *Antiquities*; the former containing 102, the latter only 33 pages. Of these papers, we shall endeavour to give our readers a clear account.

I. *Remarks on the Causes and Cure of some Diseases of Infancy.* By Joseph Clarke, M. D. &c.

The observations mentioned in this paper, relate principally to four of the diseases incident to infants; namely, to the diarrhœa; to obstinate costiveness; to the nine days fits, or convulsions in early infancy; and to cutaneous eruptions.

With respect to the first of those disorders, Dr. C. was induced, by a variety of remarkable facts, strongly to suspect that the green evacuations of infants (which medical writers have long imputed to predominant acidity) often are of a bilious nature. Impressed with this idea, he determined to deviate from the common practice, by recurring to the use of calomel, which, as he observes, is one of the few remedies, that experience has found powerfully to influence the biliary secretion: and the use of this remedy was attended with very great success.

The same remedy he also found efficacious, both in obstinate costiveness and in convulsions.

With respect to the fourth disease, the cutaneous eruptions, he considers them as efforts of nature to carry off redundant fluids, and therefore would rather encourage than check them. He washes the parts merely with soap and water; and, if medicine appears necessary, prefers calomel to any other agent.

II. *A Memoir on the Construction of Ships.* By Sir George Shee, Bart. &c.

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This author begins by mentioning, that the remarks he offers relative to ship-building, are more the result of observation and experiment, than of scientific research. He acknowledges himself to be so much an infidel in theoretic systems in general, as to offer considerable violence to his mind whenever he subscribes to their truth, unless confirmed by something like experimental proof. He was first led to suspect, that the construction of ships built in Europe admitted of improvement, by observing that vessels employed on the river Ganges, and on different coasts in India, carried great burdens in proportion to their dimensions; and on examining them he found that, however widely they differed from each other in appearance, great expansion was common to them all. Those vessels, when heavily laden, could be moved with greater velocity, than vessels on the European construction, of the same burden, when impelled by an equal power, with ballast only on board.

The defects, which Sir G. points out, in ships of the European construction for transporting merchandize, are, 1st, that they draw too much water, or are constructed too deep; 2dly, that they are too short; and, 3dly, that they are too narrow. He reasons with propriety upon the nature of those defects; shows how to correct them; answers the objections which are commonly made by practical mechanics to the adoption of such improvements; adduces several instances to corroborate his remarks; and, lastly, recommends the adoption of his proposed improvements, for the use not only of merchantmen, but likewise for the packets which carry the mails between Dublin and Holyhead, for frigates, and for all other King's ships carrying one tier of guns only.

III. *Memoir on the Climate of Ireland.* By the Rev. William Hamilton, of Fanet, in the County of Donegal, &c.

This rather extensive and well-written paper, contains a great many observations relative to the question, whether or not the seasons in Ireland have really suffered so considerable a change of late years, as is commonly believed? This author justly observes, that the weather may be unpropitious to vegetation; or that, upon the whole, the seasons may undergo a considerable change, without affecting the instruments that are commonly used for ascertaining the state of the weather,

“Heat and cold,” he says, “and rains, are indeed principals in the œconomy of seasons; but winds, clouds, vapours, and other circumstances rarely registered, often unperceived, are to be deemed at least ancillary in the extensive system, and may give plausibility to popular sensations and opinions, even without the aid of meteorological testimony.”

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With respect to the winds, he remarks, that in Ireland they blow mostly from the westward, and they are commonly mild and moist, on which accounts they are extremely friendly to animal and vegetable life; so that to them the great population of Ireland, and the uncommon fertility of its soil may, among natural causes, be ascribed.

“But,” he subjoins, “from whatever circumstances it has arisen, these winds have, of late years, swept with uncommon violence over the surface of our island; frustrating the usual effects of their genial properties by the overbearing fury of their course, and, like Saturn, sometimes devouring the offspring to which themselves had given birth.”

In corroboration of the above assertion, he relates numerous facts, which prove, 1st, that some large trees formerly grew upon many mountains of Ireland (as appears from the large remaining trunks) where at present human industry cannot rear a twig of the hardiest tree; 2^{dly}, that several remainders of buildings are now to be seen among extensive sands, and such desolated places, which of course formerly were fertile and habitable. A plate, exhibiting a part of the country with an instance of this sort, is inserted in this part of the paper; and, 3^{dly}, he observes, that the extraordinary influxes of the ocean have been much greater of late than formerly.

“These phenomena,” he adds, “faithfully registered, extensively and distinctly delineated in natural characters, independent of every bias from human system or prejudice, free from the uncertainty of casual records, or the locality of peculiar stations for observation, seem directly to demonstrate an unusual and increasing violence in the winds of our climate during the present century. That these tempests have chiefly borne upon us from the westward, is plain from the same general appearances; for, where local circumstances have not directly interfered in opposition, the trees, shrinking before the pressure from the ocean, have universally yielded to the western blast. The sands have drifted, and the tides rushed upon us from the same quarter, evidently demonstrating the more frequent recurrence, and superior potency, of the Atlantic storms.” P. 40.

This author then proceeds to show, that though the mean temperature of Ireland is nearly the same in our days as it was in former ages; yet, owing to the frequency of the above-mentioned storms, the fruit trees, and other vegetable products, had not of late been so prolific as formerly; for, in consequence of those very storms, the unusual agitation of the ocean has, in a great measure, contributed to equalize the seasons, or to render the winters less cold and the summers less hot.

Those observations are followed by others, relative to the effects produced on animal and vegetable life, in consequence

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of the above-mentioned equability of temperature. In his conclusion, the author of this paper puts some queries, from which he endeavours to infer, that the denuding of the country, by the destruction of forests and hedgerows, has occasioned this increase of violence in the winds; subjoining, however, a kind of apology for suggesting a cause which, to many persons, will appear inadequate.

IV. *History of a Case in which very uncommon Worms were discharged from the Stomach; with Observations thereon.* By Samuel Crumpe, M. D. &c.

A lady of a delicate habit, who had been for many years subject to inflammatory affections of the lungs, which generally terminated in a copious and long-continued expectoration, was once affected with a vomiting of blood, and other very disagreeable symptoms; in the course of which, she threw up, at various times, a vast number of small worms, and was thereby entirely relieved from her disorder. Those worms, a delineation of which is annexed to the paper, shewed signs of animation when discharged, especially on being exposed to the heat of the sun, but soon died. They appeared to be the larvæ of some insects.

Some instances of similar cases are subjoined to this account.

V. *Essay on the best Method of ascertaining the Areas of Countries of considerable Extent.* By the Rev. James Whitelaw, Vicar of St. Catherine, Dublin, &c.

This author having observed some very remarkable differences in the statements of the area of Europe, as given by different authors, was thereby induced to consider how that, and similar areas, might be correctly ascertained; and he offers the result of his investigation in this paper.

The method he proposes for determining the true area of maps on the conical or circular projections, is as follows.

“Parallels,” he says, “of latitude, distant from each other one degree, will divide the spherical surface of the earth into 180 narrow zones; the area of each of these, in square miles of 60 to a degree, is found by multiplying its sine in miles and decimals of a mile by 21600, the circumference of a great circle in such miles; and the area of each zone, thus found, divided by 360, will give the area of each of the quadrilateral spaces, formed by the parallels, which include the zone and two meridians distant one degree of longitude from each other.” P. 71.

He then subjoins a Table, calculated upon this principle; and illustrates the use of it, by means of an example on the map of Germany, a sketch or outline of which is annexed to the paper, on a rather large plate.

We are, however, inclined to prefer, on all accounts, the measurement of the areas of countries by means of the mensuration of the areas of spherical triangles; the performance of which is well known to all expert mathematicians.

VI. *Three Schemes for conveying Intelligence to great Distances by Signals.* By John Cooke, Esq.

After remarking the usefulness of telegraphic correspondence, and showing how words and phrases might be expressed by the smallest possible number of characters, this author describes the three methods in a general manner; the first of which is to be accomplished by means of lights, disposed at a certain convenient distance from one another, and furnished with a mechanism, by means of which any one of them may be obscured at pleasure. The second method is, to perform the whole operation by the use of a single lamp or flag. The third method is, by altering the situations of the lamps or flags: and he proposes to measure those distances from the next station by means of Mr. Cavallo's micrometer, which is described in the Philosophical Transactions for 1791.

A plate is annexed to this paper, for the illustration of the subject.

VII. *Observations on the Power of Painting to express mixed Passions.* By the Rev. Michael Kearney, D. D. &c.

This paper commences with a short encomium on the late President of the Royal Academy, Sir Joshua Reynolds; and, at the same time, mentions his censure on those painters who have been fond of describing mixt passions. This author then adduces several descriptions from classical writers, which prove that a statue or a picture may be capable of expressing more than one passion; and, among them, he quotes Pliny's description of the statue of Paris, by Euphranor, which represents him as *judex dearum, amator Helenæ, et interfector Achillis*. After this, he asks the following question.

“ Can it be doubted,” he says, “ that every indication of inward emotion which the countenance is capable of assuming, the pencil of the painter may imitate on the canvas? If the original displays a sensible conflict of passions, why must the power of the imitative art be limited to an indistinct and imperfect marking?”

VIII: *An Essay on the Art of conveying secret and swift Intelligence.* By Richard Lovell Edgeworth, Esq. &c.

This Essay is of considerable length, and remarkably well written. Much information, and very judicious remarks, are to be found in almost every page of it. The custom of conveying intelligence to a distant place is traced from the earliest antiquity, and the advantages which may be derived from the practice are clearly pointed out.

Various uses of telegraphic correspondence are likewise pointed out, besides those which are common; after which, this author describes his own contrivance, or telegraph; and illustrates the description by means of three plates, the want of which prevents our being able to give our readers a distinct idea of that contrivance. The principle in general may be said to depend upon the various directions of certain *indices*, or pointers, moveable at pleasure.

Mr. Edgeworth likewise subjoins a specimen of a vocabulary, which he has contrived for the purpose of expediting the use of the telegraph.

IX. *Of the Composition and Proportion of Carbon in Bitumens, and mineral Coal.* By Richard Kirwan, Esq. LL. D. &c.

Mr. Kirwan, desirous of analysing coals and bituminous substances, and observing that they resist the usual modes of analysis; for they elude the action of aqueous, or acid, or alkaline, or spirituous menstruums; had recourse to a new mode of examination, namely, he endeavoured to ascertain the quantities and qualities of their components, partly by combustion, and partly by their efficacy in decomposing nitre.

In the first place, he endeavoured to ascertain the quantities of coal, of different sorts, that were requisite to alkalize 100 grains of nitre: but a pretty wide difference is to be observed between the results of two sets of those experiments. He then proceeds to examine separately the following species of coal or bitumen, namely, Maltha, asphalt, Kilkenny, compact cannel, slaty cannel, Whitehaven, Wigan, Swansey, Leitrim, and Newcastle coal. The results of those experiments, besides their being detailed at large, are likewise expressed in a Table, which contains their specific gravities, and the proportion of their ingredients, namely, of carbon, of bitumen, and of ashes.

This Table is followed by the statement of the components of other sorts of coal, according to the experiments of Fabroni,

broni, as mentioned in his Treatise on Pit Coal, and the experiments of French and German chemists; all which coals had been analysed by means of distillation.

Speaking of the coal tar, or, as he expresses himself, the coal varnishes, Mr. Kirwan says, "that they are much more advantageously applicable, in many instances, than those extracted from the vegetable kingdom, as Lord Dundonald has discovered, and abundantly proved." To this he adds the following remarkable note. "Upon the most minute enquiry, why coal varnish is not more commonly employed in paying the bottoms of ships, I have been informed the principal reason is, that it succeeds *too well*.—The ships not requiring such frequent repair."

X. *Synoptical View of the State of the Weather in Dublin.* By Richard Kirwan, Esq. LL. D. &c.

The greatest and the least heights of the barometer, and of the thermometer, with the days in which they were observed, once for each month of the year 1794, are stated in one page, to which the quantity of rain fallen is also added. The same particulars for the year 1795 are also stated in another page or table; besides which, this paper contains a few observations relative to the peculiarity of the seasons.

XI. *Thoughts on Magnetism.* By Richard Kirwan, Esq. LL. D. &c.

The particles of matter, in each particular species of solid mineral substance, show an evident tendency to crystallization, or a power of arranging themselves in a particular manner, so as to assume certain peculiar forms; which indicates that they have mutual attractive and repulsive powers; namely, that any two of them attract each other with certain ends, and repel each other with their opposite ends, or opposite sides. This observation induced Mr. Kirwan to consider the properties of the magnet in the same light; and, in order to explain his idea, he, in the first place, enumerates the principal phænomena that have been observed relating to crystallization; after which, he says,

"Do not these experiments fully evince both the attractive and repulsive powers, not only of different salts but of different surfaces of the same salt?"

"11. These powers within their proper sphere of action have been found indefinitely great; thus water confined in cannon several inches thick, and exposed to a degree of cold much beneath the freezing point,

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has

has been observed to crystalize into ice that burst the metallic impediment opposed to the form it then assumes.

“ 12. The vast difference however attending the development of these two powers (of magnetism and crystalization) will undoubtedly strike many as an insuperable objection to their identity, yet their *direction* in all its varieties being exactly the same, difference in other circumstances seems to me to indicate rather a variety of *degrees*, in the same power, than any essential difference in the powers themselves.”
P. 180.

This author then proceeds to apply the above principles to the phenomena of the magnet, namely, to its attraction, repulsion, and polarity; to the communication of the power; to the inclination; to the exclusive appropriation to iron; and to the destruction of the magnetic power. But with respect to this application, we are forced to refer our inquisitive readers to the paper itself. It is our opinion, however, that the application of this theory is by no means satisfactory throughout the whole range of magnetic phenomena.

XII. *On the Method of determining the Longitude, by Observations of the Meridian Passage of the Moon and a Star made at Two Places.* By the Rev. James Archibald Hamilton, D. D. &c.

“ *General Rule for determining the estimate difference of the Longitude of a given place, from some well known meridian, by observations of the different intervals of A. R. of the moon's enlightened limb from a star at each place on the same day.*

“ Let the passage of the moon's enlightened limb be carefully observed to the nearest tenth of a second, over the several wires of the transit instrument, and let its passage over the centre be deduced by taking a mean of its passages over the equidistant wires, properly reduced. Let one or more fixed stars that lie near her parallel of declination, and also as near to her in A. R. as can conveniently be had, be observed in like manner. Let the rate of the sydereal clock, which is the most convenient for this purpose, be carefully ascertained, and from this and the observations collect the exact difference of the moon's A. R. from one or more of these stars under your own meridian. Having obtained corresponding observations from some settled observatory, find the difference of the differences of A. R. of the moon's limb from the same star, under each meridian; take from the ephemeris her increase of A. R. for the 12 H. including the observations, and say: As this quantity of A. R. : 12 H :: the apparent difference of the observed differences of A. R. to the estimate difference of longitude. This estimate difference will always be exact enough to enable you from tables or by calculation to find the corrections to which the observations and the lunar rate must necessarily be subjected, to deduce from them the true difference of longitude between the respective places of observation. To elucidate the nature and grounds of these
several

several corrections, I shall premise some general considerations on the observation of the difference of A. R. of the moon's enlightened limb from a star, and of the equation of the moon's increase of A. R. in 12 H. as given in the ephemeris." P. 193.

Those considerations, &c. cannot be conveniently abridged. We may only observe in general, that the various remarks are clearly expressed, and are illustrated by means of suitable examples.

This author likewise inserts certain Tables, which are of use for the practical solution of the problem.

XIII. *On the Method of taking Radicals out of Equations.* By Mr. D. Mooney, A. B. Trinity College, Dublin.

The nature of this paper does not admit of any intelligible abridgment.

XIV. *On the primitive State of the Globe, and its subsequent Catastrophe.* By Richard Kirwan, Esq. LL. D. &c.

This long paper is divided into three parts, namely, an Essay on the primeval State of the Globe, an Essay on the Deluge, and an Essay on the subsequent Catastrophes.

The theory of the earth, or the original formation, the subsequent changes, and the present state of the terraqueous globe, has long exercised, and will probably long continue to exercise, the genius of the inquisitive part of mankind. We need not enumerate the various writers who have treated of this very abstruse subject; and who have offered more or less rational, and more or less absurd, hypotheses concerning it. According to their various tempers, and various learning, they endeavour to explain the most remarkable particulars, either upon historical, or mechanical, or chemical, or mineralogical principles. Each of those modes is by itself evidently insufficient; and perhaps such may also be the case with all of them together. It is remarkable, that the theories of contemporary writers on this subject are, in great measure, if not diametrically, opposite to each other.

Mr. Kirwan's theory has already appeared before the public in a separate work, entitled *Geological Essays*, published in the year 1799; an account of which has been given in a former number of the *British Critic*: we shall therefore say nothing more with respect to the present paper.

XV. *Synoptical View of the State of the Weather in the Year 1796.* By Richard Kirwan, Esq. LL. D. &c.

This Synoptical View, &c. is expressed in one Table, like those which have been noticed above, No. X.

XVI. *Supplement to Mr. Edgeworth's Essay upon the Telegraph.*

This Supplement describes certain mechanical improvements, made by the same author, to the telegraph described in his former paper. Those improvements tend to simplify both the construction and the use of the telegraph, as also to render it less destructible by storms.

XVII. *A Description of an Air-Pump of a new Construction; with an Account of the Performance, and of some Experiments and Observations, tending to ascertain the Circumstances on which the Perfection of that Machine depends, and to render its Theory more complete.* By the Rev. James Little.

The construction of this air-pump cannot be rendered intelligible without the plate which is annexed to the paper. With respect to the general principle of its construction, Mr. Little says:

“ Before it was finished, I was acquainted with the construction of Mr. Smeaton's air-pump, with its improvements, but had not heard of Mr. Cuthbertson's; which, as well as Mr. Smeaton's, I find is conceived on the same principle with mine, yet the application of that principle in the machine here described, being exhibited in a much more simple construction, it will I am persuaded be found to perform better and with more certainty than the former, on which persuasion only I am induced to publish it. The reader will easily understand what is hereafter said of its theory, after he has considered its construction.

“ The principal parts of it are one barrel and piston, one stop-cock, one valve, and two pipes of communication.” P. 321.

Notwithstanding the particular and rather prolix manner in which this pump is described, and though its inventor alledges reasons for the conformation of every part of it; yet we are much inclined to doubt whether, upon the whole, its performance can surpass, or even equal, that of Mr. Cuthbertson's construction. This, however, we speak, not from any experience of this new pump, but merely from what the description seems to indicate.

This paper terminates with the recital of a few inconclusive experiments, instituted for the purpose of illustrating the nature of the aurora borealis.

XVIII. *On the Application of a converging Series to the Construction of Logarithms.* By Mr. William Allman, A. B.

“ From

“ From a due consideration,” this author says, “ of Newton’s binomial theorem, it may be shewn, that the logarithm of the ratio of one number to another, according to Napier’s system, is equal to the sum of the series, $\frac{2d}{s} + \frac{2d^2}{3s^3} + \frac{2d^3}{5s^5} + \frac{2d^4}{7s^7} + \&c.$ d representing the difference, and s the sum of the numbers : which logarithm of the ratio, added to, or subtracted from, the logarithm of the antecedent, according as the antecedent is less, or greater, than the consequent, gives the logarithm of the consequent.

“ In any system whatever, the logarithm of the ratio of one number to another is equal to the sum of this series, $\frac{2pd}{s} + \frac{2pd^2}{3s^3} + \frac{2pd^3}{5s^5} + \frac{2pd^4}{7s^7} + \&c.$ where d expresses the difference, and s the sum of the numbers, as before ; and p the quote found upon dividing the logarithm of some number according to that system, by Napier’s logarithm of the same number.

“ It is evident, that the less d is in respect of s , the faster the series will converge ; so that the construction of the logarithms of prime numbers, will be rendered more easy and expeditious by finding two great products, which shall have a small difference ; one of which products, shall be composed entirely of factors whose logarithms are already known, and the other, shall have in its composition, the number whose logarithm is sought, or some power of that number ; and, if it have any other factors, the logarithms of these factors must be previously known.

“ Having found such products, we may, by the application of the above-mentioned series, find the logarithm of their ratio to each other ; which is the same with the logarithm of the ratio of the first product (or that which is composed entirely of factors whose logarithms are known) divided by the factor or compound of factors whose logarithms are known (if there be any such) in the latter product, to the prime number whose logarithm is sought, or some power of that number, Then, from the logarithm of the antecedent, and the logarithm of the ratio, we have, by addition or subtraction, the logarithm of the consequent.” P. 391.

He then proceeds to show, how products of this nature, to consist of two, or three, or more factors, may be found. Lastly, he illustrates the method of computing logarithms upon those principles, by means of suitable examples.

XIX. *Synoptical View of the State of the Weather at Dublin, in the Year 1797.* By Richard Kirwan, Esq. LL. D. &c.

This abstract of the weather, &c. is contained in a single page or table, like those of the preceding years, which have been noticed above, and it shows the like particulars.

POLITE LITERATURE.

I. *Some Hints concerning the State of Science at the Revival of Letters, grounded on a Passage of Dante, in his Inferno, Canto iv. v. 130.* By the Rt. Hon. the Earl of Charlemont, President of the R. I. A.

In this elegant paper, much erudition is displayed by its noble author. The passage he quotes from Dante's *Inferno* is as follows.

“ Poiche'nnalfai un poco piu la ciglia
Vidi 'l Maestro di *color che fanno*
Seder tra Filosofica Famiglia.
Tutti l'amiran, tutti onor gli fanno.
Quivi vid' io e Socrate, e Platone
Che 'nnansi agli altri piu presso gli stanno.

My eyes a little raising, I descried
The sov'reign master of all *those who know*,
Sitting among the philosophic race,
Admir'd by all, by all rever'd and honour'd:
There I beheld both Socrates and Plato,
Who prior to the rest stand close beside him.” P. 4.

Il Maestro di color che fanno, this author shows to be Aristotle, whom he proves, from a variety of other historical documents, to have been by far the most favourite author of the times. In short, the greatest part of this paper is employed to show, that the Aristotelean doctrine, the Aristotelean logic, and the Aristotelean style, were peculiarly adapted to the genius of the time in which Dante wrote. The following paragraphs, we presume, will be sufficient to give our readers a competent idea of this noble author's elegant style.

“ The perpetual, violent, and trifling controversies also, which long disgraced the Christian church, had introduced an ardent passion for dispute, and a spirit of nice argumentation, and had prepared the minds of men to adopt and to admire the subtle and unintelligible jargon of the schools. Eager for victory in this war of words, Aristotle's logic was greedily studied as an armour of defence, and a means of successful controversy; and the same spirit of nice discrimination exciting in the mind a love for what was difficult to be understood, and an ambition to be thought to comprehend what was scarcely intelligible, his philosophy was revered in proportion to its obscurity, and has consequently obtained such a sanction and bigotted preference, that it still remains, as it were by prescription, the exclusive doctrine of almost all European seminaries.

“ But, besides these accidental causes, we may perhaps find a reason for the preference given to this species of science at the early approach of light, in the nature of the human mind, which, when emerging

emerging out of ignorance, is apt, at its first expansion, to seize with avidity the more abstruse and refined parts of knowledge. Metaphysical researches, and every species of nice, subtile, and useless disquisition, seem to be preferred in the infancy of letters to the more solid and profitable sciences, as the attention of children is captivated and fixed rather by supernatural and romantic tales than by sober and useful history; and the subtleties of metaphysics will prevail among the half-enlightened in the same manner, and for the same reasons, as the abstruse follies of magic and of astrology. When the mind first feels its powers, and finds itself assisted and borne up by the wings of literature, it seems to think that it never can soar too high. Exulting in its newly discovered energy, it fondly supposes that nothing can arrest its progress, ignorant as yet of those impassable bounds which nature has set to its flight. The blind man, suddenly restored to sight, would naturally first fix his eyes on the sun as the most glorious object of contemplation, till experience shall have taught him that he is dazzled by its beams!" P. 8.

II. *Reflections on the Choice of Subjects for Tragedy among the Greek Writers.* By William Preston, Esq. &c.

The question which this author principally endeavours to answer in the present paper is, why are the subjects of the tragic dramas of the Greeks mostly of a very horrid nature, and replete with the most disgusting scenes? Seven plays of Æschylus, seven of Sophocles, and nineteen of Euripides, are preserved to the present time, and the subjects of the greatest part of them are extremely horrid.

Mr. Preston briefly enumerates all the likely causes which might possibly incline the Greek authors to adopt such dreadful images, and to range through all the walks of history in quest of subjects of horror and dismay. He examines their mythology and religion, which may be justly supposed to be adapted to their prevailing and popular notions, or accommodated to their natural dispositions; and he finds, that the Grecian divinities were represented as being passionate, unjust, revengeful, &c. He examines the works of Homer, who doubtless describes the customs and inclinations of the times; and those works betray the same ferocious disposition. The like propensity is manifested even by the most authentic and dignified period of Grecian history.

From those documents, and from such proper reflections, this author feels himself reluctantly obliged to ascribe to the Greeks, a marked ferocity of manners, which influenced their actions, their inclinations, and their amusements.

"I am aware," he says, "that *Grecian* history has not commonly been considered in this point of view; so the foregoing remark, though an obvious one, may, to many, appear somewhat hazardous and novel.

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The *Greeks* were a glorious people! The stupendous monuments of their genius, in Poetry, Sculpture, and Architecture, which have triumphed over the ravages of time, inspired us with implicit veneration, and so dazzle our eyes with their lustre, that we are unable, or unwilling, to turn them on any harsh and barbarous circumstance any cruel and reproachful transaction, any thing calculated to diminish our admiration, I might almost say adoration—of beings who could thus write—speak—and work; it is with pain we endeavour to view the spots of the sun—yet such is the fact; and to this source must we trace the signal prevalence of the terrible and horrid, in *Tragedy*, as it first came from the hands of its *Grecian* inventors.” P. 20.

Mr. Preston also endeavours briefly to investigate whence the above-mentioned disposition arose; and, from the examination of the manner in which Greece was originally peopled, he is inclined to attribute the cause of it to the continual state of warfare to which that nation was exposed.

III. *An Essay on the Variations of English Prose, from the Revolution to the present Time.* By Thomas Wallace, A. B. &c.

This author begins by observing, that the progress of language marks the progress of the human mind; “hence,” he observes, “the investigations of the philologist become useful as they furnish important aids to the researches of the historian and the speculations of the moralist.” This observation, though not new, is however successfully illustrated by Mr. Wallace. He shows, in general, how the unsettled state of governments, the want of knowledge, the rudeness of manners, &c. are accompanied with a proportionate rudeness of language; and that the improvement of the former, and of the latter, proceed with equal steps.

With respect to England, he says,

“Two causes contributed to raise the English language from this degraded state. First the Reformation, which by obtruding on the attention moral subjects of the most momentous concern, made it in some measure necessary for men to think with more precision and closeness: Secondly, the subsequent disputes between the crown and people on the limits of prerogative and popular right, which continued from the time of Elizabeth to the revolution, and which corroborated into habit that mode of closer and more abstract thinking which the Reformation had introduced. According to the theory we have adopted, this change should have induced an improvement in style: it did so; the English language rose rapidly from the low state in which it stood in the beginning of the reign of Henry the Eighth, until, at the accession of William the Third, it had acquired a distinguished degree of excellence. This excellence, however, was but comparative, and appears rather when we consider its former defects, than its subsequent improvements; for, from the time of the Revolution to the present day, a numerous succession of fine writers have laboured with success

success to add to its elegance, copiousness and strength. What they have done, and how far they have raised the English language above its former humble level, will be best known by considering the variations of style which, within that period, it has undergone." P. 43.

This author then proceeds to point out the gradual improvement of style in the works of various English authors, such as Burnet, Tillotson, Dryden, Addison, Gibbon, Johnson, &c. &c. but for those particulars we must refer our readers to the paper itself.

IV. *On the poetical Character of Dr. Goldsmith.* By the Rev. Archdeacon Burrowes.

This picture of Dr. Goldsmith betrays the pencil of a friend. His poetical genius is greatly extolled, his faults are palliated, and his beauties are set forth in the most advantageous point of view. Yet it must be acknowledged, that this author gives proper reasons for his assertions, and accompanies his observations with examples.

Without attempting to follow him, step by step, in this examination, we shall only transcribe his summary of Dr. Goldsmith's character.

"His poetical works," this author says, "altogether do not amount to eighteen hundred lines, and yet such is the transcendent merit of his two principal poems, that as a poet Goldsmith is more generally known and celebrated than many of those who have composed whole volumes. Criticism cannot be more agreeably or more usefully employed than in tracing out the sources of its excellence and analyzing its modes, in exhibiting the negligences for which they often compensate and the culpable excess to which they sometimes run, and in contemplating by detail the literary character of an author of whom it is pronounced from high authority that "*he possessed the art of being minute without tediousness, and general without confusion, and that his language was copious without exuberance, exact without constraint, and easy without weakness.*"

"Goldsmith seems to have possessed every quality which might give popularity to a poet. His language is simple, his versification flowing and familiar, his sentiments natural and pathetic. His illustrations are not pompous exhibitions of learning, allusions to arts which are little understood, and histories which have been little read; his pictures of nature are not elaborate and minute delineations of individual scenery; his views of life are not metaphysical investigations crippled into rhyme, not conjectural fancies of the manners of remote times or imaginary conditions, not disgusting exposures of human infirmity or outrageous caricatures of extravagant singularities. Always easy and unaffected, Goldsmith paints nature as it struck him, and manners as he actually observed them. His faults too (for some faults his greatest admirers must admit in him—faults allied to his excellencies) are certainly not of an unpopular class. If his language is frequently colloquial-

loquial and occasionally even ungrammatical, it is never obscure: if he laments a depopulation in a country, where it did not exist, he knew that a people who loved to hear of grievances were to be his readers." P. 72.

ANTIQUITIES.

I. *A Letter from William Caulfield Lennon, Esq. to the Right Hon. the Earl of Charlemont, President of the Royal Irish Academy, &c. &c.*

This Letter contains a description, and the presentation to the Royal Irish Academy, of an image taken from a Pagoda in Bangalore, at the storming of that fort in 1791.

The image is said to represent Mahay Letchemy, or the Great Letchemy, the reputed goddess of riches, fertility, beauty, mirth, courage, joy, eloquence, and matrimony. She is represented in the habit of a *cunshinnee*, or dancing girl.

This Letter is accompanied with three copper-plate engravings, two of which exhibit a front and a lateral view of the above-mentioned image; but the third contains a *fac-simile* of the writing on a Cadjan or Palmyra leaf, which was sent to the Academy, together with the image. A translation of this writing is annexed to the Letter. It is a fable of the Jackall and Drum.

The following paragraph describes the substance of the image.

“The metal of which this and the generality of images in India are formed is composed of the free offerings of the votaries who attend the pagodas at certain times. Of the different coins, pagodas which are gold, rupees silver, and dubs or doodies copper, when the bramins of the pagoda have got the quantity necessary, the whole is melted together and cast into the desired form; the natives of India being particularly ingenious in compounding metals of different qualities.” P. 5.

II. *An Account of some Manuscript Papers which belonged to Sir Philip Hoby, Knight, who filled several important Offices in the Reign of King Edward the Sixth, and which at present are the Property of William Hare, Esq. M. P.* By the Rev. Mr. Hinckes, of Cork.

This paper begins, by setting forth the advantage which the historian and the antiquary may derive from the examination of old manuscripts, especially those of remarkable personages; such as the correspondence between an ambassador and his court. It shows, likewise, reasons to prove the authenticity of the papers, letters, &c. which form the subject of the present account.

It relates, that those papers are bound in two volumes, one of which contains original letters, state papers, &c. The other volume contains,

“Copies of ninety letters written by Hoby to the Protector between 11 May 1548 and 19 September 1549, soon after which he returned to England for a few weeks, and was there when the Duke of Somerset was deprived of the protectorate.

“Copies of thirty-nine letters written to the lords of the council after his return to the imperial court, beginning 10 November 1549 and ending 28 October 1550.

“These letters, many of which are very long, contain accounts of his conversations with the Emperour and his ministers; of the transactions of the imperial court; of the intelligence received there, and of the opinion entertained by the courtiers of English affairs, which last topick sometimes introduces his own opinion and advice.” P. 21.

The earliest date of some of those papers, or letters, is 1539, and the latest is 1556; the greatest part were, however, written in 1548, 1549, and 1550.

With respect to the titles, and account of the contents of those letters, &c. we must refer our readers to the paper itself.

III. *Account of Four circular Plates of Gold found in Ireland.* By Ralph Ousley, M. R. I. A.

This short paper, the last of the volume, describes some thin pieces of gold, found in Ireland at different times, and by different persons. They probably were articles of ornament.

The most remarkable of those pieces were four thin plates of solid gold exactly alike, and quite circular; measuring $4\frac{3}{4}$ inches in diameter, and weighing about one ounce each. They were handsomely ornamented on one side, and plain on the other, excepting a kind of cap or screw, for the purpose, perhaps, of being affixed to a handle.

These four plates were found in October, 1795, near Enniscorthy, in the County of Wexford, by a peasant, who accidentally turned them up with his plough.

ART. III. *The Works of Thomas Chatterton. Three Volumes.* 8vo. 1l. 11s. 6d. Longman and Rees. 1803.

AT length an edition of the productions of this extraordinary genius is published, for the benefit of his only surviving relation, Mrs. Newton; but it had been deferred too long to meet with that patronage which it would have secured while the public curiosity was more alive to the subject. After the en-
deavours

endeavours of two years, sufficient subscribers were not obtained to defray the expences of the imprefſion; and a more practicable arrangement was formed, by the aid of Paternoſter-Row. Much attention appears to have been employed by Mr. Southey, the editor, to collect, from various quarters, whatever belongs to Chatterton, whether published under his own name, or any other. The firſt volume contains all his poetical productions in modern language; the ſecond, all the Poems attributed to Rowley; the third, his compositions in proſe, whether in the ancient or modern ſtyle. The Life of Chatterton, as written by Dr. Gregory, with much judgment and diſcrimination, is prefixed to the works.

It muſt be confeſſed that, by thus collecting all the productions of Chatterton, many things are brought together which are wholly unworthy of preſervation, or even of peruſal, in any other point of view, than that of illuſtrating the hiſtory of a moſt extraordinary mind; and it is with very melancholy impreſſions, that we ſee the ebullitions of a genius ſo extremely powerful diſgraced by the precipitance with which they were produced, or by the paſſions from which they take their hue. It was thought, at one period, a ſtrong argument that the Poems called Rowley's could not be the production of Chatterton, becauſe they are ſo greatly ſuperior to his avowed compositions; but the general ſuperiority may be allowed, without admitting the conſequence. When Chatterton was writing in the character of his fictitious Rowley, he was ſuſtaining a part which required attention and care; he was alſo, as he ſuppoſed at the time, laying the foundation of his eſtabliſhment in life; but, when he was writing for Magazines, and other temporary publications, he was providing only for the moment; and being able, with great eaſe, to ſatisfy his employers, and ſtrongly confident in himſelf, he poured forth, without conſideration or correction, whatever his fancy dictated. There is no want of genius in theſe inferior works of Chatterton, but only an extreme careleſſneſs. With reſpect to the queſtion at large, the preſent editor is decidedly of opinion, that not "a ſingle line of either the poetry or the proſe aſcribed to Rowley was written by any other than that prodigy of the 18th century,—Thomas Chatterton." This opinion we certainly ſhall not controvert, being exactly conformable to the conviction of our own minds; and, by way of ſpecimen of the manner in which the editor ſupports it, we ſhall inſert a paſſage from his obſervations on Chatterton's arms.

"Whoever cloſely examines the Life and Writings of Chatterton, will remark, that he ſeemed to be ſtrikingly influenced by one particular

sular disposition of mind, and that was, through an excess of ingenuity, in a literary sense, *to impose on the credulity of others*. This predominant quality elucidates his character, and is deserving of minute regard by all who attempt to decide on the Rowleian controversy.

" I. A *New Bridge* is just completed over the Avon at Bristol.—Chatterton sends to the printer a description of the passing over the *Old Bridge*, for the first time, in the thirteenth century; on which occasion two songs are sung by two saints, of whom nobody ever heard, and in language precisely the same as Rowley's, although he lived two hundred years after the event was said to have taken place!

" II. Mr. Burgum is a man attached to Heraldic honours—Chatterton gives him his pedigree from the time of William the Conqueror, and allies him to some of the most ancient families in the kingdom!

" III. Mr. Burgum is one of the first persons who expresses an opinion of the authenticity and excellence of Rowley's Poems. Chatterton, pleased with this first blossom of credulity, and from which he presaged an abundant harvest, with an elated and grateful heart, presents him with the "*Romaunt of the Cnyghte*," a Poem, written by "*JOHN DE BERGHAM*," one of *his own* ancestors, about four hundred and fifty years before; and the more effectually to exclude suspicion, he accompanies it with the same Poem, modernized by himself!

" IV. Chatterton wishes to obtain the good opinion of his relation, Mr. Stephens, of Salisbury, and, from something which it is possible his keen observation had remarked in Mr. Stephens, he deems it the most effectual way, by informing him that he is descended from Fitz-Stephen, grandson of the venerable Od, Earl of Blois, and Lord of Holderness, who flourished about the year 1095!

" V. Mr. Catcott is a worthy and religious man; and who, from never intending to deceive, suspects no deception in others. Chatterton, who is a skillful engineer, adapts the nature of his attack to the strength of the fortrefs, and gives him an ancient Fragment of a Sermon on the Divinity of the Holy Spirit, as *written* by THOMAS ROWLEY!

" VI. Mr. Barrett is zealous to prove the antiquity of Bristol—as a demonstrable evidence, Chatterton sends him an Escutcheon (on the authority of the same Thomas Rowley) borne by a Saxon, of the name of Ailward, who resided in *Bristow*, in the year 718!

" VII. Mr. Barrett is also writing a comprehensive History of Bristol, and is solicitous to obtain all possible information concerning it. Chatterton seizes the opportunity, and presents him, at *different times*, with an account of all the churches and chapels of Bristol, as they appeared three hundred years before, and accompanies it with drawings and descriptions of the Castle;—The whole of this information being unsupported by either document or tradition, and resting alone, on the evidence of "*The Gode Prieste, Thomas Rowley*," between whom and *Thomas Chatterton*, prejudice itself must allow, there was a great equality of talent, as well as a great similitude of pursuits. They were both Poets, both Antiquarians, and both perpetually adverting to Heraldry.

" VIII. Public curiosity and general admiration are excited by translations from the *Erse of Oilian*—Chatterton, who gave precedence

to none in "Catching the manners living as they rise," publishes a succession of Poems from the *Saxon* and *Welsh*, indifferent to the inconsistency, or otherwise not aware, that he had professedly translated works, in the *same* style, and with the *same* imagery, from the *TEUTONIC* and *CELTIC*, two languages of different origin and genius, and whose poetry, of all their writings, has ever been considered as the most dissimilar.

"IX. Mr. Walpole is writing the History of British Painters—Chatterton (who, to a confidential friend, had before expressed an opinion that it was *possible*, by judicious management, to deceive even this master in antiquities) with full confidence, sends him an account of eminent "Carvellers" and "Peyneters," and informs him of others who once flourished in BRISTOL! but of whom the present inhabitants of Bristol never heard, and who are mortified at having no other evidence of the distinguished honour ascribed to them, than the solemn asseveration of that "something, nothing, not to be defined," Thomas Rowley!

"But these are all subordinate deceptions. Chatterton's ambition embraced a larger range, and was circumscribed by no other limit, than, in the person of Rowley, of deceiving the Whole World. And that he succeeded in a great and unaccountable degree, is attested by the voluminous controversies of Antiquarians, Historians and Poets. The object bespoke the comprehension of his mind, and its partial success is a lasting monument of what perseverance may effect when supported by genius." Vol. ii. p. 509.

Another consideration of great force is subjoined in these observations, namely, that all the writers to whom Chatterton has ascribed Poems, from the Abbatte John, in 1186, to Syr Thybbott Gorges, in 1440, all completely unknown to the rest of the world, write exactly in the same style, and with equal abilities. No one will insist, says the editor, that Rowley wrote all those Poems; and, if they were neither written by Rowley, nor by the persons to whom they are ascribed, who could have written them but Chatterton? It is hardly possible, we trust, that this strange dispute should be revived; but, if it should, the present volumes contain, in our opinion, sufficient proof that the editor has decided it with propriety*. Mr. S. has taken advantage of the MSS. deposited in the British Museum, in pursuance of the will of the late Dr. Glynn, to add many productions of Chatterton which had not before been published.

Amidst the great inequalities of Chatterton's modern Poems, there are some passages which sufficiently mark his ability to

* The account of Rowley's MSS. vol. iii. p. 497, &c. and signed J. C. is extremely well drawn up, and contains many judicious remarks.

produce whatever has been celebrated as demonstrative of the superior genius of the supposed Rowley. We shall give an instance from his African Eclogue, called Heccar and Gaira, produced in Jan. 1770, when he was not yet seventeen. The ideas are as original, and some of them as sublime, as the subject could admit, the expression noble, and the versification vigorous.

“ GAIRA.

Rouse not Remembrance from her shadowy cell,
 Nor of those bloody sons of mischief tell.
 Cawna, O Cawna! deck'd in fable charms,
 What distant region holds thee from my arms?
 Cawna, the pride of Afric's sultry vales,
 Soft as the cooling murmur of the gales,
 Majestic as the many colour'd Snake,
 Trailing his glories through the blossom'd brake :
 Black as the glossy rocks, where Eascal roars,
 Foaming thro' sandy wastes to Jaghirs shores ;
 Swift as the arrow, hastening to the breast,
 Was Cawna, the companion of my rest.

The sun sat low'ring in the Western sky,
 The swelling tempest spread around the eye ;
 Upon my Cawna's bosom I reclin'd,
 Catching the breathing whispers of the wind :
 Swift from the wood a prowling Tiger came ;
 Dreadful his voice, his eyes a glowing flame ;
 I bent the bow, the never-erring dart
 Pierc'd his rough armour, but escap'd his heart ;
 He fled, tho' wounded, to a distant waste,
 I urg'd the furious flight with fatal haste ;
 He fell, he dy'd—spent in the fiery toil,
 I stripp'd his carcase of the furry spoil,
 And as the varied spangles met my eye,
 On this, I cried, shall my lov'd Cawna lie.
 The dusky midnight hung the skies in grey ;
 Impell'd by Love, I wing'd the airy way ;
 In the deep valley and the mossy plain,
 I fought my Cawna, but I fought in vain,
 The pallid shadows of the azure waves
 Had made my Cawna and my children slaves.
 Reflection maddens, to recall the hour,
 The Gods had giv'n me to the Dæmon's power.
 The dusk slow vanish'd from the hated lawn,
 I gain'd a mountain glaring with the dawn.
 There the full sails, expanded to the wind,
 Struck horror and distraction in my mind,
 There Cawna mingled with a worthless train,
 In common slav'ry drags the hated chain.

Now

Now judge, my Heccar, have I cause for rage?
 Should aught the thunder of my arm assuage?
 In ever-reeking blood this jav'lin dy'd
 With vengeance shall be never satisfied;
 I'll strew the beaches with the mighty dead
 And tinge the lily of their features red.

HECCAR.

When the loud shriekings of the hostile cry
 Roughly salute my ear, enrag'd I'll fly;
 Send the sharp arrow quivering thro' the heart
 Chill the hot vitals with the venom'd dart;
 Nor heed the shining steel or noisy smoke,
 Gaira and Vengeance shall inspire the stroke." P. 119.

The idea of an African calling the Europeans "the pallid shadows of the azure waves," is very happy. A similar thought had been well expressed a few lines earlier.

"The children of the wave, whose pallid race
 Views the faint sun display a languid face."

Some lines in the Poem of Clifton, now first published, are calculated to give the same impression; particularly the character of Powell, the actor, who was of Bristol.

"Here too (alas! tho' tot'ring now with age)
 Stands our deserted, solitary stage,
 Where oft our Powell, Nature's genuine son,
 With tragic tones the fix'd attention won:
 Fierce from his lips his angry accents fly,
 Fierce as the blast that tears the northern sky;
 Like snows that trickle down hot Ætna's steep,
 His passion melts the soul, and makes us weep:
 But O! how soft his tender accents move—
 Soft as the cooings of the turtle's love—
 Soft as the breath of morn in bloom of spring,
 Dropping a lucid tear on Zephyr's wing:
 O'er Shakespeare's varied scenes he wander'd wide,
 In Macbeth's form all human pow'r defy'd;
 In shapeless Richard's dark and fierce disguise,
 In dreams he saw the murder'd train arise;
 Then what convulsions shook his trembling breast,
 And strew'd with pointed-thorns his bed of rest!
 But fate has snatch'd thee—early was thy doom,
 How soon enclos'd within the silent tomb!" Vol. i. p. 142.

Such passages, though rare, from the haste and carelessness with which these Poems are generally stamped, sufficiently show the power to do what has been performed under the name of Rowley, where attention and care, with a favourite direction of subject, were added to native genius: Chatterton strongly,

strongly, though dreadfully, characterized himself, in a short Letter to Mr. Barrett, written just before he left Bristol.

“ It is my pride, my d—d, native, unconquerable pride, that plunges me into distraction. You must know, that 19-20ths of my composition is pride: I must either live a slave, a servant, have no will of my own, no sentiments of my own, which I may freely declare as such, or DIE! Perplexing alternative! But it distracts me to think of it. I will endeavour to learn humility; but it cannot be here (i. e. at Bristol.) What it will cost me on the trial, Heaven knows.” Vol. iii: p. 418.

Unfortunately his removal to Lodi inflamed, instead of curing, his pride. His easy success in writing, the wonderful versatility of talent which that occupation led him to discover in himself, as they formed the boasts of his Letters to his family and friends, so they were the incurable poison of his mind; which, when put in action by distress of circumstances, hurried on the dreadful catastrophe, to which he already alluded as possible. His peremptory and daring infidelity, another offspring of the same pride, which shows itself very frequently in his poetry and prose, contributed to hasten the fatal termination, and to make him a tremendous example, of the astonishing power of human genius, united with the utmost wretchedness of human passions. Ill-fated youth! let us hope for thee, that these extravagancies of genius have some of the privileges of madness, to which they are so nearly allied; and that, while thy example stands as a dreadful warning to others, against the indulgence of such passions, the recording angel may characterize thy wonderful mind as diseased more than depraved.

ART. IV. *Annotations on the practical Part of Dr. Paley's Principles of Moral and Political Philosophy.* By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. 163 pp. 5s. Ipswich printed; Rivingtons, &c. London. 1801.

THIS little volume, after an appropriate Dedication to the late Lord Chief Justice, opens with an Advertisement, containing something like an apology for pointing out what appears to the author to be errors, or unguarded expressions, in the celebrated work of Dr. Paley, on morals and politics.

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litics. No apology, we think, was necessary; for Mr. Pearson has throughout treated the Archdeacon with all the respect that is due to learning and virtue. Sometimes, indeed, he perceives ambiguity in Dr. Paley's language, where to us it appears sufficiently precise; but, as in every department of the philosophy of the mind precision of language is of the utmost importance, we have seen no reason to accuse him of captiousness.

The first Annotation is on the tenth Chapter of the second Book of *the Principles of Moral and Political Philosophy*, which treats of *the Division of Rights*; and Mr. Pearson bestows deserved praise on the manner in which the subject is treated. He thinks, however, that "what is said about the assertion of perfect rights by *force* may lead into a mistake;" and it certainly *may* lead into a mistake, those who have never thought of human rights; but we perceive no danger to such as are in any degree acquainted with the usual discussions on that subject. Dr. Paley's examples of perfect rights are, "a man's right to his life, person, house;" and he adds, that "if these be attacked, the attack may be repelled by instant violence;" an opinion in which we suppose that Mr. Pearson, and all moralists, agree with him. It is, however, a useful as well as just observation, which this author quotes from Blackstone, respecting the law of England, which "will not suffer with impunity any crime to be *prevented* by death, unless the same, if committed, would also be *punished* by death." This is a maxim of sound philosophy, as well as of law; and it seems to be admitted by Dr. Paley, when he says, that "if a man's estate, furniture, clothes, money, or any ordinary article of property be injuriously taken from him, he may compel the author of the injury to make *restitution* or *satisfaction*." We agree with Mr. P. that the division of rights into *determinate* and *indeterminate*, would be less apt to lead into mistakes, than the usual division into *perfect* and *imperfect*; and we acknowledge the propriety of his observations on the common phraseology. Still it appears to us, that there is no difference of *opinion* on this subject between him and Dr. Paley.

Mr. Pearson's remarks on the eleventh Chapter of the same Book, on *the Principles of Moral and Political Philosophy*, are in general just; but we cannot perceive any ground for the supposition, that the earth became more barren, or its fruits less *nutritive*, after the flood than before it. On the contrary, we think Bishop Sherlock has proved (*the Use and Intent of Prophecy, &c.*) that the curse of sterility, pronounced on the earth at the fall of our first parents, was removed at the flood; and that mankind have been subjected to much less labour in procuring

curing the necessaries of life since that period, than they were before it.

His remark also on Dr. Paley's Chapter on *Property* is reasonable and just. "The effects of the institution of property, as stated by him, are indeed greatly overcharged." The statement is even *false*; and, in the present eventful day, calculated to do much mischief; though we have not a doubt but the Archdeacon's intention, when he made it, was pure and upright.

On the Chapter which treats of *the Use of the Institution of Property*, Mr. Pearson observes with truth, that "the same reasons which are alledged for the institution of property itself, may be alledged for its *inequality*," so greatly exaggerated by Dr. Paley.

"We may add," continues he, "that this inequality, besides operating as a spur on the industry and ingenuity of men, gives room for the exercise of various virtues, both in the rich and poor; particularly of compassion and generosity in the one, and of patience and gratitude in the other."

He might have added, that without inequality of property to a certain degree, all mankind, in this part of the world, would be more wretched than the poorest beggar at present, who can shelter his head under a roof from the tempest.

We find nothing after this worthy of particular notice, till we come to the present author's Annotations on the Chapter which treats of *Promises*. Dr. Paley resolves the obligation to perform a promise into the *lawfulness* of the performance; and contends, with much earnestness and plausibility of argument, that nothing but the *unlawfulness* of *performing* a promise can release a man from the obligation which he brought on himself when he made it. Mr. Pearson admits, with all mankind, that a promise is not binding which cannot be fulfilled without the commission of a *crime*; but he proves, we think, with the force of demonstration, that there are other circumstances to be attended to, before we can pronounce of this or that promise, whether its performance be *obligatory*. If the promise was extorted by him who had no right to demand it, as by the highwayman mentioned by Dr. Paley, he maintains, that though it *may be lawfully*, and even *prudentially* performed, it may be violated without a crime. He is doubtful, whether the reward promised for the perpetration of a crime should ever be paid; and is decidedly of opinion, that, on Dr. Paley's principles, there can, in no instance, be a *moral obligation* to the performance of such a promise. Though it is true, that,

“ when the crime is committed, the sin and mischief are, in that particular case, over; and will be neither more nor less for the performing of the promise; yet the belief of an obligation to perform such promises would not fail upon the whole, at the long run, to encourage, what it cannot be the will of God to encourage, similar instances of sin and mischief.”

Laying it down as a maxim, that “ from an action which is founded in injustice, no claims of justice, on the part of those who are concerned in it, knowing it to be so founded, can possibly arise;” the author decides the case, which Dr. Paley states to have been referred to Bishop Sanderfon, as the Bishop had decided it, and contrary to the decision of the Archdeacon. He decides it, however, on different, and we think surer ground. The case, as related by Dr. Paley, is that of a man, who, during the life-time of his wife, who was then sick, paid his addresses, and promised marriage, to another woman. The wife died, and the woman demanded performance of the promise. Mr. Pearson admits, that the promise *might* have been performed without incurring additional guilt; but he contends, that the man was under no obligation, in virtue of *that promise*, to marry the woman. The promise was such as he had no right to make, and such as the woman had no right to receive.

“ It included the promise of an affection, which either existed at the time the promise was made, or did not exist at that time. If it did not then exist, the promise of its taking place at any future period implied an absurdity. Such a promise, indeed, would hardly be made; or, if made, and the condition of it declared, would hardly be accepted. If the affection existed while the man's wife lived, it was of an immoral nature, as being inconsistent with a present duty; and whatever proceedings were founded upon it, partook of the same immorality. It was, in short, a promise which the promiser had no right to give; and which therefore no one who knew of that circumstance had a right to receive. Many mischievous consequences would arise from the belief, that unlawfulness in the *subject* of promises (to say nothing of the *motive* of them) does not affect their validity. One mischievous consequence of this belief would be, the holding out to the parties concerned in such promises, a perpetual temptation to hasten, as much as they could, the period of their fulfilment; and it is easy to see, that, in many cases, this would be a fruitful source of immoralities.”

In the Chapter which treats of contracts of sale, Dr. Paley has said, that “ the motives and the effects of actions are the only points of comparison in which their moral qualities differ.” In this opinion, we heartily concur with him; but Mr. Pearson declares, that he can by no means accede to the maxim. We should be glad to know, then, in what other points it appears to him, that the morality of actions can possibly

sibly be compared? for, though we think, as he does, that the morality of an action depends on its being performed in obedience to the will of God; yet how is the will of God to be discovered, when not expressly revealed, but by considering what would be the effects of actions, if generally performed? Again, when we have an opportunity of performing either of two actions, both generally agreeable to the will of God, but which cannot both be performed at the same time, how shall we determine which of them to perform, but by impartially comparing the effects of both? The remaining Annotations on this Chapter are excellent.

The author, in his Annotations on the Chapter which treats of the obligation of the oath of allegiance, makes the following just observations.

“ Dr. Paley mentions three things, which the oath of allegiance permits, or does not require. The first, i. e. that “ it permits resistance to the king, when his ill-behaviour or imbecillity is such, as to make resistance beneficial to the community,” had better, I think, have been omitted. For, though speculatively true, it is so indeterminately expressed, that it may easily lead into dangerous error. Who is to be the judge, whether the ill-behaviour or imbecillity of the king is such, as to render resistance beneficial to the community? Though the convention-parliament, which introduced the oath, *did not mean to exclude all resistance*, they never meant, that resistance should be founded on any vague and uncertain notions of public interest, or of ill-behaviour and imbecillity inconsistent with it. They resisted *James the Second*, not because of his general ill-behaviour and imbecillity, but because of his infringement of the laws; because he executed, not the laws, but his own will; and not merely his own will, but his own will in opposition to the laws.—Agreeably to this, *Blackstone* says, that resistance to the person of the prince is justifiable, when the being of the state is endangered, and the public voice proclaims such resistance necessary; but, if every individual has a right to decide how far he himself shall obey, obedience is an empty name.”

This is a sufficient confutation of what appears to us the very lax casuistry of Dr. Paley, on the subject of allegiance; but it is proper to distinguish between merely resisting the illegal mandates of the sovereign, and putting him to death, or depriving him of his crown. The convention-parliament, though it resisted James in the former sense of the word, gave no countenance to such resistance as naturally leads to the murder or dethroning of the prince; for it is evident from all their proceedings, that if James had not quitted the kingdom, and thereby *abdicated the throne himself*, they would not have filled it with William and Mary. In Scotland, indeed, the King was *deposed* by a partial convention of the estates; but our forefathers in this country conducted themselves more

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agreeably to the letter, as well as the spirit of the constitution; and warned by the scenes of 1648, set no new example of the degradation of kings by their subjects.

The additions made by Mr. Pearson to Dr. Paley's observations on *the Oath against Simony*, are judicious; but they are not so original, or of so much importance as his annotations on the Chapter which treats of *Subscription to the Articles of Religion*. According to Dr. Paley, "the legislature of the 13th *Eliz.* is the imposer of subscription to the thirty-nine articles, whose intention the subscriber is bound to obey." This opinion the present author very successfully combats.

"I have to observe in general," says he, "that neither the legislature of *Elizabeth*, nor that of any period preceding the present, has any authority to bind us, but what it receives from the sanction, expressed or implied, of the legislature of the present. If a law, passed at any former period, is suffered to remain unrepealed, we may, in ordinary cases, reasonably conclude, that it is the intention of the present legislature to continue it; but it is the latter circumstance alone, which lays us under an obligation to observe it. When it can be clearly collected, that it is not the intention of the present legislature to continue any law, that law is not binding on the conscience, even though it should remain unrepealed. If this were not the case, there could be no such thing as a law wholly or in part *obsolete*; no such thing as an unrepealed law, which is not in its full original force.

"With respect to the question of subscription, it is necessary to distinguish between the obligation to subscribe the *articles*, and the obligation to subscribe them in a particular *sense*. The legislature for the time being, in continuing the Act of the 13 *Eliz.* c. 12, imposes the first; but the governors of the church, acting under the authority of the legislature, are to direct the second. The Act of 13 *Eliz.* requires candidates for holy orders to subscribe the thirty-nine articles, and directs, that no ecclesiastical person shall advisedly maintain or affirm any doctrine directly contrary or repugnant to the thirty-nine articles. By virtue of which, the governors of the church cannot, so long as that Act, or others requiring or directing the same things, shall remain unrepealed, authorize any such person to omit subscription, or to maintain or affirm *any doctrine directly contrary or repugnant to the thirty-nine articles*; because the governors of the church have no authority to do any thing contrary to the law, customs, and statutes of the realm. It does not appear, however, that the legislature ever assumed to itself the right of fixing the *sense* of the thirty-nine articles; but rather, that it is intended, as in reason it ought, to leave that matter to the judgment of the governors of the church for the time being; that is to the convocation of both houses acting under the king's assent; for this, as is asserted in the 139th canon, is *the true Church of England by representation*."

In support of this reasoning, if it need any support, it may be observed, that the claim of the Church of Rome to *infallibility*,

libility, is one of the errors, which the compilers of the thirty-nine articles expressly condemned. It is little likely that such men would arrogate *infallibility* to themselves at the very instant when they were censuring such arrogance in others. This, however, they certainly did, if it was their intention that every *proposition* in the thirty-nine articles should, to the end of time, be understood in the very sense in which it was stated by them. We say this, on the supposition that they were perfectly agreed among themselves as to the *true sense* of every proposition; but this is by no means probable. With respect to the questions most keenly agitated at present, it is indeed most evident, that they were *all* Anti-pelagians, and that they thought, as every man of reflection must think, that no creature, whether innocent or sinful, can *merit* of his Maker, or render God his *debtor*. It does not appear, however, that on the subjects of *grace*, *predestination*, and *original sin*, they all held the very *same* opinions, or expected the very *same* opinions to be held by others; for, in that case, they surely would have expressed themselves in such a manner, as not to leave room for that latitude of interpretation, which the *articles* on these subjects unquestionably admit. It was their intention to guard the Church of England against the heresies of *Pelagius* and the Romish doctrine of *merit*; and this is so clearly expressed, that there cannot be a doubt that it is the intention of the legislature, and the present governors of the church, to guard against the same errors by imposing subscription. The difference of opinion, however, between *moderate Calvinists* and *moderate Arminians*, if it recurred to our reformers (as we think it must have done) seems not to have been considered by them as of any importance; and both these denominations of Christians may subscribe the thirty-nine articles in a *true sense*, for both condemn Pelagianism and the doctrine of merit.

“It will appear,” says this author, “from an attentive consideration of this subject, and such a consideration I earnestly recommend to all concerned in it, that a clergyman greatly offends against the obligation incurred by his subscription to the articles, when in his preaching he aims at any *singularities* of doctrine; when, though he keeps within the limits of an allowed interpretation of the articles, he adopts any measures to induce the belief, that others, who also keep within the limits of an allowed interpretation of them, do not preach the true doctrine of the Church of *England*.—This remark, for which, in the present day, there is but too much occasion, I do not apply to any particular party in the church. So far as it is applicable, I wish it to be applied by all parties, to their mutual correction and comfort.”

The remarks on the Chapter which treats of *Wills*, are ingenious and useful; but with respect to the case of an *heir at law* succeeding to a freehold estate, in consequence of an *informal will*, our opinion coincides with Dr. Paley's. The author's observations on *Charity, Slavery, Professional Assistance, Pecuniary Bounty, Resentment, Anger, and Revenge*, are all excellent. We were particularly pleased with the following passage:

“ I recommend the attentive perusal of these sermons*, and more especially of the last, to those pious and well-meaning writers of the present day, who, in their zeal against *vice* †, are so apt to indulge themselves in invectives against *human nature*. I do not mean any offence, when I advise them to keep the following passage, always hanging before their eyes, in their several places of study.—“ Men may speak of the degeneracy and corruption of the world according to the experience they have had of it; but *human nature*, considered as the Divine workmanship, should methinks be treated as sacred: for, *in the image of God made he man.*”

On *Duelling, Litigation, Slander, Incest, Marriage, and the Duty of Children*, Mr. Pearson has added little to the observations and reasonings of Dr. Paley; but that little appears to us worthy of attention. The whole volume, indeed, may be read with so much advantage by those who have studied *The Principles of Moral and Political Philosophy*, by the Archdeacon of Carlisle, that we shall expect, with some degree of impatience, the second part, in which the author proposes to conclude his Annotations on that popular work.

ART. V. *A Treatise on the Means of purifying infected Air, of preventing Contagion, and arresting its Progress.* By L. B. Guyton-Morveau, Member of the National Institute of France, &c. Translated from the French by R. Hall, M. D. 8vo. 248 pp. 6s. Hurst. 1802.

ACID fumigations have acquired the reputation of being destructive of contagion. In how great a degree this property which has been ascribed to them does really exist, is

* Two Sermons, by Dr. Hey, on the nature of the *Malevolent Sentiments*, and Bishop Butler's Sermon on *Resentment*.

† Should not the author have said, “ in their zeal for the peculiar dogmas of Calvin”? The man who thinks that such invectives against human nature at once sap the foundations of virtue, and blaspheme the attributes of a benevolent God, may be as zealous against vice as any pious Calvinist that ever existed.

a question which we shall not on the present occasion undertake to discuss. In the last session of the Parliament of these kingdoms we have seen, that the opinion of their anti-pestilential virtues was so strong, as to procure to one of our countrymen (Dr. Smyth), as a remuneration for his great attention to this subject, no less a sum than five thousand pounds. His fumigation (as we have described it in a former volume*) consists of the nitric acid vapour, extricated from a mixture of nitre or saltpetre and vitriolic acid. The celebrated French chemist, Guyton-Morveau, of whose work we have here a translation, prefers the muriatic acid vapour and the oxygenated muriatic acid gas, for this purpose. His process for purifying the air in the chambers of infirmaries, the wards of hospitals, &c. is described in the following words: Place a chafing-dish in the centre of the room, and on it an iron pot half filled with sand or ashes. On this sand-bath put a large glass vessel (or one of porcelain or stoneware) containing muriate of soda (common salt) and when this begins to be heated, sulphuric acid (oil of vitriol) should be poured upon it; after which the doors and windows must be kept as closely shut up as possible, for seven or eight hours. The quantity of the materials must be determined by the size of the room or ward. An apartment containing twenty beds, will require of common salt 30 decagrammes (about 7 ounces 7 drachms) and of the sulphuric acid 24 decagrammes, (about 7 ounces 7 drachms). A chamber of the size of between twenty-five and thirty square metres, will not require more than 10 decagrammes of salt, and 8 of the acid. Such is the method of fumigating apartments from which the sick or dead have been removed. The process must be conducted in a very different manner, in rooms which are inhabited; where it is often necessary to carry the fumigations near to the beds of the patients, and where they must be repeated, at certain intervals, according to the more or less rapid production of the contagious emanations.

In very extensive wards, instead of a large apparatus, several small ones should be employed at different points, each containing only 4 or 5 decagrammes of salt, upon which may be poured two thirds of its weight of sulphuric acid; since it would be altogether useless to effect the entire decomposition of the salt, the vapours which are first disengaged being sufficient for the purpose. The following method was found very advantageous in a large military-hospital. Take a small portable chafing-dish, containing live coals, whereon place a pipkin of earthen or stone-

* Vol. xiii. p. 667.

ware; into this vessel put a quantity of common salt, in proportion to the space to be acted upon, and after it becomes somewhat heated, pour upon it a few drops of the sulphuric acid, repeating the addition of the sulphuric acid, whenever the vapours cease to be raised. In conducting this process, great care must be taken that the fumigating materials do not come in contact with any animal, vegetable, or even metallic substances. On board of ship, large pipkins filled with heated sand, in which smaller pipkins containing the fumigating ingredient may be placed, should be used instead of the chafing-dish, which, in such a situation is not safe. Sometimes the fumigation may be carried on without heat, by using a large glass goblet, into which, after having put a table spoonful of common salt, add about a quarter of a wine glass of the sulphuric acid (oil of vitriol) not all at once, but at three or four different times, with an interval of a few minutes between each time: at every effusion of the acid there will be disengaged and diffused throughout the apartment a quantity of muriatic acid vapour, which will come into contact with the fetid or malignant miasmata, without producing any inconvenience to the persons present. The most expeditious way of procuring the oxygenated muriatic acid gas, is the following: into a flask, the capacity of which is three centilitres, introduce 4 grammes of the black oxyd of manganese, grossly powdered; then fill the flask about two thirds full with nitro-muriatic acid (aqua regia); after a few minutes, on being agitated, the oxygenated muriatic acid gas is copiously disengaged. When the nitro-muriatic acid cannot easily be procured, the same effects will be produced, by putting into the flask along with the oxyd of manganese, double its weight of common salt, and then pouring upon them the nitric acid (or common aqua-fortis); the fumigation should be repeated daily, and on some occasions morning and evening. The expence is trifling. Those who are employed in fumigating with the oxygenated muriatic acid gas, must be careful not to hold their mouths too near the flask, otherwise the pungent and irritating vapour will excite violent coughing, and other unpleasent symptoms. Various testimonies of the successful employment of the muriatic acid fumigation, are prefixed to the details of the several processes which we have here described.

We shall not offer an opinion as to which of the two acids, the nitric or the muriatic, is most efficacious in counteracting contagion; but shall only observe, that it appears to us, that the assertions of the French chemist are supported by strong evidence, and that in point of time, he appears to have taken the lead in the business of fumigating with a mineral acid, of
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our countryman, Dr. Smyth. In his Preface, however, the translator remarks, that the late Dr. James Johnstone, of Worcester, seems to have been the first who suggested, so early as 1758, the use of the muriatic acid, for the purification of vitiated air.

ART. VI. *The Epistle of Paul to the Romans analysed, from a Developement of those Circumstances in the Roman Church, by which it was occasioned. By John Jones.* 8vo. 5s. Halifax printed; for J. Johnson, St. Paul's Church-Yard. 1801.

IT is unfortunate that men should be for ever sheltering themselves under the authority of St. Peter, without regarding his caution. Eager to catch at his remark concerning the *Δυσόνοια* of St. Paul, instead of taking his warning, and humbly retiring from them, as among the *ἀμάρτιαι* and *ἀσχημίαι*, and consequently in danger of apprehending them amiss; every one seems to think himself raised up on purpose to solve the difficulties, and rather called upon by the Apostle to propose some new and unheard of exposition, than admonished to approach them with caution and reserve. Mr. Jones makes the very passage of St. Peter alluded to, his motto; and with some propriety indeed, in respect to his own feelings, for we are told by himself in his Preface, that, unfortunately, the attempts that have hitherto been made to explain the Scriptures, appear to *him* very defective. We cannot call Mr. Jones an *old* acquaintance, but we have been in his company before (see vol. xviii. p. 618); *then* he was a perfect stranger, and was entitled to all the courtesy due to one; nevertheless, at that time, his appearance was very questionable. There was an air of negligence about him, and much confidence, that gave rise to very unfavourable suspicions. Some are slovens for want of all education; some through mere contempt of better manners, and (to dismiss the metaphor gradually) such we conceive Mr. Jones to be in the Republic of Letters. He is not destitute of learning; but he talks dogmatically, with hardly any notice of writers much superior to himself, without any regard to their arguments, and treating their authority with the rudest neglect. Mr. J. is a teacher of youth, and no doubt disseminates his doctrines among his pupils. It is natural that they should receive them as the dictates of sound truth; whereas, they are founded on gross fallacies, which, though they are easy of detection, we think it our duty to expose. Mr.

Jones

Jones is an Unitarian of the modern cast; he rejects the divinity of our Saviour, and (as they stand in his way) he pronounces the commencement of St. Matthew's Gospel, and that of St. Luke's, to be interpolations, borrowed from spurious Gospels, written and invented by Egyptian, *Gnostic*, converts. Great pains are taken to trace these assumed mistakes to their original source; but the chief point which he labours to show is, that as the Gnostics conceived the Christ to be an *Æon* inhabiting *Jesus*, or, according to others, as assuming the human form in appearance only, the Evangelical and Apostolic teachers, directed all their writings and discourses to the proof of his *mere* or *actual* humanity. This is the result of all his designs.

As this present analysis is entirely connected with Mr. Jones's former work, "*the Development of Facts*," &c. (reviewed, as we have stated before, in our 18th vol.) we must refer the reader to that review for several particulars, which we should trespass upon his patience to discuss a second time. Mr. J. is still of opinion, that Josephus was a Christian, and a Christian "*by no means disguised*," see p. xlv. Introduction. This, indeed, is the hinge upon which his whole system turns; or, in other words, upon the connection between three passages in Josephus, supposing him to have been a Christian; see our former critique, p. 621. As we did not there stop to examine into the alledged connection of these three passages, we shall not think it amiss to bestow some more time upon it at present. p. xxix of the Introduction, Mr. Jones reproaches *Dion Cassius* for being too prone to connect in the same detail occurrences which, in point of fact, were separated by long intervals: and he inserts a proper caution of an anonymous annotator to the following effect: "*sæpe hoc oportet Lectorem Dionis observare, junctim ab illo narrari quæ minime eodem tempore, nec eodem anno gesta sunt.*" Instead of proceeding at all, according to this rule of right discrimination in regard to Josephus, Mr. Jones has done exactly the contrary. He was determined to connect events in every possible way, merely and solely because they are recorded in immediate succession one to the other. Josephus relates four events; a *tumult* in Jerusalem, on occasion of Pilate's attempt to introduce the Roman standards, *Jud. Ant. Lib. 18, c. 4*; next the appearance of our Saviour there; thirdly, a gross imposition of some *Priests of Isis* at Rome; and, fourthly, a fraud committed by some *Jews* in the same city. Now, says Mr. Jones, the mention of the tumult at Jerusalem brought to the recollection of Josephus, the "*tumult*" occasioned by the arrest of Christ, *Matth. xxvii. 24*. Next, the mention of Christ brought to

mind some Egyptian converts to Christianity at Rome, and these Egyptian converts brought to mind a story of some Jewish converts: or, to reverse it; the Jews must have been connected with the Priests of Isis, because they are immediately mentioned after them; the Priests of Isis must have been converts to Christianity, because they are mentioned immediately after Christ; and the passage concerning Christ must be genuine (this is actually Mr. Jones's own argument) because it is inserted immediately after an account of a tumult under Pontius Pilate; and a tumult concerning Christ did also happen under Pontius Pilate, as recorded by St. Matthew. But let us see how Josephus himself connects these several events. First, he relates the history of the tumult under Pilate; "at the same period," says he, "existed Jesus," &c. Then as to the third and fourth events, "about the same period another distress befell the Jews, and a most flagitious crime was detected among the Priests of Isis at Rome. I will first speak of the crime of the Egyptian Priests, and then, after that, resume my history of the Jews." Now, in our mind, this is rather like a separating than a connecting of these events. Connected they may be, in having both happened in the city of Rome, as the two preceding events happened at Jerusalem; but no further connection can we trace; except indeed their joint punishment by Tiberius, which is not wonderful; as their crimes, however unconnected, might easily, and possibly did happen, about the same time. Josephus, indeed, separates them still more, if possible; for, at the end of his account of the Priests of Isis, he says, "and so much as to the crime of the Egyptian Priests; now I will relate, as I promised, the misfortunes that befell the Jews, "a certain Jew, &c. in concert with three more of the same stamp and cabal, *εις τὰ πάντα ὁμοιωτέροις*, "per omnia sui similibus," &c. therefore assuredly not Priests of Isis, but Jews: yet Mr. J. insists upon it, that the Jew and his accomplices were all in confederacy with the Egyptian Priests, and all Christian converts, and Josephus a Christian into the bargain! True it is, that Mr. Jones quotes Fathers, Rabbis, and even the Apostles, to support his hypothesis; but most of his authorities are to the greatest degree uncertain as to their application, and some almost trifling. Now as the whole scheme of this author's interpretation of the New Testament (for his plan is to proceed through all the Epistles at least) depends on his proof of the Jews and Priests of Isis, mentioned by Josephus, being Christians tinged with Gnosticism, whose errors Josephus (as a Christian!) meant to expose, and therefore inserted his account of them immediately after his mention of Jesus, we have thought it not amiss to give
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the reader an opportunity of judging for himself how far such conclusions seem to flow from Josephus's own narration. According to Mr. Jones then, Josephus's *Jews*, and *Egyptian Priests*, were all *Christian converts*, but *Gnostics*; believing in the descent of an *Æon*, to inhabit the body, or assume the form, of the *Man Jesus*; the story of *Paulina's* intrigue with the God *Anubis*, Josephus inserted, in order to discredit the account of our Saviour's miraculous birth, which Mr. J. declares to have been entirely a fabrication of the Egyptian Gnostics. Against the same heretics, he thinks a great part of St. Paul's Epistle to the Romans is directed; and, that in opposition to their doctrine of an *Æon* inhabiting Jesus, St. Paul's great object was to assert the *mere humanity* of Christ. The close of his Introduction, in which all this is stated, affords a curious specimen of this author's power of misrepresentation.

The Gnostics, he tells us, or as he terms them, *Anti-Apostolic* teachers, endeavoured to overthrow the doctrine of the *Resurrection*, as proved by Christ's Resurrection, by affirming, that "*he was a divine immortal Being.*"—"His Resurrection, therefore, can be no solid pledge of the resurrection of Beings, such as men are, wrought of materials that are corruptible, and subject by nature to the stroke of Death."—"From this statement then," adds Mr. Jones with great triumph, "it appears, that the doctrine of the Messiah's divinity, which the advocates of the Trinitarian faith urge as essential to the Christian Religion, constitutes the very article which the bitterest enemies of it used, in opposition to Christ and his Apostles, for condemning the hope of a future state, and rendering ineffectual the motives, hence afforded, to the eradication of vice, and the practice of virtue." But does Mr. Jones pretend to say, that the notions of the Trinitarians as to the *divine nature* of Christ, *destroyed his human nature*? Do they, by asserting that "*God was in Christ,*" thereby deny that he "*was made flesh, and dwelt among us*?" Against the Gnostics, says Mr. Jones, and (in opposition to the Trinitarians) St. Paul in his xvth chapter of the 1st Epistle to the Corinthians, refutes the notion of a divinity dwelling in Christ, "by repeatedly holding forth the *humanity* of the Saviour;"—"inculcating hence, that as he was *merely* a human being, as he possessed *only* the nature and constitution of man, *his* resurrection was a proof and a pattern of the resurrection of mankind." Introduction, p. lxiii. Now that St. Paul inculcates the *humanity* of our Lord in this chapter who will deny? But that he endeavours expressly to contradict the notion of the Trinitarians, or even of the Gnostics, we cannot but deny. St. Paul was not such a bungler. The 47th verse of that chapter would scarcely have

have been worded as it is (let us adopt what copy we please) had he meant so directly to insist upon the *mere humanity* of Jesus Christ. This author's application and interpretation of particular passages, is really curious. Who would ever imagine that, in the following passage, the *mere humanity* of Jesus Christ, was inculcated under pain of an anathema? 1 Cor. xvi. 22; "if any man love not the Lord Jesus Christ, let him be anathema;"—"as though he had said," remarks Mr. J. "if any one among you pretend to embrace the Christ as a divine Being resident in Jesus, and yet excommunicate Jesus himself, let that person, and not Jesus, be excommunicated." Again, John ii. 22, "who is the liar but he that denieth Jesus to be the Christ? This is the Antichrist, who denieth the Father and the Son"; that is, says Mr. Jones, "denieth the Father to be benevolent and supreme, and Christ to be the Son of the universal Father." Thirdly, to expose and refute the error of those, who held that "Christ personated the Man Jesus, and that he was God in the mere form, without the substance of a human being," Mr. Jones says, St. John wrote as follows: "many false teachers are come into the world. By this we know the spirit of God: every spirit which alloweth not that Jesus Christ came in the flesh (i. e. had a real human body) is of God: but every spirit which alloweth not that Jesus Christ came in the flesh, is not of God: and this is that spirit of Antichrist, of whose coming ye have heard." Now would the Apostle have ventured such an expression, as to "*come in the flesh*" in such a controversy? To prove that Jesus Christ was *not* a divinity assuming a human form, would he have said Christ was a Being that "*came in the flesh*"? Or would St. Paul, Mr. Jones's great *Anti-Gnostic* Apostle, in another part of the Holy Scriptures, have hazarded such an assertion, as that "*God was in Christ, reconciling the world to himself*?" Dr. Priestley has been pleased to call St. Paul "*an inconclusive reasoner*;" but he was surely not brought up at the feet of Gamaliel to so little purpose, as not to know the force and tendency of his own expressions.

The Gnostic errors and heresies were, no doubt, well deserving of the notice and animadversions of the Apostles, as far as they were known to them; and we should not be unwilling to allow, that many allusions may be made to them in the books of the New Testament; but, as the present author desires to raise a most wild hypothesis upon this very circumstance, we cannot help being cautious how far we admit of his pretended discoveries in this line. Thus we entirely disagree with him, at present, as to the following allusion. "The *Docetæ*, who held that Christ was only a man in appearance, had their
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name from *St. Paul*, as we may learn from the following passage, Gal. ii. 2: "I went up to Jerusalem by revelation; and gave to them (i. e. to the Christian society at large) a general account of the Gospel which I preach among the Gentiles, but to THE SEEMERS, ΤΟΙΣ ΔΟΚΟΥΣΙ, an exact and minute detail of it, to show them that I run not, nor have run (*εις κενόν, at a vain thing*) at a phantom." We believe that *St. Paul* did not so much as dream of the *Docetæ*, in this passage; or, if *οἱ δοκοῦντες* is their designation, *St. Paul* was not the first who wrote about them, but *Euripides*, *Xenophon*, and other older writers than *St. Paul*; besides, it is odd enough, but true, that *St. Paul* uses this very expression (ver. 5 of the same chapter) not to designate *seemers* but *actuals*, where, speaking of *James*, *Peter*, and *John*, as pillars of the church, which he certainly meant in its fullest sense, he writes "οἱ δοκοῦντες ὅλοι εἶναι." *Ignatius*, we will admit, applies the verb *δοκεῖν* to describe the vain notions of the *Docetæ*, ὡς περ τινες λέγουσιν τὸ δοκεῖν αὐτὸν πέπονθέναι; but he would scarce have had recourse to the periphrasis he uses, had the title of *οἱ δοκοῦντες* been known to him at the time. Something of a piece with this application of *St. Paul's οἱ δοκοῦντες*, we conceive *Mr. J.'s* conception to be, p. 135, in regard to that fine epiphonema, *Romans xi. 33*: "O the depth of the riches, both of the wisdom and knowledge of God." ὁ βάθος πλάτης κ. τ. λ. This, says *Mr. Jones*, is a palpable allusion to the *Bathos* or *Bythos* of the *Gnostics*; but it is remarkable; that *Euripides*, who could surely have nothing to do with the *Gnostics*, uses the term *βαθύπλησις*, abundant in riches, applying it to *peace*; and in our Lexicons we have *βαθύπλεσιος*, a compound of the same kind.

It is evident that this extraordinary hypothesis must depend a good deal on the time when this Epistle was written; and the author accordingly does not scruple to assert, in contradiction to other most diligent and accurate enquirers, that the date of the latest of *St. Paul's* Epistles did not exceed A. D. 53. It requires the utmost circumspection, and nicest consideration of circumstances, to set to rights any doubtful point of ancient chronology. In p. xix. of the *Introduction*, we have a specimen of *Mr. Jones's* critical skill in this line. "In addition to what is said above, I will show that the *repose* in question took place some years before the mad attempt of that tyrant." The following is a passage in *Acts xi. 27, 28*. "And in these days came prophets from Jerusalem unto Antioch; and there stood up one of them, named *Agabus*, and signified by the spirit, that there should be a great famine through the whole habitable country; which also came to pass in the days of *Claudius Cæsar*," Now the assertion, that the famine did

come

come to pass in the days of Claudius Cæsar, manifestly implies, that the prediction of it was not in his days." Now we must confess, this so manifest an inference, would have escaped us, and as it happens, it did escape both Bishop Pearson and Dr. Doddridge; the former of whom, in his *Annales Paulini*, does not hesitate, in the very face of the passage Mr. Jones rests upon, to fix the prophecy of Agabus to the third of Claudius; and Dr. Doddridge, who (as appears by his notes) had particularly considered the subject, paraphrases the verse as follows, "And one of them, whose name was Agabus, stood up, and signified, by the direction of the spirit, that there should shortly be a famine over all the land; which accordingly came to pass quickly after, in the days of Claudius Cæsar, the Roman Emperor then reigning." Mr. Jones undertakes also to rectify a point (or rather many points) in chronology, p. xxi. Introduct. in regard to the edict of Claudius, for the expulsion of the Jews. He rests partly on the authority of Orosius, whose testimony Bishop Pearson has ably set aside, and partly on the authority of Dion Cassius, who, says Mr. Jones, actually refers the expulsion of the Jews to the first year of Claudius. Now it happens oddly enough, that Dion Cassius expressly says he did not expel them; that is, not actually by any edict, though he might do it virtually, by abridging them of the means of exercising their religion. Bishop Pearson took great pains to settle this very point of chronology: but Mr. J. seems not to have consulted him.

At pp. 37, 38, Mr. Jones is reduced to a very odd expedient, to help him out in his chronology; his thoughts continually turning upon the fraudulent Jews, and corrupt priests of Isis, mentioned by Josephus, and punished, as the same writer informs us, by Tiberius, he determines to find, in the Epistle before us, an exact allusion to this event; and such an elliptical writer as St. Paul, if we may use the expression, suits him admirably; for, the ellipsis once detected, Mr. Jones has the command of the insertion requisite. We have an instance in what follows. Ch. iii. ver. 5: *μη̄ ἀδικος ὁ Θεὸς, ὁ ἐπιφίξων τὴν ἀρεγνὴν; (κατὰ ἀνθρώπου λέγω)* "Is not God unrighteous who taketh vengeance? (I speak as a man:)" so far our verbal version. Now for Mr. Jones's. Here we have, says he, a direct and immediate allusion to the punishment of the Jewish and Egyptian heretics by Tiberius; for who punished and persecuted them? Tiberius. And what was Tiberius? An Emperor. And what is an Emperor? A man. Then we have the key at once to the passage: for what is *Ἀνθρώπου* but a man? And what is a man but an Emperor? And what is an Emperor but Tiberius? Besides, what is *κατὰ* but a preposition? and what is

the use of a preposition but to be *put before* any thing we please? *Αἰθρωπον* for St. Paul's purposes, but any thing else that may be added for Mr. Jones's. This is scarcely credible, but take Mr. Jones's own words.

“ That our author (St. Paul) might not be misunderstood as to the punishment which he had in view, he inserts the clause (a clause, by the bye, continually used elsewhere by St. Paul, whatever it means here) *κατ' Αἰθρωπον λεγω*, “ *I speak in respect to* (the punishment inflicted by) *a man*, namely *Tiberius*.”

If poor Tiberius is not (to use a vulgar expression) brought in here by the head and shoulders, we are very much mistaken. So Mr. J. deals with St. Paul's ellipses. But he is a teacher of the art of *insertion*. At p. 52, he particularly instructs us how to assist ourselves in this way. Romans iii. 27: “ Where is boasting then? It is excluded. By what law?—of works?—nay, but by the law of Faith”. This he reads thus: “ Where is boasting then?—it is excluded. By what law,” here he moves the little note of interrogation, and inserts “ *may it then be admitted?*” and tells us, in a note, this is *not in the original*, but then it is *implied*. Whereas St. Paul meant no such thing. St. Paul explains himself in the second verse of the very next chapter: “ for if Abraham were justified by works, he *had whereof to glory*:” so that by the law of *works*, *boasting* was *not* excluded; and St. Paul's “ *nay*” is to this effect; whereas Mr. Jones's insertion makes perfect nonsense of the passage: however, we must see how he justifies himself. Why truly such insertions are sometimes absolutely necessary, as Genesis viii. 7, “ and he sent forth a raven, which went *to and fro*, until the waters were dried up from off the earth.” This, says Mr. Jones, ought to be read, “ and he sent forth a raven, which (did not return, but) went *to and fro*, &c.” Now we are apt to think he *must have returned*, if he went “ *to*” as well as “ *fro*.” Mr. Jones corrects our version by the LXX. and Dr. Geddes's translation; but the Hebrew original, if Mr. J. would find time to look at it, would correct these, and confirm ours. However, Mr. Jones's critique on Genesis viii. 7, as it stands, has something of an *Hibernian* cast. Thus much for his skill at insertion, which is indeed one of the things he seems most to depend upon.

At p. 45, we have a long note, to tell us the original meaning of the word *ἀπολύτρωσις*, which, says Mr. Jones, signifies, in a literal sense, the washing of the body; in a metaphorical, the purifying of the mind. Our version generally renders it *redemption*, a word particularly obnoxious to Mr. Jones, though not always; for where it can only apply to *corporeal emancipation*.

tion, he does not object to the term redemption: see pp. 103, 104. However, to come to issue with him upon the supposed original sense of the word. We cannot imagine that Mr. Jones can be ignorant of the difference between the verbs ἀπολέω and ἀπολύτρωω; and yet he certainly appears in this note entirely to confound them; for, referring to 1 Cor. i. 30, which he renders, consistently with his notion of ἀπολύτρωσις, “of whom ye are in Christ Jesus, righteousness, holiness, and purification,” he observes, that this *last* term is happily explained by a *parallel word*, ch. vi. 11, “but ye have washed yourselves, ἀπελούσασθε.” If ἀπολύτρωσις is no more than purification, ἀπελούσασθε is certainly a parallel word; but the similarity of sound is unquestionably greater than the similarity of sense; and we could almost think Mr. Jones had been led into the mistake by this very circumstance, if it were not for some accompanying remarks. He says the Gnostics enjoined various modes of purification, and cites Irenæus in the following passage, ὅσαι ταύτης τῆς γνώμης μουσαγώγοι, τοσαύται ἀπολύτρωσεις. But here again Mr. J. translates in his own way. Redemption was not a term unknown to the Gnostics; Ἀβελώτης, Redeemer, was one of their Æons; and, in the very passage referred to, in the two Latin versions accompanying the Greek in the Paris edition, 1675, ἀπολύτρωσεις is expressly rendered *redemptiones*; and had they rendered it *purificationes* in the passage Mr. J. cites, they would have been puzzled before they got to the end of the chapter, which we believe Mr. J. never reached; for though Irenæus does indeed say, that some of the Gnostics used both anointings and washings; yet he expressly says, that others *rejected all such things*, and held, εἶναι δὲ τελείαν ἀπολύτρωσιν ἄσῃν τὴν ἐπιγνώσιν τῆ ἀρῆτη μέγεθος; nor would these admit of any corporeal or sensible purifications whatever; and even where bodily washings, or rather anointings, were used, previous to these outward ceremonies, the initiated made the following declaration: ἐσῆγιγμαι, καὶ λελύτρωμαι, καὶ λυτρωμαι τὴν ψυχὴν μὲ ἀπὸ τοῦ Αἰῶνος τέτε, καὶ πάντων τῶν παρ’ αὐτοῦ, ἐν τῷ ὀνόματι τοῦ Ἰάω, ὃς ἐλυτρώσατο τὴν ψυχὴν αὐτοῦ εἰς ἀπολύτρωσιν ἐν τῷ χριστῷ τῷ ζῶντι, thus rendered in the Paris edition, “Confirmatus et redemptus sum, ac redimo animam meam ab hoc sæculo, et omnium quæ ab eo sunt, in nomine Iao, qui redemit animam suam in redemptionem in Christo vivente.” However heterodox all this may be, it is yet plain, that the Gnostics had a higher sense of the ἀπολύτρωσις than what merely regarded the purification of the body; though Mr. J. raises an argument upon the very contrary supposition, and depends upon the account given of them by Irenæus: but let us consider the word itself a little more par-

ticularly. The LXX. use ἀπολύτρωσιν for the Hebrew verb קָדַם, to “redeem,” as is shown by Mr. Parkhurst, both in his Greek and Hebrew Lexicons; and as for the continual use of the words λύτρωσιν and λύτρωσις, in a sense very different from ablution of any kind, see Lev. xxv. and Numbers iii. consistently with which is λύτρωσιν used and applied to our Saviour’s death, by the Evangelist, Matth. xx. 28; in short, nothing can be more known, one would think, to the most ordinary scholars, than that λύτρωσιν has ever been used for a ransom or price paid for the redemption of captives; and so applied, with great propriety, to the death of Christ. τὸ Λύτρωσιν est *lustrum*, says one lexicographer; and *lustrum*, says Cooper, is purgation by sacrifice, Livy, Virgil, Pliny, and Cæsar being his authorities. Let Mr. Jones condescend to learn of Grotius, or even Crellius, the meaning of ἀπολύτρωσις. The former expressly defines it to be “liberatio alicujus ab incommodo, λύτρωσιν intercedente,” de Satisfact. Christi. See also his note to Ephesians i. 7; and Crellius, in his note on Galat. iii. 13, though he treats at large of its metaphorical uses, has this observation upon it: “tanto autem est plenior metaphora seu similitudo ista, cum ad liberationem efficiendam impendium aliquod intervenit—quemadmodum in hac nostrâ a maledictione legis redemptione contingit; siquidem in eam Deus ipse charissimum suum filium, Christus autem seipsum, animam seu vitam suam ac pretiosum sanguinem impendit.”

Romans ix. 5, is to Mr. Jones, as to all others of his way of thinking, a stumbling block of offence: which, as it stands in direct opposition to his opinion, must of course be a false reading, and a false reading easily set right by conjectural criticism; for it is only transposing two very small words, and putting aside all accents, &c. and the thing is done. Indeed, Schliëtingius and Taylor had done it for him. No copies extant support his reading; but, for want of positive proof, a negative confirmation is adduced.

“Had the original,” says Mr. J. “stood as it now does, the early fathers would have cited this clause in proof of the divinity of Christ; but neither Justin, I believe, nor Irenæus, nor Tertullian, has quoted it with this view, though they have seized with violence and avidity every passage in the New Testament which was capable, with the least colour of justice, of being perverted to the support of that doctrine.”

Now why Mr. Jones should be so modest, as to qualify his first assertion, when he does not at all qualify his last, it is difficult to say; unless, indeed, he found what we found, upon looking into his authorities, and did not care to own it.

Surely,

Surely, if he was well enough acquainted with the early fathers to affirm that they had violently laid hold of every text, &c. he might, with equal confidence, have spoken as to the omission of the one before us; but he only *believes* they have not quoted it, &c. The fact is, in our edition of Irenæus, to whom, on other occasions, Mr. J. continually refers, as a sure authority, is the following passage, which, as it must probably be left out of Mr. J.'s edition, he will no doubt thank us for supplying. "Et iterum ad Romanos scribens (Paulus Rom. ix. 5) de Israel, dicit, Quorum Patres, et ex quibus Christus secundum carnem, Qui est (ὁ ὢν, not ὁ ὢς) Deus super omnes benedictus in sæcula." Lib. iii. 18. Upon which passage is an excellent note, refuting Erasinus's unreasonable objections, and referring to other authorities; among whom, happens to be *Tertullian*. Whitby will supply Mr. Jones with many other references, if he will bestow any of his time in looking after them. τὸ κατὰ σάρκα, as added to St. Paul's account of Christ's descent from Israel, obtains no notice from Mr. Jones; but for what possible reason it should be introduced, except to distinguish between that ordinary mode of descent, and one that was altogether supernatural, each predicable of the same person, no one, we will venture to say, can ever show.

Mr. Jones indulges in some conjectures, for which there is neither ground nor occasion. St. Paul, ch. xi. ver. 26, citing the prophet Isaiah, has, "as it is written there shall come *out of* Zion a deliverer." But his commentator having found out that the Hebrew has *into* Zion, and the LXX. "*on account of*," ἐνεκεν, proceeds to give a reason for this change made by St. Paul, referring it all to his views against Gnosticism, and to one particular error into which they had fallen, respecting the birth and descent of our Saviour. But surely Mr. Jones might have found out, that to "*come out of*" must needs imply a previous *entrance* of some sort or other; and as to the Septuagint, the Complutensian edition actually has ἀπὸ; and if this edition is charged with any alterations, it is with such emendations as should bring it nearer to the Hebrew text. Dr. Doddridge thinks the LXX. come, at all events, nearer to St. Paul's meaning; for, whether the Redeemer should come "*into*" or "*out of*" Zion, it must equally have been "*on the account of Israel*," to be *their deliverance*. To the above observation it may be added, that if St. Paul had had any very particular views to have served by the expression he uses, he might, with more propriety, have referred to a different passage of Isaiah; for then he and the prophet would have been in agreement, without any management or contrivance. We shall

quote the LXX. ἐκ γὰρ Σιών ἐξελεύσεται νόμος, καὶ λόγος Κυρίου ἐξ Ἱερουσαλήμ. Isaiah ii. 3, nor do we know of any various reading.

So much for Mr. Jones's Analysis of St. Paul's Epistle to the Romans. What he supposes he has proved, is summed up in the end, in the form of various inferences, which he thinks will be readily admitted by those who are willing to acknowledge "the solidity of the ground on which he has proceeded." We profess ourselves not only unwilling, but entirely unable, to acknowledge the solidity of the ground which he has taken; and therefore we do, with the most unqualified disapprobation, deny almost every inference he draws; nor, from our present opinion of Mr. Jones's critical talents or candour, do we at all expect to be led to alter our opinion by the "*Analytical Review*," with which he threatens us, of "*all the remaining Epistles.*"

We are tempted to conclude with two citations, the one from *Grotius*, the other from the learned historiographer *Dr. Cave*. The one we would apply to Mr. Jones's *work*, the other we would wish to address to the pupils committed to his charge. After complimenting some of the *ancient* expositors of the *Διονύσια* of St. Paul, *Grotius* adds, "*Novi scriptores, magnam lucem polliciti, plus caliginis intulêre;*" and, as Mr. Jones is among the most modern, so we think he is among the darkest, of expositors. The other citation, which we wish to present to Mr. Jones's pupils, as well as to all other students in theology, is as follows. "Suos habent Patres, sed quos? *Ebionem, Cerinthum, Symmachum, Theodotionem, Paulum Samosatenum, Photinum, Alios. Hos Venditant Præcursores suos; his fidei parentibus Unitarii nostri gloriantur. Catholicos aut aperte rejiciunt, aut eorum testimonia sophisticis argutiis eludunt, aut, quod caput est, in suas sæpenumero partes pertrahere nituntur. Evigilandum igitur studiosæ Juventuti, totisque viribus scriptis veterum gnaviter incumbendum, ut his armis muniti, adversariorum tela retundant, Sophismata solvant, et Ecclesiæ Catholicæ, ac proinde Anglicanæ, causam feliciter propugnent. State super vias, et videte, et interrogate de semitis antiquis, quæ sit via bona, et ambulate in eâ*". *Cavei Prolegomena ad Script. Ecclesiast. Hist.* p. xlvi.

ART. VII. *A Treatise on the Law of Insurance, in Four Books: 1. Of Marine Insurances; 2. Of Bottomry and Respondentia; 3. Of Insurance upon Lives; 4. Of Insurance against Fire.* By Samuel Marshall, Serjeant at Law. In Two Volumes. 8vo. 759 pp. 1l. 8s. Butterworth. 1802.

THE learned author, at the commencement of his Preface, gives the following account of the scope of his book :

“ The design of the following work has been to collect from every authentic source, and to ascertain, with as much precision as the subject would admit of, the genuine principles of the law of insurance; and so to arrange and methodise them, that not only lawyers, but merchants and others, might, without much difficulty, acquire a competent knowledge of them.”

After setting forth that which, whatever its importance to an author, is but of very little to his reader, namely, what projects he had formed, and how they came to be laid aside, he proceeds :

“ In works of this nature, the greatest attention to method is necessary. Their utility in practice depends upon their being properly arranged. Method however is only useful, so far as it conduces to perspicuity. Too strict an adherence to methodical arrangement only defeats the end which is meant to be attained by it. A multiplicity of divisions and subdivisions, only serve to burthen the memory, and weary the patience. I have therefore avoided, as much as possible, divisions too large and comprehensive on the one hand, and too trifling and minute on the other.”

“ The different branches of marine insurance so blend themselves with each other, that the forming of any distinct and satisfactory analysis of it, is a task of no inconsiderable difficulty. In the various treatises on this subject which I have had occasion to examine, I have seen no arrangement that I could entirely approve. Of the arrangement now adopted, the reader will be able to form his own judgment, upon inspection of the following analysis. It will there appear, that the subject has been divided, as nearly as it could be, according to the natural order of events, from the first idea of the contract, till the final close of the transactions upon which it is to operate, or which arise out of it.”

The foregoing quotation exhibits a fair specimen of the style and manner in which the work is written. The thoughts are, in several passages, extended and attenuated beyond propriety. The paragraph, for instance, upon the benefit of arrangement, contains nothing which might not be expressed in two sentences, and is puffed out with useless repetitions and unimportant enumerations.

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The public, however, are indebted to all men of talents and learning, who undertake works which may facilitate our knowledge of the law. In this view, we must regard the present Treatise upon the Law of Insurance. Mr. Park had pre-occupied this subject with so much credit to himself, that it might have proved more advantageous to the profession, and personally useful to the learned Serjeant, if he had devoted his labour and his learning to the cultivation of some other branch of mercantile law. But no work can exhaust a subject so completely, as to leave nothing for future industry and ingenuity to illustrate and amplify; and those who are in possession of Mr. Park's book, will find the present Treatise an useful addition to their library.

The arrangement is, we think, rather preferable to that used by his predecessor; but almost every thing of importance is borrowed from him. The learned Serjeant has indulged more freely in stating his own opinions than the former gentleman, and he urges his reasons with a manly freedom. He has differed from him in more places than one; and, we are compelled to say, that he has sometimes done so without due consideration.

Thus, Mr. Park, in commenting upon the opinion of Lord Chief-Justice Lee, in *Hog v. Gouldney*, p. 118, namely, "that the memorandum," of an adjustment with a promise to pay, "was to be considered as a note of hand, and that the plaintiff had no occasion to enter into proof of the loss," observes, that the words used by the Chief-Justice are extremely large; and that the true rule may be better collected from the cases of *Rodgers v. Maylor*, Park 118, and *De Garron v. Galbraith*, Ib.

The learned Serjeant remarks, p. 543, that "it is not easy to discover in what respect the rule laid down," i. e. by Lord Chief-Justice Lee, "is too large." He insists, "that such an adjustment is, like a note of hand, *primâ facie* evidence of a debt; and it seems to be as unnecessary for the plaintiff, in an action on the policy, to prove the facts admitted by the adjustment, as to prove the consideration of a note of hand before it is impeached." He further contends, that *Rodgers v. Maylor* supports his opinion, and that the report of *De Garron v. Galbraith* must be inaccurate.

It is not disputed in these two cases, nor by Mr. Park, that an adjustment is, *primâ facie*, sufficient evidence to support an action upon the policy; the only question is, as to the extent to which it should be held to be so. In the case of a note of hand, the want of consideration must be positively shown by him who wishes to impeach it, and doubts or surmises as to the want

want of sufficient consideration will not be sufficient. But Mr. Park contends, and we think the cases cited by him bear him out in the position, that if any reasonable doubts arise in the mind of the underwriter, as to the facts upon which the adjustment was made, and he calls within a reasonable time upon the assured for further proof, the latter is bound to produce it, and his not doing so, amounts to such a circumstance of suspicion, as ought to open the adjustment, and render it necessary to prove all the facts of his case at the trial.

There is this solid ground of distinction between the two cases, and in support of this distinction. In that of a promissory note, the fact of consideration which the maker admits by his signature, is one within his own knowledge, for it purports to be received by himself. In that of an adjustment, it is founded on the representations of the assured, and is made from a confidence that his representations are true. An act, therefore, which is founded upon this confidence, on the plaintiff's own representation of his own case, may be reasonably impeached, by showing that the confidence was misplaced.

Rodgers v. Maylor is not so much in the learned author's favour as he supposes. Lord Kenyon there lays it down, "that if there had been any misconception of the law, or fact, upon which the adjustment had proceeded, the underwriter would not have been absolutely concluded by it." The learned Serjeant is well aware, that mere misconception of the law will not invalidate a note, when the maker was cognizant of all the facts upon which the law depended. This, therefore, establishes a distinction between the cases of a promissory note and an adjustment, and is all that Mr. Park contends for.

We are sorry to see the fidelity of the report of De Garron v. Galbraith, made by such an accurate note-taker as Mr. Park, attacked in not very courteous terms, and upon no better foundation, than that the doctrine there laid down is in opposition to the learned Serjeant's opinion. It happens indeed unluckily, that he has not read that report with accuracy which he ventures to condemn. He observes, that "it would seem from the above report, that further proof was only called for at the trial by the learned Judge who tried the cause." This is not only in direct contradiction to the whole tenor of the report; but it is expressly stated by Lord Kenyon, that where "*doubts arose in the minds of the underwriters, as to the honesty of the transaction, and they called for further proof*, the plaintiff should have produced other evidence." If that case be law, it is decidedly in support of Mr. Park's comment upon Lord Chief-Justice Lee's opinion.

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But it is unnecessary to dwell longer upon this position, as the learned Serjeant will find, upon perusal of p. 546 of his valuable work, that his own good sense has compelled him to slide insensibly into nearly the same opinion he had so magnifierially contradicted in p. 543.

Without going further into an examination of these differences of opinion, we cannot help remarking upon the sturdy silence which the learned Serjeant preserves, in respect to the labours of his predecessors. Often as Mr. Park's book is quoted, his name does not appear so much as once in the body of the work. Mr. Serjeant M. has, indeed, passed the best practical eulogium upon it, in the number of his transcriptions from it; but liberality might have expected, and good nature would have felt pleased, to have seen some short acknowledgment of his obligations to a book, from which he has borrowed all his materials, and most of his important observations.

The work, however, is a valuable acquisition to the profession. It must have, in common with all first editions, some things which the author will render more perfect upon revisal. It has also some inequalities in the execution. Speaking with a view to the general heads, it appears to us, that where the author treats of "Abandonment," and "of the Trial of Actions on Policies of Insurance," he is not so happy as in other parts of his book.

ART. VIII. *Sermons, chiefly designed for young Persons.*

By Daniel Sandford, A. M. Chaplain to the Right Honourable Lady Abercromby; Minister of Charlotte Chapel, Edinburgh; and formerly Student of Christ Church, Oxford. 8vo. 305. 4s. 6d. Manners, &c. Edinburgh; Longman and Rees, London. 1802.

A FEW words in the Dedication of this volume will excite in many minds, as they did in ours, a lively feeling of regret and reverence:—"Baroness Abercromby of Aboukir!"

The author hopes, "that these Sermons will be found to contain some principles of religious thought and conduct, which may be useful to young persons," for whose instruction, chiefly, he published them. We think that this hope is well founded; and that he has a claim to the merit, not only (as he says) of right intention, but also of successful execution. Our readers shall first be made acquainted with the contents of this volume; and as then, it is uniformly commendable, they shall

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be enabled to appreciate the whole by one extract of some length.

The subjects are, Sermon I. Scripture the Guide of Youth. II. The Evidences of the Christian Scriptures. III. The Fear of God. IV. Duty to Parents. V. Confessing Christ. VI. The Parable of the Sower. VII. The Wisdom from Above. VIII. and IX. The Dispositions for receiving the Gospel. X. The Consolations of Religion. XI. Conscience. XII. The 109th Psalm. XIII. The Precept of Perfection a Divine Commandment.

From Sermon XI. on Isaiah v. 20, we shall produce a specimen, containing very useful admonition to young persons about to enter into the fashionable world.

“ But again, it must not be forgotten, that the fashions and practices of the world are but too ready to lend their assistance to the triumphs of passion. It were to be wished, indeed, that, in that society which the young especially, are so desirous to partake, its full weight was always allowed to the cause of virtue and decorum. In the higher ranks, as in every other department of life, there are, we trust, many who are “ burning and shining lights,” zealous in the service of God, and active and exemplary in the duties of their station. But it must not be called an uncharitable censure of present manners, if, from this place, I pronounce a caution to the young against the influence of too many sentiments which they may hear, and too many examples which they may behold. It is the truth, lamentable as it is, and it must therefore be told, that among those who are “ the makers of manners,” it is not uncommon to hear religion, at least carelessly treated, if not derided and reproached; to hear great crimes, which “ batter at the peace” of society, spoken of with an affected liberality, a smoothness of appellation, which betrays the utmost insensibility to their real heinousness; to find men break down, in obedience to what they call honour, and in the pursuit of what they choose to denominate pleasure, all the fences which the ordinances of civil society, nay the authority of God himself, have set up to secure the performance of our moral and social obligations. In the circles into which a man is received if he be but fashionable, and have the art of pleasing, and have no compunction at “ following a multitude to do evil,” rather than be reproached for singularity; in the circles where birth or wealth are rather the titles to admission, than integrity, virtue, and good sense; we can scarcely expect to find any rigid attention to the distinctions between good and evil, or rather we must look to see these distinctions reversed. And if it require great caution in those advanced some way in life, to mix in such society without contamination; it will surely call for more than ordinary prudence, and reserve, and resolution, in a young person to escape uninjured. Is it reasonable to expect that he will preserve his esteem for virtue, and resist with fortitude the allurements which beset him, when he sees, that modesty, temperance and discretion, may be violated with impunity, and that he may be vicious without being disgraced?

graced? Will he be encouraged to retain and practise the good lessons of humility, benevolence and forgiveness, which were once impressed upon him, when he becomes acquainted with the code of fashion; and is taught to consider high mindedness and resentment, as the disposition he must cultivate, if he would be esteemed; and to despise the meek and patient virtues of the Gospel? Will he learn honesty and fair dealing, from the amusements, if amusements they can be called, of fraud and avarice, where every man seeketh to "go beyond his brother?" Will the luxurious teach him self-denial, and the extravagant, prudence? Will they who bestow all their thoughts and anxiety upon their own enjoyments, set him the example of that charity which "seeketh not her own," but to relieve the wants of others? Will the greedy followers of interest or ambition, who barter their peace for the wealth and distinctions of this world, teach him to consider, as the highest felicity which he can obtain on earth, the tranquillity of contentment and innocence, and the blessed hope of a reward in heaven? Alas! no. He will learn from such instructors none of those things which "really belong to his peace;" he will be seduced by them to seek for happiness where God has not placed it; he "will weary himself in the way of wickedness and destruction; yea, he will go through deserts where there lieth no way, but as for the way of the Lord, he will not find it" by such guidance. When he sees those in the stations to which he himself eagerly aspires, engaging, without scruple, and without measure, in the very pursuits to which his passions would impel him, he is much more likely to listen to the voice which bids him cast away the apprehensions which he has, as yet, felt of the consequences of carelessness and dissipation, and to plunge at once into the torrent that will overwhelm him. He will learn then to "put darkness for light, and light for darkness; to call bitter, sweet, and sweet, bitter;" and to think them so, till misery, or sickness, or death, awaken him to know and to lament his folly." P. 255.

Mr. Sandford very properly states, that "the twelfth Sermon was composed long before he became acquainted with the writings of those able expositors, who have taken the same view of this Psalm, and suggested the same interpretation." His interpretation of it is, in general, the same with that of late expositors, namely, that the imprecations contained in this Psalm are not the words of David, pronounced against his enemies, but of his enemies against him. It is important, that this interpretation, the justness of which appears to us incontrovertible, should be generally known; and therefore we shall refer our readers, for conviction on this subject, to two publications, noticed in vol. v, p. 157; and vol. xii, p. 429, of our Review.

ART. IX. *Medicina Nautica: an Essay on the Diseases of Seamen: comprehending the History of Health in the Channel for the Years 1799, 1800, 1801. Vol. III. By Thomas Trotter, M. D. Physician to His Majesty's Fleet, &c.* 8vo. 507 pp. 9s. Longman and Rees: 1803.

OF the two preceding volumes of this work, an account will be found in our Review for June, 1797, p. 663; and for September, 1799, p. 304. In this third volume, we have not only a continuation of many of those subjects which occupied the author's attention (in a manner so creditable to himself, and so useful to the public) in the first and second volumes; but also several new observations and enquiries, of great import to the medical service of the fleet, and indeed to the navy establishment in general, as will appear from the following view of its contents.

After the Dedication and Introduction, the subject which first presents itself in this third volume relates to the proposals addressed to Lord St. Vincent, for meliorating the establishment of medical officers serving on board his Majesty's navy. He complains, that their salary is too small; and that, in this respect, the medical department of the army is on a much more respectable footing. He therefore proposes a considerable advance to the full-pay, as well as to the half-pay, of the physicians and surgeons to the navy; and suggests several other regulations, which he thinks should be adopted. There are some pointed remarks, on the injury which the public service has, on many occasions, sustained by the physicians and surgeons to naval hospitals taking the liberty of visiting private patients. This, indeed, is an abuse, to which a check cannot too soon be put. The custom of crowding men on board of the hulks and tenders, in the impress service, is another subject of reprehension. From this source, he shows there is a perpetual generation and diffusion of contagious effluvia.

“ If it is intended, in raising men for the navy, that they are to be collected at the out-ports, till they amount to a given number, it is but justice to the men, as well as to his Majesty's service, that they should be lodged in apartments that are conducive to health. Not in filthy and confined small vessels, like the tenders at present in use, but in King's ships, commanded by naval officers, and worked by men belonging to the navy. There, from their first entry, they can be best taught that order, discipline, and regularity of duty, which they are afterwards to follow on a larger scale. Spacious ships, like those now employed for troops, ought also to be appointed for carrying them to the naval ports. But the first business in the recruiting service

service ought to be, to clean and clothe the raw landman, to learn him how to keep his person decent, and how to preserve his clothes and bedding from being lost or stolen. To these ought to be added, the appointment of a steady old seaman, to instruct him in the first rudiments of manual seamanship, that his improvement and usefulness may be progressive.

“ The tenders on the present establishment are in every respect obnoxious. They are deficient in medical assistance, though no part of service more needs the presence of a well-informed surgeon: and the only naval officer on board is the Lieutenant commanding. The vessels themselves are the property of rich merchants, who make them a traffic; and they are navigated by a master and crew, who usually belong to the ports to which the vessel comes, and who have other attachments on the spot than public service. On the whole, I consider tenders as a great nuisance, and earnestly wish to see them banished from naval employment.” P. 211.

Among the services which this humane physician has rendered to the men serving on board his Majesty's fleet, we deem it not the least, that he has caused a powerful restraint to be laid upon the pernicious custom of dram-drinking; and that, in consequence of his remonstrances, 200 gin-shops have been shut in Plymouth Dock. In these detestable abodes, the unsuspecting seaman had not only his health destroyed, but his loyalty shaken and undermined.

On the subjects of contagion and typhus, we meet with several important histories and observations, partly by the author himself, and partly by his correspondents. From these it would appear, that the nitrous fumigation (notwithstanding the reward which Parliament has bestowed upon its discoverer) does not maintain its antipestilential character among the medical practitioners of the navy. They rely more upon cleanliness and ventilation. Several cases of typhus are mentioned, in which the affusion of cold water was employed with very good effect. These observations relative to contagious fevers are followed by hints or “ thoughts on the prevention of the plague.” In these hints, Dr. T. proposes the Port of Falmouth as the best place for making ships, coming from the Levant (with their cargoes, people, passengers, clothes, &c.) undergo quarantine, and his purifying process; which does not consist in any acid fumigation, but in subjecting the goods, clothes, &c. to a degree of heat, amounting to 110 or more of Fahrenheit's thermometer, in a building constructed for the purpose, and furnished with metal flues, something on the principle of Brodie's stoves. The fire-places, chimnies, and flues should be so constructed, that not a particle of smoke or vapour should make its way into the inside, so as to injure the quality of the most delicate stuff. The length of time requisite for
this

this operation will vary, according to the bulk of the goods, and must be learnt by experience. After the heating process is finished, the windows of the building, in a clear day, should be thrown open; and, with this airing or perspiration, the purifying process terminates. Washing-houses should be erected, for the purification of the seamens' bedding-clothes; but such apparel as is liable to be injured by scouring, should be exposed in the hot-house. The inside of the ship should be thoroughly washed with soap and water, well dried by fires and stoves, and the whole finished with white-washing.

It appears, that many lives are now saved by the introduction of the cow-pox into the navy. Dr. Trotter was an early and warm advocate for the vaccine inoculation; and, at his instigation, the medical gentlemen belonging to the channel fleet subscribed a sum of money for a gold medal, which has been presented to Dr. Jenner, as a proof of the high estimation in which they hold his discovery. An engraving of this medal is inserted, together with Dr. Trotter's complimentary letter on the occasion, and Dr. Jenner's reply.

Catarrh, pneumonia, ophthalmia, and phthisis, are the subjects next treated of. The catarrhal affections bore a great resemblance to the influenza of the present day, and were relieved by the same means, namely, by a cooling and evacuating plan of treatment. Phthisis was of more frequent occurrence than usual on board of the fleet, in the year 1800. Dr. T. condemns the use of flannel shirts against this disorder, in the instance of sailors. The report, which he has collected from his brother practitioners, of the effects of the digitalis (which has latterly been so much over-rated) in pulmonary consumption, is not very strong in its favour. In his own practice, he acknowledges he has never accomplished a cure by it. He regards the squill as a safer and more efficacious remedy. An advertised medicine, that has received a long list of noble names to recommend it, and is said to have put thirty thousand pounds into the pocket of an impudent and illiterate quack, is (he believes) nothing more than squill disguised by syrup and aromatics.

We must pass over his remarks on spasmodic affections, and on the scurvy, as well as some letters from Messrs. Wood, Wilson, and Nepecker (which, however, are replete with judicious practical observations) that we may make room for an extract from the correspondence of Mr. Brigges, Surgeon to the Ajax, concerning a disorder which proved so afflicting to the British army serving in Egypt; we mean the ophthalmia.

“In the month of September, 1801, the ophthalmia, for the first time, made its appearance on board the Ajax, then at anchor in
Aboukir-

Aboukir-bay. I at first pursued the usual methods adopted in the army for its cure, such as blistering, bleeding, repeated cathartics, &c. but I have never observed this plan to succeed better than less violent remedies. Blisters no doubt give a temporary ease; and to effect that purpose, it is necessary they should be placed as near to the seat of the disease as possible. But the extreme pain and inflammation which often occurs in irritable habits after blisters, have defeated all the good that can be expected from them; not only terminating often in troublesome sores, but I have seen them often increase the inflammation and turgidity of the vessels of the eye; therefore, except in some very violent cases, I have never troubled the patient with blisters.

“ From blood-letting I have not been able to distinguish any good effect, neither do I conceive it at all necessary; even topically, I never could observe it to produce that relief which might be expected from it.

“ This is a disease particularly peculiar to Egypt; and the many pretended causes I have heard assigned for it, are nothing more than opinions ill-founded. Some adduce, that it proceeds from nitrous exhalations of the soil: if that be the case, I cannot comprehend how ships cruising in those seas, having no communication with the shore, should have their crews afflicted with ophthalmia in so violent a degree, when the wind blows constantly from the northward and westward at the very period this complaint is most prevalent, consequently the exhalations of a southern shore cannot affect people cruising perhaps fifty or sixty leagues to the northward of it. Others have asserted, that small particles of sand constantly floating in the air are the principal cause; but this, for the same objections assigned, cannot exist.

“ I must confess, I have not had many opportunities of seeing any of those cases through their different stages on shore. However, from the few observations I have been able to collect, I conceive the real causes to be so remote, that no very satisfactory reason (at least any I have heard of) has yet been assigned for it. Perhaps such a discovery might lead to methods of cure more easy, although the present one seems very simple, and very rarely fails of success.

“ The only opinion I have to offer is, that the disease is endemial and periodical, which last circumstance seems to deny the possibility of its being occasioned by irritation from sand or exhalations of the earth; for these being causes that always exist, I should think, for the same reason, that people would, at all times, be equally subject to the ophthalmia, which is known not to be the case. Moreover it is epidemical, for I have seen it in many instances produced by communication, often affecting whole messes of six or eight persons, who, perhaps, from not taking the precaution of cleansing their hands after washing and touching their eyes, have, by using the vehicles their messmates might have occasion for, thus communicated the disease to them also; for if one only be affected, passing the discharge into the other eye in the earlier stage of the disease, it will soon produce it in that also.

“ But, as I have before observed, the methods of cure are very simple, except in very violent cases and bad habits, and any thing more than

than a weak solution of ext. saturni. with a particular attention to cleanliness and keeping from lights is unnecessary. Some find great relief from a constant application of cold water; others more from sea-water than fresh; but that depends on circumstances, not being always the case, its effect varying much in different subjects: the bowels should be kept in a laxative state, (for that purpose I prefer the *natron vitriolatum*,) avoiding wine or spirituous liquors for six or eight days, when the inflammation generally begins to subside. So soon as this happened, I usually had recourse to some stimulus, to assist the vessels in the re-absorption of extravasated blood on the *tunica adnata*, which proved very tedious without; for which purpose I have always used the tinct. opii, introducing a drop twice a day; from this the patient, after its first effect, always experienced a sensible relief for hours after its introduction, and thus the cure was in general completed in twelve or fourteen days.

“ In many instances I have seen them much more obstinate, attended with violent and dangerous relapses, but these I impute more to the indiscretion of the patient than any other cause; for, in the convalescent state, the exposition of the eyes to a strong light, or the patient falling into any of those excesses to which seamen, &c. are addicted, frequently bring on very obstinate relapses. In these cases only have I ever observed blisters to be useful, or, indeed, of any service whatever.

“ I believe there are few diseases with which mankind are afflicted, wherein *he* suffers greater torture than during the paroxysms of ophthalmia in its bad state. The periods of its coming on are about the hours of sun-set and rise, and continues with the most excruciating pains until midnight; it then begins to abate, but recommences with the rising sun, and lasts until mid-day, and sometimes has no remission, continuing in this state from three to twenty days, if not obviated by some very powerful sedative. From the use of opium (which plan I did not adopt till of late) I have invariably observed the happiest effect from being given in doses of 60 to 100 drops, (depending on circumstances,) about half an hour preceding the paroxysm; but I have often given it after the coming on of the fit with nearly equal success; and never since I discovered its utility have I omitted it in violent cases. It has frequently happened, that after the second or third time of taking it, (when given in sufficient proportions,) *that* the paroxysm has not returned at all, though the attack had apparently been of the most violent nature.

“ Of one hundred and thirty bad cases I have had under my care, one man only lost the sight of one eye, in consequence of a relapse, and a very bad habit of body beside, and of slight cases as almost many more, all of which are perfectly recovered.” P. 436.

In the author's concluding observations, on the sick *berth**, on the diet for the sick, on sea sickness, and on the malignant ulcer, we could point out to the reader's notice many useful

* So this author writes it. We conceive erroneously.

suggestions; but having already given such copious extracts, we must refer, for information on these and other particulars, to the volume itself, which adds not a little to the reputation Dr. Trotter had previously acquired, both as a philanthropist and a physician. On retiring from his situation, as first medical officer of the channel fleet, he had the satisfaction to receive a very flattering testimony of the estimation in which he is held by his professional brethren, who presented him with a massy urn, bearing an appropriate Latin inscription. We could wish that he had been himself a little more attentive to the common proprieties of writing, in which he is remarkably careless.

ART. X. *The Infidel Father.* By the Author of "a Tale of the Times," "a Gossip's Story," &c. In Three Volumes. 12MO. 15s. Longman and Rees. 1802.

WE are determined to assign to our old and valued acquaintance, Mrs. Prudentia Homespun, a more conspicuous place than we can usually give to fictitious historians: nor is it from mere partiality to her, (though of such a partiality we should have no reason to be ashamed) but because we feel that, by introducing various specimens from this little narrative, we can form an article at once instructive and amusing. As we are not wont to deal in extravagant praise, any more than in intemperate censure, we shall not cry up the present novel as superior to all the productions of imagination, ancient or modern; we shall not assign it a perpetual place by the side of Fielding, Smollett, or Le Sage; but we shall say, with more appropriate praise, that the principal characters are well conceived, to exemplify the vices and the virtues which the writer intends to exhibit; that their conduct, in the situations devised for them, is consistent and probable; and that the sentiments of morality and religion, which flow either from the relater herself, or from the characters she has introduced, are such as are calculated to show truth in a conspicuous light, and to make a durable impression.

The *Infidel Father* may be considered as the history of that father, from his youth to his decease; displaying the miseries of an unprincipled life, and the punishment of false and pernicious maxims, by their immediate operation on the conduct of those who have imbibed them. Lord Glanville is a Deist, of the school of Voltaire and Rousseau; but one that adopts, with ready facility, most of the subsequent refinements of false philosophy. The whole of these principles he puts to the test of experience, in the education of a daughter; and the result is, that she despises alike his authority and advice; marries an

unworthy man, chiefly through resentful opposition to him; and, being finally both unhappy and dishonoured, concludes the awful, but too probable, tragedy by destroying herself in his presence. That this is actually a catastrophe of real life, with respect to an infidel son, if not a daughter, will occur to many readers; and will afford sufficient proof, that the author has not exaggerated the consequences of those wretched maxims which it is her object to expose. The good characters introduced into the novel are well contrasted to these dreadful pictures; and the practical Christianity of Mr. Brudenell, and his lovely grand-daughter, displays in their true light the most useful social virtues, and the most unaffected humility. The episodical characters are, we think, a little *overcharged*; but, when the author wishes that they may be so considered, she means, we conceive, to wish that the vanity, extravagance, and self-importance which have certainly infected the middle classes of society, may not quite have risen to such a height as her imagination has given them.

Mrs. Prudentia begins her narrative by enquiring after her former readers, and giving some account of herself.

“Conceiving that my readers are equally solicitous to hear of my welfare, I assure them, that, though I certainly grow older every year, I do not yet feel any symptom of the apathy and inactivity of old age. I am as anxious to obtain their plaudits now, as when I sent my first literary bandling into the world; and I shall be as much concerned to hear it whispered, that poor Mrs. Prudentia has really written herself *out*, as if my former efforts to please had fallen dead from the press.” P. 7.

We shall certainly be able to produce some proofs that the good lady has not *written herself out*; though we shall not presume so far to anticipate the taste of others, as to decide whether this novel will be equally favoured by public approbation with the former two. The four first chapters of this novel are employed in presenting the subordinate characters to the reader's acquaintance: it is not till the fifth that we meet with Lord Glanville, whom we consider as the leading character of a tale, intended professedly “to show the superiority which religious principle possesses, when compared with a sense of honour, moral fitness, or a love of general applause.” We find his Lordship at first in the midst of his career; but the earlier part of his history is given by retrospect in the sixth chapter. On the occasion of introducing a truly modest and bashful beauty, who caught the attention of that nobleman (then Lord Malvern) at Oxford, the narratrix introduces some of her own maxims, in a very characteristic manner, and in a way that might be useful, if attended to by the young ladies of the present day.

“ I will here acquaint my young reader with some obsolete maxims, *formerly* in general use, though, I believe, now so thoroughly antiquated, that the recollection of them is only preserved in old writings, and the chronicles of past times. It appears from these records, that it was *actually* once thought, that retiredness, seclusion, and reserve added to the power of beauty; and that the heart of man used to be assailed by sap and stratagem. “ If you put the lordly creature on his guard,” said our great, great, great grandmothers to their daughters, “ you teach him to resist your power; and if you do not carry his affections by storm at the first assault, your strength is so much impaired, that you cannot make a second attack; but if, at every interview, you steal upon him with the discovery of some fresh excellence; above all, if, instead of avowing your design against his liberty, you appear to *retire* from his observation, as if you *feared* that he was going to commence hostilities against you, you throw him off his guard, and he walks into your toils blindfolded.” I have modernized the sentiments, as well as the language, of our venerable predecessors, in the above quotation, which may be called rather a paraphrase than an extract; being convinced, that if I had given the speech verbatim, nobody would have understood what was meant by *the duties of the holy estate of matrimony, instituted for mutual comfort*; or what was implied by a young woman’s early acquiring habits of obedience and domestic occupation. Yet I must observe, that in *those* days, there was not so large a stock of unmarried ladies upon hand, as since the idea of wife and helpmate have been disunited; and it is only out of pure compassion to the increasing quantity of very amiable, very accomplished, and very sweet-tempered young creatures, whom we hourly meet, dancing like the loose-robed Graces, or singing like the warbling Muses, that I suggest the expedient of their becoming less prodigal of their charms. I know they will utter some smart sarcasm at the advice of a Mrs. Prudentia; but I am not to be discouraged by a little pertness; and, as I frequently tell my young friends, I have not remained unmarried for want of good offers.” Vol. i. p. 151.

The history of the infidel nobleman and this retired beauty, is that of a clandestine marriage intended to be disavowed, but of which sufficient proof is preserved, by the self-interested double treachery of one of the agents; of a subsequent desertion, terminating in seclusion and distraction; and leaving the delinquent apparently at liberty to contract that second marriage, which produced the daughter whom he educated in his own principles. His son, by the first and legal marriage, lives in obscurity; but leaves a daughter, who is educated by her mother’s father, a most exemplary clergyman, and finally is acknowledged as the sole legal heir to the family estates of the Earl of Glanville.

We cannot undertake to compress this eventful history into a nut-shell; but we shall briefly point out that its principal objects are consistently effected. The young nobleman, who means

to entangle unsuspecting innocence in a false marriage, or what before the marriage-act was nearly equivalent, a marriage incapable of proof, is himself betrayed by a subordinate agent, who uses the certificate of it, for many years, as an instrument of extortion. He finds himself involved in one crime after another, and though tolerably successful in silencing the reproaches of the world, is never able to subdue an inward monitor, which torments him in every stage of his career. The daughter whom he educates with the greatest care and anxiety, on his own principles, asserts her independence, when grown up, in the manner the most painful to him; and the fatal catastrophe, already mentioned, is brought about by the fermentation of those very passions which he himself has fostered and encouraged. As an interesting part from which to select a specimen, we shall turn to that chapter (the xith) where the reluctant Earl of Glanville is compelled, by the firmness of Mr. Brudenell, to receive the daughter of a son whom he had never owned, as his own legitimate descendant.

“ Sustained by the holy confidence which a well-spent life inspires, Mr. Brudenell calmly advanced to meet the mean, debased, yet proud Earl of Glanville; who, poor amidst the hoards of superfluous wealth, timid, while possessing plenitude of power, and wretched while surrounded by every earthly good, now saw the veil torn away by which he had concealed the foul deformity of his cancerous guilt from the world, his idolized reputation blasted, and himself obliged to confess, not only with his tongue, but by his actions, the littleness of craft, and the imprudence of dissimulation. The Man of the World who has lived to see all his hopes blasted, all his arts discovered, and himself “ benetted” in his declining age, with the evils that he wished to avoid, will pity this great matter of deception, while with affected kindness and real aversion, he received his grand-daughter from the hand of Mr. Brudenell. Prepossessed with a conviction that he was *compelled* to do this act of justice, his native haughtiness had just fortified his weak spirits with the determination, that Sophia should pay dearly for Mr. Brudenell’s impertinent resolution of seeing her restored to the rights of her ancestors. But as he coolly stooped to bestow a faint kiss on the kneeling girl, her resemblance to the unfortunate Miss Aubrey struck him to the heart. Horror and remorse once more subdued the feeble resolution that arrogance had inspired. He folded his arms around his revived Sophia, while nature spoke in a shower of tears. Mr. Brudenell had too just an idea of the Earl’s character to commend an emotion, of which he perceived he was ashamed. Affecting to attribute this agitation to indisposition, he spoke of Sophia as an admirable nurse, and ready to share with Lady Caroline in those kind attentions which infirmity always requires. Sophia now attempted to describe her grateful sense of his Lordship’s tenderness, and her hope of deserving the kind regard that she had already experienced from Lady Caroline; but she was too much affected to speak coherently. Indeed her expressions would have been disregarded. The tone of

her voice was too similar to that which Lord Glanville's perfidy had silenced in the grave, to allow him to think of any other object than that which overwhelmed him with compunction and despair." Vol. ii. p. 18.

As we cannot so far extend our specimens of this Novel, as to give any exact view of its conduct, we shall only add a passage in which a noble soldier, who is also a well-educated Christian, vindicates his profession against the canting flanders of *philosophism*.

"We frequently march through desiles, under a burning sun, suffering every privation, and combating difficulties, which the least indiscretion on our part would render insupportable. If the soldier, then, felt no nobler impulse than a thirst for individual glory, would he not immediately hazard a painful wearisome life to obtain it, and rush madly upon the enemy who hover about us in small detachments, anxious to wear away our strength in unprofitable skirmishes? Would he stand under arms for many hours, patient and collected; while our watchful foe, alarmed at the formidable front we present, and fearful of attacking us, employs every device to allure us from the advantageous ground we have chosen? It is on these occasions, when I have seen my brave companions fainting with fatigue, yet uttering no complaints, burning with military ardour, yet passive as infant gentleness, that I have felt the superiority of that virtue which proceeds from principle, as opposed to the frothy effervescence of sentiment and feeling; and I have learned, not merely the value of military discipline and subordination, but the propriety and necessity that we should all be early instructed in the admirable rule of always regulating our actions by the desire of doing *as we ought*. Much has been lately said respecting our being creatures of habit, and many popular theorists build our virtues on no firmer ground; forgetful of this consideration, among many others, that contingencies will most probably arise to break those habits, and to form new combinations; whereas, nothing external can shake the deeply-rooted principle that is founded on a clear conception of what is right, and a certainty that we are accountable creatures. Let not our virtues depend upon our habits, but rather form them.

"Dear Brudenell, you will say that these reflections favour more of the college than of the camp; but after several weeks of incessant fatigue, we enjoy comparatively a little ease, by the capitulation of one of the enemies' strongholds; and I have now leisure to contemplate the means by which that desirable event was expedited. These, under Providence, were, great circumspection, coolness, temperance, perseverance, self-command, and a generous sacrifice of individual feeling to public good. If I had now time to cherish any other sentiment than friendship and admiration of my brave compatriots, who cheerfully surrender their bodies to want, disease, torture, and death, and their minds to constant anxiety and wearisome exertions, to purchase peace, honour, and safety for their native country; O! Brudenell, if I could divest any thoughts from the present scene, I would execrate those drones of peace, rather let me say those pestiferous cankers, who, while

we protect their wealth from spoil, and their persons from danger, slander our exertions, and degrade the character of a British soldier; terming him a licensed marauder, who sells his own freedom, and trades in the blood and misery of his fellow-creatures." Vol. iii. p. 196.

We must now conclude. The specimens we have produced will enable the intelligent reader to judge of the general spirit of the work. It is the third that has come under our notice, written with a design to expose the false opinions of modern philosophers to detestation and contempt. *The Vagabond*, with great liveliness, held up to ridicule the second-hand system of wickedness, which Mr. Godwin had the audacity to publish. *The Memoirs of Modern Philosophers* took a wider view of the subject, and amidst much extravagant, though not unsuccessful ridicule, conveyed many useful sentiments and instructive scenes. The present book particularly points out the dangerous effects of infidel morality, as taught by system, and substituted in the place of better precepts; and it does it with a spirit and propriety very honourable to the writer. The picture it exhibits is strong, yet just and probable; and if we do not venture to extol it as a Novel of the most perfect construction, we cannot hesitate to recommend it as a work of much interest in the serious parts, and much utility in the whole design.

ART. XI. *Sermons.* By the Rev. Thomas Gisborne, M. A.
8vo. 453 pp. 7s. Cadell and Davies. 1802.

THE former works of Mr. Gisborne have so justly established his reputation as an able, judicious, and instructive writer, that much need not be said by us, to recommend his *Sermons* to attention. The result of a long and careful study of the Scriptures, the suggestions of a sincere and fervent piety, the arguments of a sound reasoner, the language of a clear writer, and the sentiments of a benevolent man, will there be expected, and will there be found; and our notice of the work will only multiply readers, in proportion as it may happen to extend the knowledge of its existence. These discourses are dedicated to a person who did not long survive the time of their publication, the late Dr. Bagot, Bishop of St. Asaph. The active piety of that truly venerable prelate had led him to provide for the circulation of Mr. Gisborne's "*Familiar Survey*" in Wales, by procuring an edition of it in the Welsh language; and the manner in which he had addressed himself to the author
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for his assent, is here mentioned with respectful gratitude. In this Dedication, Mr. G. explains the design of his Sermons.

“ My present efforts, as a humble workman in the vineyard of God, have been principally directed to two points: the elucidation of some fundamental doctrines of our faith; and the inculcation of a practical truth of the highest moment, yet a truth which too often, if we may judge by the language in common use among men, when speaking either concerning themselves or others, is fatally undiscerned or disregarded, that nothing short of an avowed and unreserved surrender of the *whole* heart to God, through Christ, evinced, under the blessing of divine grace, by a zealous and habitual pursuit of universal holiness, is Religion.” P. vi.

As many persons have taken a just alarm at the prevalence of that Antinomian teaching, which totally decries good works, and represents them as rather hostile to salvation, than necessary to it, such readers may perhaps apprehend, that even here they are too far depreciated in some passages. But Mr. Gisborne preserves the true distinction. He maintains what is sound without fear, while he rejects what is false. His doctrine is that our works, as they never could have purchased, so neither can they obtain salvation, of themselves. There is no name through which it can be obtained, but that of Christ. He alone was able to purchase, through him only can it be received. Nor can acceptable works be performed, except through the grace of God. But then that grace is given to all who duly ask for it, and its indispensable fruits are *good works*, without which there is no evidence of grace existing in us. This is undoubtedly sound doctrine, it is the doctrine of the Gospel, and of the Church*, and is free from all danger. Observe how this writer cautions his readers from supposing themselves exempted from the necessity of good works.

“ If Christ has thus glorified, if he has thus established, in its *widest extent*, the moral law of God, by his life, by his death, by his personal instructions, and by the Holy Ghost, speaking by the mouth of his Apostles; how fatally do those unhappy men deceive themselves, who discourse of a mitigated law; who imagine that they are in any degree set at liberty through Christ, from any one obligation to universal holiness, from any one branch or particle of moral duty. *Show me thy faith by thy works*†, if thou hopest to enter into heaven. If the fruits of thy faith do not habitually appear in thy life; *there is not a faith which will justify thee through Christ. If thy deeds are the deeds*

* A very seasonable warning was given in a discourse which we lately noticed (Review for Feb. p. 197) against receding from the truth, through fear of approaching to that which is erroneous.

† James ii. 18.

of darknes, thou belongest to the kingdom of darknes. If thou indulgest thyself in any known sin; thou art in bondage to the author of sin."
P. 11.

In another discourse, he more fully explains and enforces this doctrine.

"A living faith is a faith that justifies; and no faith is a living faith, which does not evince itself to be such by the fruits which a living faith cannot but produce, *holiness and good works.*" P. 47.

"Good works, persevering good works, stedfast and habitual holiness of heart and of conduct, *are indispensable to salvation.* By requiring them as indispensable *faith establishes the law*, grace proscribes and anathematizes continuance in sin."

Then follows the caution :

"But they cannot buy salvation: they can pay no part of its price; *they must let that alone for ever.* Indispensable as they are, they are valuable but as evidences, *the sole evidences*, of that faith which justifies through the grace that is in Christ Jesus." P. 48.

In conformity with the same ideas, when he speaks of the proofs by which the effectual possession of divine grace is ascertained, Mr. G. refers to the fruits of the tree; and questions his hearer, in every point, whether he show forth the faith that is in him by the works that naturally result from it. "Do you fulfil the law of justice to your neighbour, by working no ill to him, by carefully abstaining from offering injury to his person, to his property, to his good name?" P. 85.

Having premised these things, to prevent the chance of an excellent writer being mistaken or misrepresented from a partial view of his book, we shall proceed to give a general account of its contents. The discourses are twenty in number. Of these, the five first are intimately connected, and tend to one point; namely, to explain distinctly the terms of salvation, and the means for obtaining it. Sermon I. entitled, "Jesus Christ the Corner Stone," is employed in explaining, that we have no hope of salvation but through the atonement and merits of Jesus Christ. Sermon II. states and vindicates the Christian method of justification. It shows particularly that nothing but perfect obedience could obtain justification under a perfect law: which, being impossible, the atonement of the Redeemer could alone supply the deficiency. III. IV. and V. treat of the nature and efficacy of Divine Grace, which they so explain, as to make it freely accessible to all who will use the appointed means. Sermon VI. is on the marks which distinguish a real Christian. VII. on the duty of openly ranging ourselves on the side of the Lord. VIII. on the sin
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of dissembling with God. IX. On the nature and the consequences of excuses for not giving up the heart to Religion. X. on steadfastness in obedience to God. XI. on the character of Naaman. XII. on habitual remembrance of God. XIII. on the character of Herod Antipas. XIV. on the extent of genuine religion. XV. on presumptuous plans: a sermon preached at the commencement of a new year. XVI. on the guilt and the consequences of despising the divine threatenings. XVII. on the guilt of establishing unscriptural principles of conduct. XVIII. and XIX. an exposition of the lesson appointed for the Burial Service, in two parts. XX. on the happiness attendant on the paths of religion.

The characteristic of all these Sermons is a fervent piety. They are eminently calculated to make the reader a true Christian, to expose all false and idle pretences to holiness, and to demonstrate what is the way, and the only way, to attain true religion. At the same time, there is no vain enthusiasm; while the author guards his reader against spiritual self-deceit, he refers him not to any mystical movements, but to a real examination into his life and state of mind. In the sixth Sermon, when he treats of the momentous question to every individual, *whether he is Christ's or not*, he thus alludes to the false as well as to the true way of resolving it.

“ This is a question which God expects you to answer, every one for himself. There is only one method by which you can learn a true answer to it. Some persons enthusiastically conceive, that they can discern, *by certain inward sensations and impulses, which they attribute to the immediate agency of the Holy Ghost upon their minds, that they are Christ's.*” These enthusiasts are unfortunately but too numerous at present. “ Others are willing to conclude that they are Christ's, because they have been baptized into his church, attend public worship and the sacraments with tolerable regularity, and lead, according to their own estimation and the general opinion of the world, decently good lives. Others persuade themselves, that Christ will acknowledge them at last for his, because he is very merciful; and because, unholy as they have been, they are satisfied that surrounding multitudes have been as unholy as themselves. All these modes of judging are fatal delusions. What is the true method? *To the law and to the testimony.* Search the Scriptures. They contain ample descriptions of the persons who are Christ's. If, on deeply examining your heart and conduct in the presence of God, you discover adequate grounds for belief that those descriptions may be applied to yourself, you have reason humbly to trust that you are Christ's. If you perceive that they cannot fairly be applied to yourself, conclude that at present you are not Christ's.” P. 132.

We could wish that, if it were possible, every Christian might read this sixth discourse, and apply the test there given, to himself. It would surely discover to multitudes dreadful deficiencies; but it would furnish, at the same time, the means and resolution to remove them. To the very large class of those who mistake a certain decency of deportment, and outward conformity with religious observances, for real religion, he addresses an exhortation, well calculated to awaken them to a livelier sense of duty. Of these persons, he says:

“ In the world, which forms its judgment by its own standard, not by the true standard, the word of God, they support what is termed a very respectable character. They are, on the whole, punctual and honest in their dealings; grave and decent in their manners; not apt, under ordinary circumstances, to use profane language, or to fly out into passions and quarrels; generally present, once at least on the sabbath, in the public worship of God; and attendants, perhaps, more or less frequently, on the sacramental table. Possibly you enquire, “ Are not all these things right?” That is not exactly the question which you should propose. The true question is, supposing this conduct, as far as it advances, to be right, *Is it sufficient?* Is it living unto Christ in such a manner as the Scriptures declare to be necessary to salvation? Now, in suggesting this enquiry, far be it from me to encourage any of you curiously to pry into the character of others; but most earnestly let me importune each of you thoroughly to examine his own; that he may discover whether it has been exhibited in the preceding picture. To the question, then, whether the conduct which has been described be not right so far as it advances, the Scriptures reply, that it is right, *if it has originated from right principles, from Christian motives.* If you have been temperate only for the sake of preserving your health; if you have been decent in your conversation, grave in your deportment, honest and quiet in your dealings, and regular in presenting yourselves in the house or at the table of the Lord, only for the sake of your reputation, or for some other selfish or worldly reason; there has been nothing in all these things of living unto Christ. But let us make a more favourable supposition. Be it admitted that your conduct has flowed *in some degree* from the love of Christ. I cannot suppose, if you belong to the class of which I now speak, that it has flowed principally from the love of Christ. Had that been your principal motive, it would have given birth to far other fruits. But your conduct flowed, in part, from love to Christ. Poor and deficient indeed has been your love for the Lord Jesus, if you have been satisfied with manifesting it by such feeble tokens; and poor and deficient is your knowledge of your Bible, if you think that you show that love of Christ which the Bible requires of every true Christian! What saith the Old Testament? Thou shalt love the Lord thy God *with all thine heart, and with all thy soul, and with all thy might.* What saith the New? Ye are not to live unto yourselves, but unto Christ, who died for you. Whatever ye do, *do all to the glory of God,* that God may in all things be glorified through Christ Jesus.” P. 140.

In the same spirit is the next discourse written, on the duty of openly ranging ourselves on the side of God; and the same indeed uniformly pervades the volume. The preacher allows not of any pretences to holiness, without the proof of it in the conduct, and the internal devotion of the heart. On this the whole turns. If you have any worldly object which you seek more earnestly than the great commands of God, you are an idolater. If your conduct is not suitable to your professions, you are a dissembler, or you have deceived yourself. In the eighth Sermon, on the Sin of dissembling with God, the following passage is remarkable. It is the conclusion of a strict examination into the sincerity of our religious professions.

“When you are informed of the events which befall another person, you rejoice if they are such as promote his worldly advantage, you lament if they impair it. Do you experience greater joy when you are assured of his advancement in religion? Do you experience greater sorrow if you learn that he has gone backward in the way of righteousness? Do you judge of all changes in the situation of a person for whom you are interested, principally by the influence which they seem likely to have on his religious prospects? You hear that he has entered into the state of marriage. Do you feel more solicitous to enquire whether his wife be steadily pious, than whether she be of superior understanding, accomplished, and rich? He removes to a distant part of the country. Are you more grieved to learn, that he is thrown into the hands of companions calculated to endanger his salvation, than to be informed, that his new place of abode will probably be destructive of his health? He has lost his child, or the wife of his bosom. Are your prayers that his affliction may be sanctified, more fervent than those for its removal? You ponder on schemes, and labour in exertions for his benefit. In all your plans, in all your efforts, are you more anxious to be made the instrument of strengthening him in faith and good works, than of forwarding his temporal success; of guarding him against those evils which war against the soul, than from those which assault his body? If not, you do not give to God the first place in your heart; you do but dissemble with him when you profess that you love him above all things; that all which the Lord your God commandeth you will do.” P. 187.

If these questions point to feelings that certainly are not habitual even to Christians in general; they mark, at the same time, a great deficiency for which the remedy should be sought. Such is the general tendency of these discourses. They point out energetically what we ought to do, and how to feel, if we truly deserved the name of Christians; and they contrast with such actions and such feelings, those of a very different complexion, which more generally prevail in the world, and even in societies of Christians. Mr. Gisborne has great skill in applying examples from the Old and New Testaments

taments to the case of modern Christians. This is particularly remarkable in the tenth Sermon, where the objections of the Jewish spies, against entering the land of Canaan, are compared to the difficulties raised against the practice of religion; and the faithfulness of Joshua and Caleb, to the steady and persevering piety of true Christians. Of a similar character is the application of the history of Naaman, in Sermon XI. and of that of Lot, in the fourteenth. It is impossible for us to cite any large proportion of the passages which appear to us of great importance and value in these discourses; but one more we will take, because it explains how the religious principle is to be made habitual, and to be applied in our worldly transactions. It is in the twelfth Sermon, in the former part of which the author had pointed out the attention of worldly minds to their various objects of pursuit, as a model for the Christian in his attention to religion. It must be owned, however, that many necessary occupations do exact unavoidably almost as minute an attention as is there described. How then are these cares to be reconciled? By introducing the religious principle into every part of your worldly business.

“ Thus, if you are engaged in a mercantile transaction, reflect that God sees your proceedings, and the train of thought which passes in your heart. He sees whether you demand an unreasonable profit. He sees whether you are desirous of imposing on the other party. He sees whether you take pains to conduct yourself towards the person with whom you are dealing, not only with fairness and moderation, but also with kindness. All these things he sees, and marks them down against the day of judgment. If you have covenanted to execute a piece of work for an employer, &c. &c.” P. 27.

Other passages which we would particularly point out to notice are, the recapitulation of acts of justice, in pp. 302, 303, and 304; the picture of *enthusiasm*, in p. 367, specifically opposed to the pretences of the teachers who call themselves evangelical; the destructive affectation of *candour* and *charity* in palliating all crimes, and disguising them under milder names, p. 377; the presumptuous substitution of the principle of *honour*, which is only worldly reputation and credit, for all higher motives, p. 380. This part is peculiarly striking.

“ What is this idol which men worship in the place of the living God? What is this principle which they enthrone in degradation of his sovereign word? *Honour* implies the favourable estimation entertained of an individual, by others of his own line and place in society. The votary of honour may delude himself with the idea, that whatever be the ordinary expressions of his lips, his heart is dedicated to religion. But his heart is fixed on his idol, human applause. In
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the place of the love and fear of God, he substitutes the love of praise and the fear of shame. In the place of conscience, he substitutes pride. For the dread of guilt, he substitutes the apprehension of disgrace." P. 382.

It would be unjust to characterize these Sermons in a general way, by any distinction but that which so peculiarly belongs to them, the strong and lively feeling of religion, which they are calculated at once to impress, as inherent in the author, and to enforce with energy upon the reader. They are occasionally eloquent, but eloquence is not their characteristic; it is the *pious feeling* in which that eloquence originates. They are well composed, and have many merits of style which may be expected in a practised writer. But all these things are totally subordinate to the purpose of instilling the true principles of Christianity, and urging the practice of them; which, as it is always prevalent in the author's mind, is strongly calculated to influence that of his reader. They are therefore discourses uncommonly edifying and instructive, and particularly adapted to elicit right feelings, even from the carelessness and supineness of modern religion.

ART. XII. *Anecdotes of the English Language: chiefly regarding the local Dialect of London and its Environs; whence it will appear, that the Natives of the Metropolis and its Vicinities have not corrupted the Language of their Ancestors; in a Letter from Samuel Pegge, Esq. F. S. A. to an old Acquaintance, and Co-fellow of the Society of Antiquaries, London. 8vo. 325 pp. 6s. Rivingtons, and Payne. 1803.*

THIS essay, as we are told by the editor, was probably the amusement of the author's leisure hours, who laid aside or resumed his pen, as his health and spirits ebbed and flowed. It was found among his papers after his decease, and is given to the public by his friend Mr. Nichols, who doubtless felt a just confidence, that the generality of readers must be pleased by the union of so much curious information, with such easy jocularly of humour. The author professes to undertake the defence of Cockney dialect, as it is called; and shows, in fact, that the chief part of the peculiarities, which characterize that dialect, are not so properly corruptions, as the remains of a more ancient mode of speaking now in general disused. He sets

sets out with a sort of genealogy of our language, which is so well deduced, that it deserves a place in this account of the book.

“ I do not, Sir, contend for the strict legitimacy of our language; for the provincial branches of it are not all by one common parent. Thus, for instance, if you would seek for the terms and expressions of the Northern people of England, it will be in vain to ransack the British tongue, which fled with the natives into the fastnesses of Wales: for the Northern dialect (Scotland included) is for the most part *Saxon*. On the other hand, it would be as fruitless to search in the Saxon forests of the North, for the language of the Western Counties of England, which (except by transplantation) is of British growth. In Kent and Suffex, and the immediate Southern Counties (coastwise at least) our pursuit may be directed in a great degree to *Gallicisms*, in point of idiom as well as words; and, lastly, in LONDON (the great Babel of them all) every language will be found incorporated; though that of the true Cockney is, for the most part, composed of *Saxonisms*. The Danes left us some traces of their language, though it is but a dialect of that extensive tongue, which, under the different names of Teutonic, Gothick, Celtick, &c. &c. was known in every region of what is called *the North of Europe*. As to the irruption of words from the Southern part of the Continent, we have the French which came in with the Conqueror, and continued in full force, so long as our Law Pleadings ran in that language, and our Statutes were penned in it. From Italy we have gathered a few words (not a great many) introduced perhaps first by the Lombards, then by Nuncios who came hither from the Pope, and by Ecclesiasticks who were perpetually scampering to Rome before the Reformation; to which may be added, other words imported by our merchants trading to Italy and the Levant. Of modern date we have a few more, that have been smuggled over by our fine travelled gentlemen, or which have made their *entrée* with the singers, fiddlers, and dancers, at the Opera.

“ The Spanish language will afford more adopted words (especially in the military branch) than the Italian; a circumstance perhaps to be attributed to our Royal intermarriages. Katharine of Arragon lived here many years, even after her divorce, in whose suite were probably many Spaniards; and King Philip must have contributed a large reinforcement of Spanish words and phrases, as he had an hundred Spanish body-guards in daily pay. Katharine the Queen of King Charles II. may be supposed to have introduced a few Portuguese terms, but these are so nearly allied to the Spanish, as to be scarcely discernible from them.

“ Many Flemish and Dutch words might also be imported by emigrants, who fled hither from persecution on the score of religion, at different periods.

“ These, Sir, I conceive to have formed the apparently component parts of our language; but not without a retrospect to the Latin and the Greek tongues: and yet, notwithstanding that the Romans were in possession of this island for four hundred years as a colony, I rather imagine that the reliques of their language have, for the most part,
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been derived to us through the media of the Northern Nations, with the addition of the French, Italian, and Spanish." P. 4.

The author then mentions Dr. Meric Casaubon, the Rev. G. W. Lemon, Junius, and others, who are fond of deriving our language from the Greek: he notices also, from Dr. Hickes, Sir John Fortescue Aland, &c. the affinity between the Greek and the Gothic languages, and concludes his enquiry in these terms:

"To compound the matter. It is hence pretty clear that there was formerly either a *Græcitas* in the *Gothick*, or a *Gothicitas* in the *Greek* language; or, in other words, it becomes a question, whether the *Goths** spoke *Greek* or the *Greeks* spoke *Gothick*. Who shall decide which was the parental language? Be this as it may, it would not be to my purpose to enter into an investigation of such a nature; and therefore let the subject be dismissed with an observation, that, whatever Greek we may find scattered about in our language, it was brought hither North-about, in neutral bottoms, and took the several names of the importers, whether Saxons, Danes, or others, who carried with them more or less of the language of every country which they overspread, or with which they were connected." P. 10.

It might be added that Philosophy, for the last three centuries, has imported many Greek terms directly from the writers of that language, but that these are easily distinguished, as being in general terms of science: and with this adjunct we shall have altogether a very sensible view of the sources of our language, conveyed in a few paragraphs. No notice is taken, we may observe, of the oriental words supposed by some writers to have been engrafted into our language; because (excepting perhaps about thirty or forty words which are names of things produced in the East) no rational conjecture can be formed, how we should obtain such additions. Similarities of this kind must therefore be regarded as casual coincidences.

This agreeable author then lays it down as a previous principle, that "the most unobserved words in common use are not without fundamental meanings, however contemptible they may appear in this age of refinement;" to illustrate this, he exemplifies in the two very humble words *ge* and *wo*, used by waggoners and carmen. The former he derives from the same source as to *go*, which has the same meaning; and even points out the existence of to *ge*, in that sense, in some of the northern dialects. This illustration is sufficiently ingenious;

* The Goths who inhabited *Mæssa* and the adjoining countries.

but,

but, being still more pleased with the deduction of the carter's *wo*, we shall copy that for the benefit of our readers.

“ Let us now proceed to the second principal word understood by horses, viz. “ *Wo;*” which will be found to be a term of high degree, anciently applied to valorous knights and combatants in armour, or *harnes* (as it was called) though now degraded to horses in the *harnes* of the present day. When, therefore, a waggoner uses this interjection to his horses, he speaks in the Danish language, it being a broad pronunciation of the word *Ho!* which is a word commanding cessation and desistance. It had anciently, as I have hinted, an honourable attachment to tilts and tournaments; for when the king, or president at the combat, gave the signal of discontinuance, by throwing down his warder (or baton) the heralds cried out to the combatants, *Ho!* that is, *stop*. The French have enlarged the term to a dissyllable, by the assistance of their favourite adjunct *La*, and used the compound word *Ho-la!* (or *stop* there) in combats, and which we have adopted in common language, when we call to a person to *stop*. “ *Mettre entre eux le Hola,*” is a French expression, borrowed from the tilt-yard, used for putting an end to a dispute, or verbal controversy. Shakespeare gives us the word *Hola* in one passage, where it is closely connected in metaphor with a horse's motion, when Celia says, in *As you Like it* (act 3, sc. 2,) “ *Cry Hola! to thy tongue, I prythee; it curvets unseasonably.*”

“ Of the simple term *Ho!* uncompounded, in the sense of *stop*, you have these two instances in Gawen Douglas's translation of Virgil*;

Forbiddis Helenus to speik it—and cries *Ho!*

“ In this example it appears in the proper form of an interjection; but in the second it is used as a verb, where, speaking of Juno, he says

That can of wrath and malice never *Ho!* †

“ In nautical language it still exists insensibly, and in its pure and natural state, with a very trifling expansion; for, when one ship hails another, the words are, “ *What ship, Ho!* that is, “ *stop*, and tell the name of your ship,” &c. Take this little disquisition as a specimen of the dry matter with which I am proceeding to encumber you; and do not let your patience too hastily throw down its warder, and cry *Ho!*” P. 14.

As the language of the cockney is the chief object of research in this essay, the author, undertaking to prove that his hero is no corrupter of words, but only a staunch adherent to ancient forms, we are amused (at page 22) with a well-digested collection of the usual learning on the name Cockney;

* Book iii. p. 80, l. 50.

† Book v. fol. 148, l. 2.

with some additions, and a final conjecture that it may be derived from *coquelinier*, to *fondle* or *pamper*, which has some probability, but does not carry conviction. At page 53, we have a small collection of erroneous words, which the author does not undertake formally to defend; such as *necessuated* (or rather *necessitated*) *curofity*, *stupendious*, *unpossible*, *least-wise*, *aggravate*, *conquest* (for *concourse*) of people, *attacted*, *shay* and *poshay*, *gownd*, &c. &c. on most of which, however, there are notes of some interest. The whole collection is extremely amusing; but the regular plan of the essay begins at page 79, from which place the author numbers his instances, and forms them into a kind of chapters. Our readers will smile to be told, that the phrases and words which this antiquary selects for defence are, 1. *I don't know nothing* about it. 2. *Worfer*, *lessfer*, *more worfer*. 3. *Know'd* and *fee'd*. 4. *Mought* for *might*. 5. *Aks* for *ask*. 6. *Took* for *taken*, and other irregular participles. 7. *Fetch* a walk. 8. *Learn* for *teach*, and *remember* for *remind*. 9. *Fit* for *fought*. 10. *Shall us*, &c. 11. *Summonsed* for *summoned*. Here, however, the charge of corruption will hardly be made. 12. *A-dry*, *a-hungry*, *a-cold*, &c. 13. *His self* for *himself*, *their selves* for *themselves*. We must here protest, as we pass, against a phrase which the author calls regular, namely, "let *he* do it *his self*," which should certainly be "let *him* do it." Let being an active verb governing an accusative; let me come, let them go, &c. 14. *Ourn*, *yourn*, *hern*, &c. 15. *This here*, *that there*, &c. &c. 16. *A few while*. This we cannot recognize as an expression current among cockneys, with whose language we conceive ourselves to be acquainted. 17. *Com'd* for *came*, &c. 18. *Gone with*, *gone dead*, &c. These divisions extend as far as page 249, where we meet with some *additamenta*, containing cursory remarks on Johnson's dictionary, and other entertaining matters. On the whole, we have never seen a book of philological amusement put together in so original a style, or containing more unexpected, yet apposite remarks, and authorities from a variety of books. The author chats with his reader, but his chat is always agreeable; it is the *garrula senectus*, but the garrulity is full of good humour and original pleasantry, and we regret when it is at length silenced by the awful word *Finis*.

ART. XIII. *A Voyage in the Indian Ocean and to Bengal, undertaken in the Years 1789 and 1790: containing an Account of the Sechelles Islands and Trincomale; the Character and Arts of the People of India; with some remarkable religious Rites of the Inhabitants of Bengal. To which is added, a Voyage in the Red Sea; including a Description of Mocha, and of the Trade of the Arabs of Yemen; with some Particulars of their Manners, Customs, &c. In Two Volumes. Translated from the French of L. de Grandpré, an Officer in the French Army. With Engravings, and a View of the Citadel of Calcutta.* 8vo. 15s. Robinsons. 1803.

THOUGH the places, people, and customs, visited and described by this traveller, are familiar to most readers, he has contrived, with the vivacity of his country, to make an agreeable and interesting narrative. He sailed in the year 1790 from the Isle of France to Bengal. In nineteen days he arrived at Pondicherry, which place he circumstantially describes. He also introduces an account of Trincomale, as it is part of his object to give an account of the situation of the French in India, and the French flag was once flying at that place. The manners of the people of Pondicherry, and the reception there of a traveller, or captain of a vessel, are thus pleasantly described.

“ A captain or traveller finds, immediately on landing, if he has money, every thing necessary for his accommodation in the country, without any other trouble than that of choosing. This is all comprised in the person of a dobachi. The crowd of these people is prodigious: they are followed by a number of boys, and form a rabble which it is difficult to get rid of. The moment you land from the chelingue, they beset you on all sides. Some seize upon your luggage, others present you with certificates of faithful services to captains or individuals in private situations who have employed them, and each seems to claim a right to the possession of the new-comer, to the exclusion of the rest: those who have the articles of luggage make a parade of them, and range themselves near the stranger with an air of satisfaction. If he seems to distinguish any one in particular, a dispute instantly takes place, and an uproar is raised, which the beating of the sea against the bar tends to augment. A traveller, landing on the coast of India for the first time, is at a loss how to act. At every step he takes, to proceed towards the town, an hundred arms are stretched forth with certificates to oblige him to choose. In proportion as his embarrassment increases, the Blacks, who perceive he is a novice, become importunate: at length, quite tired out, he makes a choice, and instantly the mob disperse. The dobachi chosen

is generally the first domestic of a rich man: sent by his master, he immediately falls upon the multitude with his cane, teizes, in the most brutal manner, on the effects which the traveller has landed, places some subaltern servants to clear the way through the crowd, brings the stranger to a palanquin, and takes him off as his prey to any inn he may think proper. The dobachi in chief then comes to pay his respects; and, in the course of the day, the new comer is furnished with a house, goods, servants of every description, and a well-supplied kitchen; in a word, every thing is provided, without giving him the trouble even to express a wish; for often he is ignorant of the customs to which it is necessary to conform. The dobachi takes possession of the money, merchandize, and every thing belonging to his master's affairs: the former is put into the hands of a cahier called a *seraff*. The profit which the dobachi derives from this money enables him to defray his master's expences: it is also customary, if you do a great deal of business, for him to make all payments during your stay in the country.

“ There are servants for every purpose. The four principal casts of India are subdivided into many small ones; and these different subdivisions are governed by prejudices that will not permit them to engage alike in ignoble occupations. All their services have different shades; and the gradation of those who have to perform them is very distinct. The lowest casts are the scavengers and the sweepers, called *taligarchi*. The shoemakers follow next, and are extremely abused by opinion; then the domestics, placed near the master for his personal wants, such as washing his feet and buckling his shoes, the carriers, and those who hold the parasol; and next the barber, the nose and ear cleaner, and the nail cutter. These people refine on every thing capable of producing agreeable sensations. I never found any thing more pleasant than having my ears cleaned by a Black of Pondicherry: they finish the operation by introducing a small piece of steel, which they cause to vibrate by a gentle movement of the fingers, the sonorous noise occasioned by which produces a delicious tremor. After this servant comes the hair dresser, then the *masser*. Massing is also a sensation which these people know how to produce.

“ After living some time in the climate of India, we are exhausted by perspiration; the great heat occasions lassitude, we are scarcely able to move about, the humours have no circulation, and the blood becomes thick; we feel heavy, are oppressed with an inclination to sleep, and fall into a state of apathy, which terminates in some malady, and often in ulcers. The baths are not always sufficient to restore the benumbed fibres to their wonted tone: but all these accidents are prevented by undergoing the operation of massing. We accustom ourselves to it by degrees, beginning gently at first: but after five or six months it is used more vigorously. The person on whom the operation is performed lies on a bed; a servant kneads him all over like a piece of soft dough, taking care to dwell particularly on the muscles of the arms, legs, &c.

“ The use of this ceremony is to make the blood and humours circulate freely; it produces an agreeable sleep; after which we rise

active and nimble, without inconvenience, pain, numbness, or head-ach.

“ Next to the maffer comes the *valet-de-chambre*, and then the person who has the care of the clothes, linen, &c. When a valet-de-chambre gives his master a shirt, the writer gravely sets it down in the account, shuts the trunk, takes the key of it with great importance, and adds it to a bunch which he proudly carries on one shoulder: the larger is the size of this bunch of keys, of so much the greater importance does the servant think himself.

“ After him comes the *hooka bredar*, who prepares the hooka, and presents it to his master when he wishes to smoke. A description of this instrument has been given in the works of almost all travellers in this country. The grand merit of an hooka-bredar is to assist his master when he smokes in his palanquin or on horseback; for which purpose he must carry the bottle and a chafing-dish, while his master holds the end of the serpentine tube. In this manner he keeps up with the bearers of the palanquin, or the horse, without the least inconvenience: the fire, the tobacco, the water are all carried with so much precaution, that a person smokes as commodiously as in an apartment.

“ After the hooka-bearer comes the *pion* or soldier. This personage is of the moorish cast, and is sometimes valiant, often quarrelsome, and always proud of his post. He wears a bandoleer or shoulder-belt, with a plate of silver, on which are engraved the arms or ciphers of the person in whose service he is. His employment is to execute little commissions, and accompany his master when he goes out; he is armed either with a sabre or pike, and runs before the palanquin, driving away the crowd, and crying incessantly, in the moorish tongue, to clear the road. The number of pions is increased according to the luxury intended to be displayed. A tradesman has usually two; while those who in any way belong to government have four or five. A tradesman, borne rapidly along in his palanquin, preceded by his pions and four carriers in relay, accompanied by his hooka-bredar and umbrella-holder, followed by waiters and writers who never quit him, making a great noise, and upsetting the crowd on their passage, has no longer the appearance, in the eyes of a new comer, of a person in this station of life, but would be rather taken for some rich and powerful nobleman.

“ The next most important personage is the porter. This man thinks himself invested with a great charge: it is true he guards the door with so scrupulous an attention, that he frequently stops the servants of the house, when they are going out with a parcel, unless they give him the countersign to let them pass.

“ To these must be added the cook and his assistants; the *compradore*, whose business is to purchase provisions; the butler and steward, and the person who waits at table, which complete the crowd of domestics attached to the immediate service of a man moderately rich.

“ After a host like this one would imagine the list must be finished: but no; there are besides, the *dobachi* in chief, and three or four upper servants, as many subaltern writers, and a multitude of young Indians belonging to him, to learn the trade, and who form together a very
confi-

considerable retinue. The dobachi enters alone into the chamber or closet of the master, followed by a writer to take orders, make notes, or present accounts. As this man has the management of every thing, an European has only to inspect his proceedings and make known his wishes. This little morning audience over, he is dismissed, and the house remains crowded with his suite: they take possession of every corner, and, sitting on the ground, are employed in writing, observing all the while so profound a silence, that the master to be heard has only to clap his hands softly in his apartment, and instantly the whole troop is in motion. In paying a morning-visit, it becomes a study how to be able to make way in the anti-chamber, or hall, through the midst of all these writers, surrounded with their papers, without treading some of them under foot." Vol. i. p. 104.

The casts, religious customs, and private manners of the Bramins, are described at length; but these may be found in many other books, and most circumstantially in Sonnerat. The author asserts some whimsical opinions in the progress of his work, and among other things, after telling us that he has seen the elephant skip with ease and lightness, he says, that the venereal disease is beneficial to the health of the natives of India, that it acts as a purifier, and has a tendency to prevent putrid complaints, and inflammation of the bowels. The itch also produces effects equally salutary, serving as a sort of issue, which is perpetually open, and is consequently of material benefit to health. Some curious anecdotes are related of Tippoo, and the cause pointed out of the failure of our intentions with respect to the Isle of France. Leaving Pondicherry, the author proceeded to Madras, one of the capitals of the English in India. He gives a lively account of this place, and in particular of the Old and New Forts, the Black Town, &c. &c. After staying some days at Madras, M. Grandpré sailed for Bengal; the navigation to which he minutely describes. At p. 241, he tells the following anecdote.

"It is customary in passing Cadjery to hire boats with oars to facilitate the principal manœuvres necessary in proceeding up the river, Mine being a heavy ship, I employed twelve of these, which accompanied me as far as the roadstead opposite these woods; where, while I was at anchor, they fastened themselves to my vessel behind, as if, in the sea phrase, they were in tow. So many boats presenting a considerable resistance to the tide, and acting with violence upon my cable, the pilot ordered them to leave me, and to range themselves along the side of the river, till, the current being abated, he should call them.

"When they had repaired to this new position, they unfortunately perceived on the shore a quantity of dry wood, consisting of branches of dead trees. As this is an article of sale at Calcutta, they landed to cut some of it and load their boats. They were at the distance of about three hundred yards from the vessel, and had scarcely begun their work when we saw them running to the water-side with the strongest

strongest marks of terror. This was not without cause; they were pursued by a tiger, of the size of a common calf; we saw it rush out of the wood, and seize upon the hindmost of these men, whom it carried off in an instant, without meeting with the slightest opposition from the unfortunate being himself, or his companions. The brother alone of the victim appeared afflicted at the event, and did not again leave his boat; but the rest immediately returned to their employment on shore, persuaded that the tiger was satisfied, and that there was now no danger: this is their general belief.

“ Notwithstanding the superiority which these creatures possess over human beings, by their strength, ferocity, and the arms with which nature has supplied them, a certain instinct seems to tell them, that men, by their intellectual faculties, are still more formidable than they: hence they avoid inhabited and cultivated places; or if they sometimes visit them, it is only when compelled by hunger. In ascending the river Hoogly, the village of Coulpny is the last settlement of the Indians on the right bank, and the tigers seldom appear so far up. But between this place and the Clive-islands they are so numerous, that they are sometimes seen in troops on the banks. These islands have been lately brought into a state of improvement for the cultivation of sugar. The clearing of the ground was attended with the loss of a great number of Indians, who were destroyed by these ferocious animals; for, in cutting down the wood with which the face of the country was covered, they were disturbed in their retreats, and rushed upon the labourers. What will appear extraordinary, these men never attempted to defend themselves, though their number sometimes amounted to five hundred. They believed, that the tiger would be satisfied with carrying off one, and would then cease to appear: of consequence, whenever they perceived one approaching, they ran off in disorder, every one making the best of his way, and trusting to the swiftness of his flight, leaving the slowest to be seized and carried off; after which they returned to their work. This scene was repeated every day without increasing the courage of the Blacks; and these continual ravages would not have been attended with the destruction of one of these monsters, if they had not at last been opposed by a few Europeans, who superintended the works, and were well armed. They have now wholly deserted these islands, which no longer afford them a retreat, and have settled on the continent, and augmented the number of those which infest the woods of Sondry.”
P. 241.

Ascending the Ganges, he arrived at Calcutta, with his description of which place the reader will be well entertained. If this author's account may be relied upon, the police of Calcutta is miserably defective. This part of the narrative is enlivened by many anecdotes, interspersed with a great deal which may be found in Sonnerat, Stavorinus, and other writers. The European Towns above Calcutta are also described, such as Bernagore, Sirampour, Chardernegore, &c. After staying three months at Calcutta, the author sold his vessel

vessel and hired another, which on hearing that a dreadful famine prevailed on the Coast of Malabar, he freighted with rice, and proceeded to that place. In passing opposite the Coast of Travancore, he sent his boat on shore, the crew of which wanting a tiller, stole what seemed to them an idol, which they converted to this purpose. It turned out to be a Phallus. Having arrived at Cochin, he met a captain, who told him, that the famine no longer prevailed on the Coast, but that it made dreadful ravages in Arabia. On no better grounds than this verbal communication, which proved in the sequel a lie, invented for selfish purposes, M. Grandpré sailed up the Arabian Gulf to Mocha, and the remainder of his work is employed in describing Mocha, its government, trade, manners, &c. &c.

One more short extract shall suffice.

“ The houses of the Arabs are much less convenient than ours. The most useful articles of their furniture are in the highest degree awkward: their locks in particular are master-pieces of ignorance; the box, springs, bolt, key, are all made of wood, and so unwieldy as to weigh at least twenty pounds: nor do they answer the purpose for which they are intended; any key will open them as well as that which was made for the purpose, and which will often indeed not do so. The houses are almost all built on the same plan. The stair-case leads to a large anti-chamber, common to the whole floor, having the apartments round it. Instead of pavement or flooring, they have slight beams of palm-wood covered with straw, and over this lime. This sort of floor has very little solidity, and is never level, so that a table with four legs will seldom stand firm. The hall in which visitors are received is covered with a carpeting of straw, and has a mattress laid round the sides, on which are a great quantity of cushions to sit or lie upon at pleasure, with small persian carpets at the feet, when the intention is to be sumptuous. Above, all round the room, is one or more shelves loaded with porcelain, which is the luxury of the country. They have no looking-glasses, nor any costly articles of furniture: porcelain constitutes the whole of their decorations. In the middle of the room a kind of garden is erected in the form of an amphitheatre, the centre of which is occupied by a large hooka, furnished with pipes for the use of the company, and the circumference with pots of flowers, and particularly basil, which is highly esteemed.

“ The great felicity of an Arab is to be in a current of air, lolling upon a pile of cushions, imbibing the vapour of perfumes which are burnt at his side, and smoking supinely his hooka, with no thought, no care to molest him, persuaded that the next day will bring with it a return of the same indolence, and the same enjoyments. The first story of a house is usually occupied by the women, who are seldom to be seen, and who have a small court appropriated to them in the inner part of the building, towards which their balconies look.

“ One

One of our friends, not very rich, of the race of the inhabitants of the mountains, and of course extremely black, gave us one day an invitation to his house, which we readily accepted. He introduced us into an apartment similar to the one I have described. I was desirous of seeing his seraglio, and I requested the favour of him, but to no purpose; he would not consent. Finding me earnest in this point, he alledged at last motives of religion, which silenced me; but, in consequence of my importunity, he suffered his women to drink their sherbet with us. They were three in number, and were veiled; one of them was his sister. We were talking Portuguese, and were jovial and merry; but as soon as they entered, he begged us to assume a graver deportment. The sherbet was brought, and I waited expecting the women to unveil: but no; they received their cups with a *salam*, and drank under their veils. The extreme blackness of their hands in some degree moderated my desire of seeing their faces, and there was besides nothing very alluring in their figure; yet, like a true Frenchman, I conceived it a mark of politeness to express the wish, that, by seeing, I might have an opportunity of admiring them. Our friend however would by no means consent to this, except as to his sister; and here he previously enjoined on us the greatest circumspection, which we promised to observe. She was then ordered to unveil. At first she made an appearance of hesitating; but a repetition of the demand determined her, and she let down an *ourgandi* that was fastened to her head, and discovered a handsome negro person, with fine eyes, prominent bosom, and a delicate skin. From being exposed in this manner to the gaze of two Christians, she appeared to suffer pain, and sat in a state of embarrassment difficult to be expressed, casting down her eyes, without daring to look at us. Her brother meanwhile was watching all her motions. At last, proposing to me a cup of sherbet, I said, that I would take one with pleasure, if his sister would do me the honour to present it to me. This seemingly displeased him, for he made her a sign, upon which the veil was resumed, and the three women withdrew instantly. After this, he would never admit his sister into my presence. I was piqued at his continued refusal, and endeavoured in every way I could devise to obtain without his knowledge a sight of her. He however heard of my proceedings, and reproached me in terms expressive not only of the danger I was incurring, but of the ingratitude with which I requited his friendship. His remonstrances made me ashamed of my conduct; and I gave up a pursuit which honour forbade, and a temporary dereliction of duty had tempted me to carry too far." Vol. ii. p. 166.

The objections to this publication are, that it communicates but little that is new, that there is a great deal of personal vanity and conceit, and that what is divided into two volumes, would only have made one of a moderate size. The plates are of no great value, and seem to be introduced with a view principally to increase the price, a custom too frequent, but which we shall never fail to reprobate. M. Grandpré calls himself an officer of the French army, and does not tell us how all at

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once he became an expert navigator and merchant. It is no very usual thing for a French officer to become a speculator in rice and coffee. The book is nevertheless entertaining, and may serve as a very good substitute for Sonnerat, Niehbuhr, and other books of greater rarity and price.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Poems, inscribed to the Right Honourable Lord Viscount Dudley and Ward; having a Reference to his Lordship's beautiful Seat of Himley. By Luke Booker, LL. D.* 4to. 28 pp. 2s. Hurst. 1803.

The chief object of these Poems is to celebrate the beneficence and other virtues of an amiable nobleman, whom the author calls *Mæcenæ*; and who, we trust, has from him deserved that name. We have, on former occasions, spoken of Poems by this writer, in terms of approbation. Those which are before us are not likely to add to his reputation as a poet, though they redound to his credit as a man; breathing throughout the sentiments of benevolence and virtue. They consist of an Eclogue (called *Mæcenæ*) on a dangerous illness of Lord Dudley; two Poems, on a Scathed Oak, and a Young Oak, in Himley Park; Lines on hearing Part of Handel's Messiah; an Inscription for a Dell in Himley Park; and a Poem called Himley, describing the beauties of that place, and the virtues of its noble owners. All these Poems, excepting one, are in rhyme; in which mode of composition, Dr. B. appears to us less successful than in blank verse. The Poem on hearing the Messiah (which is in that measure) pleases us more than any other in the collection. As it is short, we will insert it here. After citing the well-known passage from Cowper's Task, which begins with the line, "*There is in souls a sympathy with sounds,*" the author proceeds thus:

"Most true, sweet Bard! and thy own tuneful lay
Breathes the rapt spirit of inspiring song.
Its various pause,—its full melodious tone
Rolling along, enkindle in the breast
Sensations in soft unison with thine.

Musick's mellifluous sounds transport my soul;
Whether, when falls the rainbow-show'r of Spring,
I listen to the blackbird's carol'd tale,
Or to the softer strain of Philomel,

When

When evening closes, and the yellow moon
Peers o'er the hill. Delicious to mine ear
Have sounds like these, in this arcadian scene
Flow'd oft:—but when “the human voice divine”
Pours the rich musick of Handelian Song,
Hymning symphonious the Redeeming Love
Of Goodness Infinite—then sweet no more
Is song of blackbird, or that minstrel queen's
That nightly 'wakes the echoes from their sleep,
And charms the winds to silence. Thro' my frame
Thrills warm emotion; and the starting tear
Speaks the high rapture of the conscious soul.

Yet—Oh exalting thought!—for ransom'd man
Is there in store harmonious strain more sweet.
—Yes; when those tones,—those softly-warbled tones
Which now so move me, with seraphic pow'rs
In heaven are gifted—blest'd, supremely blest'd,
The charmers and the charm'd!—that Bliss be ours!” P. 19.

Upon the whole, this collection, though not very interesting to the public at large, will doubtless afford pleasure to the neighbours and friends of the author, and to his patron.

ART. 15. *Poems.* By *J. Bidlake, A. B. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar-School, Plymouth.* No. 3. Crown 8vo. 1s. Murray and Highley. 1803.

As we have taken up this author's *Poems* in the form of Numbers, we shall occasionally notice them in their progress. We are happy to commend a Poem in this Number, as of a higher strain than the rest. The subject is the Crucifixion, and it contains some strong and spirited lines. The best are those which form the conclusion.

“ Thy reign, O Great Messiah! shall be peace!
Fury shall sleep, sorrow-watting sorrow cease!
The world, no more by passion's rage distressed,
Shall feel external ease, and mental rest.
The soul shall to an higher rapture move,
And change all human into heav'nly love.
'To thee shall floods of mighty nations flow,
And to thy heav'nly Father's worship bow:
Exalt his praise, invoke his holy name,
With fairer truth, and with a purer flame;
Long as his pow'r shall light the solar ray,
Or teach the moon to emulate the day.
And when the sun itself, great fount of light,
Shall quench its failing fires in endless night;
When all the matter of this solid sphere,
Where order, grace, and harmony appear,
Shall to an atom shrink, or melt away,
Its beauty vanish, and its force decay;
Messiah's glorious reign shall still improve,
And all be goodness, all be bliss and love.” P. 82.

The other Poems in this Number are nine; which are all of a lighter kind. The prevailing fault is want of originality. Thus the Refe is Prior's Garland, hashed up with

Only the virtues of the just
Live still and blossom in the dust.

Similar remarks might be made on most of the others, and the Sonnets are, such as we quoted once before.

ART. 16. *The frantic Conduct of John Bull, for a Century past; or, a Review of his Wars and Debts. A Poem, in Two Cantos. Dedicated to the Right Hon. Henry Addington, Chancellor of the Exchequer.* 12mo. 89 pp. 2s. Ridgway. 1803.

No private gentleman has more advisers than Mr. John Bull, though they are not always very civil in their admonitions. This worthy friend addresses him in doggerel, because serious advice, he says, has always been disregarded. What wonders may be effected by an Hudibrastic Poem on the funding-system and on wars, remains to be tried. It begins thus:

“ Of wars and debts, the Muse now sings,
Sacred to statesmen and to kings;
Deriv'd, like Juno's jealous hate,
To injure and destroy the state;
Involving ruin in our world,
More than on Troy was ever built;
Producing such a thirst of gold
As Mammon coveted of old.—
Ev'n Pluto, God of hidden ore
Is ask'd for his infernal store.”

Pluto for *Plutus* is rather unfortunate; but the science of modern politics requires no learning, as its *best* professors exemplify! This eminent teacher of that school goes on, in the same strain, to give the history of John's debts, from the time when he began to fund to the present; but not without constant reproaches for his folly and madness. He concludes thus:

“ Sixteen thousand pounds a day
And upward, John, thou'rt thrown away,
For a whole century together!
What thinkest thou of this long stretch'd tether?
From which wert thou to take a swing
'Twould make the very welkin ring,
Whirling with such a rapid bound
As might all human rage confound.
But thou art, John, so senseless grown,
Thy hide so tough, so thick thy crown,
That we despair to cure thy folly,
Either by mirth or melancholy.”

So ends this versified remonstrance! The minister will not be much flattered with the Dedication, especially as it is nearly counter-balanced by the Postscript at the other end.

ART. 17. *Poems.* By John Lowe, Jun. of Manchester. 12mo. 143 pp. Dean and Co. Manchester. 1803.

In what manner uneducated persons form to themselves ideas of verse, it is not easy to guess; but, even in these rhyming days, we frequently have compositions brought before us, professing to be poetry, without possessing even the common requisite of passable measure. To this class of Poets does Mr. J. Lowe, Jun. of Manchester, belong. "I am conscious," he says, "that my rhyme is not so smooth as I could wish, but as my efforts have been continually employed upon blank verse, on account of my EPIC POEM!!! I trust my confession will be a reasonable apology to the critics." Of his Poems of this kind he prefers his *Serious Pastoral*. Take, therefore, good reader, a specimen from that.

"One Morning as the cheerly singing Lark
Did mount to see the glory of new day,
He tended th' herd of goats—when a passing clown
On 's back a sheep bound—greeting, did beseech
'To leave with friendliness—this *baing* fleece
(As he, to where the streamlet wash'd the bower
—Ran for his crook neglected) 'dacious thief!" P. 28.

Of the same precious *Manchester stuff* is the Epic Poem also made, of which a large specimen concludes the present volume. Here we find,

"Hail Homer, say they, celestial mortal hail!
And Virgil follow'd—Virgil hallow'd hail!
Milton follow'd—all hail! thee, Milton, man
Divine inspir'd." P. 100.

We can assure this *baing* (*baa*-ing) Poet, that neither critics, nor any other persons of education, can accept an apology for such nonsense as abounds in this volume. His Epic Poem, he says, has been the product of many midnight hours; let him no longer murder sleep; let him adhere to his honest calling, if he has one; let him bid farewell to the Muses, and to the friends who, from mischief or ignorance, inflame his poetic vanity; above all, let him make peace with Sir Isaac Newton, who really is not at variance with Moses; and he may then live uncondemned and respectable in any manufacturing town.

DRAMATIC.

ART. 18. *The Fall of Carthage. A Tragedy. First presented at the Theatre, Whitby. With Additions and Corrections.* By William Watkins. 8vo. 68 pp. 1s. 6d. Law. 1802.

The destruction of Carthage by the Romans, under the younger Scipio, is said to have been attended with circumstances of peculiar horror, and might, in the hands of an able writer, form the subject of

of a striking, if not an interesting, Tragedy. Such, however, is not the character of the piece before us; which does not rise above mediocrity; and though it might pass at a country theatre, would scarcely be endured, certainly would not be applauded, by a London audience. A short specimen of a speech, which ought to be impassioned, will characterize the general tenor of the composition. It is a soliloquy.

“ And art thou, Afrubal, reduced so low,
To take cold consolation from a Roman?
And art thou now in Scipio's tent a captive—
And has thy treacherous heart deceiv'd thy friends,
Lur'd by a villain to effect his purpose?
Perhaps even now thy wife, thy children, die
And heap their dying curses on thy head,
Who like a coward left them.—Mighty Jove!
Preserve them safe, or end this wretched being.”

Mr. Watkins must have fallen among curious critics if they disputed, as he tells us, his accentuation of *Afrubal*, which is as well known and as much fixed as *Hannibal*. His proof is satisfactory; but our wonder is that it could be wanted.

ART. 19. *A House to be Sold. A musical Piece, in Two Acts. As performed at the Theatre Royal, Drury Lane. By James Cobb. 8vo. 56 pp. 2s. Robinsons. 1802.*

A musical piece in two acts can hardly be deemed an object of formal criticism, especially at a period when most of the things denominated comedies are little better than farces of five acts. The drama before us, taken from a popular French performance, has its due share of extravagance and absurdity, without displaying much of the facetiousness and humour of our most successful after-pieces: yet it is not wanting in bustle; and may, by the help of well-selected music, have pleased on the stage, though affording little or no amusement in the closet. What prices will hereafter be set upon our larger dramatic productions, we are curious to know; as this piece of two acts is very modestly sold for two shillings.

MEDICINE.

ART. 20. *An Account of the Discovery and Operation of a new Medicine for Gout. 8vo. 194 pp. 4s. Johnson. 1803.*

A person unacquainted with the medical profession, and now in his 45th year, having been afflicted with acute rheumatism about fourteen years ago, was prompted by a secret impulse to make trial of a fruit, the name of which is at present concealed, for abating his sufferings. It had the wished-for effect. His pains were removed. About six months afterwards, his rheumatic affection returned, and was again cured by the same means. At the age of between thirty and forty he became subject to the gout; and in 1798 he was attacked with a severe

severe fit. The fruit, which had worked much wonders in the rheumatism, soon put the gout to flight. The astonishing success of this "*new medicine*" coming to the ears of the discoverer's rheumatic and gouty acquaintance, they were induced to make use of it, and had the satisfaction to find relief.

He now wished to put it into the hands of some persons belonging to the medical profession; and accordingly prevailed upon Dr. Bradley of London, and Dr. Beddoes of Bristol, to make trials of it; the results of their observations are laid before the public, in the present pamphlet. From the histories here given, this medicine (which is a tincture prepared from the fruit of a plant of which, as we are told at p. 18, not only the pharmacologist, but popular practice, has hitherto been ignorant) appears to have abated the pain, and shortened the arthritic paroxysms in some instances; in others it afforded little relief; and the issue of some of the cases is unknown. We perceive that where it proved most beneficial, a good deal must be ascribed to the accompanying diet and regimen. It produced intoxication in some patients; nor is this surprising, when it is considered that the preparation is at least as strong as Madeira, and that it is prescribed liberally. If, as we suspect, this *hygeian* fruit shall be found to belong to the class of *poisonous* or *narcotic* vegetables, we shall be at no loss to account for its assigned virtues in alleviating the pains and shortening a fit of the gout. Many narcotics joined with aromatics, or with alcohol, will do the same. But can this be done with safety in the majority of cases? We apprehend not. John Brown is a woeful instance to the contrary.

Whatever be the fate of this nostrum, we cannot commend the conduct of men, who have had a professional education, stepping forward as abettors of *concealed remedies and empirical treatment*. If the medicine be really safe and efficacious, the discoverer need not be afraid of revealing it at once. He may, in such case, be assured of an ample reward.

ART. 21. *Facts and Observations respecting the Air-Pump, Vapour Bath in Gout, Rheumatism, Palsy, and other Diseases.* By Ralph Blegborough, M. D. &c. 12mo. 150 pp. 3s. 6d. Lackington, Allen, and Co. 1803.

In the pamphlet which immediately precedes this, we have an account of the operation of a medicine for the gout, whose composition is kept a secret; in the present small tract we are presented with a remedy, for the same disorder, of which there is a full and unreserved description. The first-mentioned remedy is a pharmaceutical preparation taken internally; that which is here offered is a topical application, and consists of an apparatus, which unites the effects of fomentation with those of the cupping-glass. For a description of the apparatus we must refer to the book itself, and to the accompanying plate. Mr. Smith of Brighton is the inventor of this mechanical contrivance, which promises to be of use in many local affections, if not in gout. Several cases of rheumatism, palsy, and other diseases are related, in which it is said to have afforded great relief.

DIVINITY.

DIVINITY.

ART. 22. *Charity the Bond of Peace and of all Virtues. A Sermon, preached before the Society of the Sons of the Clergy in the Diocese of Durham, on Thursday, Sept. 2, 1802, and published at their Request. By Thomas Burgess, B. D. Prebendary of Durham. 8vo. 43 pp. 1s. Durham printed. Rivingtons and Hatchard, London. 1803.*

The name of Burgess, Prebendary of Durham, is one of those which excite expectation, and are certain not to disappoint it. The discourse now published by that able scholar and divine is of the old and sound stamp, almost exhausting the subject of which it treats. The matter of more than fifty flourishing and popular sermons might be found in this. The definition and explanation of charity, the modes of cultivating that principle within us; the objections sometimes opposed to it; the nature of public charities, with a particular application to that which occasioned the discourse; the incitements to charity in general; and the real operation of it towards our salvation:—all these things are distinctly and judiciously explained; with compression indeed, but with sufficient clearness to lead to ample instruction.

On the subject of faith and good works, considering charity as pre-eminently a good work, the remarks of Mr. Burgess are so ably stated as to throw strong light upon a subject which cannot be too often explained, or too carefully considered.

“From the most attentive consideration of this subject, (the conduciveness of charity to our salvation) as connected with the whole of this discourse, and with the relative value of faith and good works, we may, I think, justly draw the following conclusions: That God’s earnest exhortations to repentance, faith, and good works, should convince us, that what *immediately* belongs to the attainment of our salvation, depends on ourselves; that alms-giving and other good works are very conducive to our salvation, but not *sufficient* for it; that good works recommend to God’s favour, but do not justify from sin; that nothing can justify from sin, but the atonement, which Christ made for us by his death: that both faith and good works are enjoined in Scripture, as necessary to our salvation; and that our good works therefore can never save us without faith, nor our faith without good works; and, consequently, that, though we must be saved *by faith*, and not by our own good works, we cannot be saved *without good works*.” P. 40.

Let the reader also observe the explanation and note upon it, given in p. 38. An author whom we lately admonished will do well to ponder the note in p. 4, directly opposed to his presumptuous attempt to exclude the most instructive of christian teachers, St. Paul, from the studies of Christians. That this sound divine thinks as we do of such doctrines is very evident from that note, which is as sound as the opinions of the writer opposed are daring and dangerous.

ART. 23. *A Sermon on the Depravity of the human Heart; exemplified generally in the Conduct of the Jews, and particularly in that of Lieut. Col. Despard, previous to his Execution. Preached at St. George's, Hanover Square, Feb. 27, 1803. By the Rev. William Leigh, LL. B. Morning Preacher at the aforesaid Church, and Rector of Little Plumstead, Norfolk. 8vo. 22 pp. 1s. Hatchard. 1803.*

While this author places in a strong light the depravity of the Jews, in resisting the various invitations of heaven, to call them from their sins, and to establish them in holiness, he rather fails in pointing out the connection or similarity between their offences, and those of the wretched man whose career of wickedness was interrupted and concluded by the vigilance of the laws. He displays two separate pictures of depravity, but he does not explain why those two in particular should be brought together; the one the offence of a nation, the other the guilt of an individual. His reflections of a general nature respecting the introduction of evil are sound and proper; and every caution against the deceit of the heart, and the depraved tendencies of our nature, deserves attentive hearing in a congregation of Christians.

ART. 24. *A Sermon, preached in the Church belonging to the united Parishes of St. Antholin and St. John Baptist, on Sunday the 5th of December, 1802. By the Rev. H. B. Wilson, A. M. Sunday Afternoon Lecturer of the said Parishes; a Candidate for the Monday Evening Lectureship in the said Church. 8vo. 18 pp. 1s. Cadell and Davies. 1802.*

From the tenor of this discourse, it is very evident that the Methodists had been active in their endeavours to get possession of one at least of the lectureships in St. Antholin's church, and, in their usual way, had slandered the Sunday lecturer already established there, as not preaching the Gospel. Under these circumstances, he ventures to follow the example of St. Paul, in appealing to the knowledge of his congregation for the truth of his character. We have great reason to believe, both from the apparent sincerity of his appeal, and from other circumstances, that Mr. W. has preached the Gospel in all sincerity and truth; but with his opponents nothing is preaching the Gospel, but ranting about supposed regenerations and conversions, and experiences, turning the common events of life into miracles, and promising the rewards of faith without the christian fruits of it. Enthusiasm is caught with ease, truth inculcated with difficulty; hence the manifest advantage of the preachers here described, and their success proportioned to their activity.

ART. 25. *The Importance of Religion to the military Life; illustrated in a Sermon preached on Sunday, Sept. 6, 1801, at the Garrison Service in the Church of St. Peter's Port, Island of Guernsey. By Thomas Brock, A. M. and Fellow of Pembroke College, Oxford. 4to. 30 pp. 1s. 6d. Rivingtons, &c. 1801.*

This respectable discourse, from a very young divine, ought not to be entirely overlooked, though it has been casually deserted. Mr. B.
begins

begins by vindicating the consistency of the religious and military characters, he strongly contrasts the pictures of profligate and pious soldiers, and concludes by urgent exhortations. If in the last paragraph he seems too closely to annex rewards to the *deeds* of the good; it is plain by the context that he forgets not the higher merits by which those deeds are rendered acceptable.

ART. 26. *The Regard which is due to the Memory of good Men. A Sermon, preached in the Episcopal Chapel, Dundee, on the Death of George Yeoman, Esq. By the Rev. James Bruce, A. B. late of Emmanuel College, Cambridge. 8vo. 30 pp. Rivingtons, London; Creech, Edinburgh; and Donaldson, Dundee. 1803.*

Though we do not much approve of preaching, and still less of publishing, a funeral eulogium on any *private* character, we congratulate the public on Mr. Bruce's being of a different opinion; for, to his regard for the memory of his deceased friend, we are indebted for one of the most instructive sermons that have fallen under our cognizance since the commencement of our critical labours. From Psalm cxii. 6, after vindicating, as a motive to virtuous conduct, the jealous regard for reputation which every generous mind feels, he gives a description of the character of a righteous man, in language at once animated, elegant, and perspicuous; and concludes with an appeal to his audience, if *George Yeoman* was not such a man. The principles inculcated in this discourse, whether religious, moral, or political, are incontrovertibly just; and even the part of it professedly devoted to the delineation of an individual character, is fraught with instruction of the most important nature. As a specimen of the preacher's style, and mode of reasoning, we extract what he says of piety.

“ The first and most distinguished ingredient in the composition of a righteous man is piety, or an habitual reference of all his actions to the will and authority of Almighty God. Hence the same person, who, in the text, is called righteous, is described, in the first verse of the Psalm, as *the man that feareth the Lord, and hath great delight in his commandments*. Indeed, without the fear of God, or a fixed habitual sense of religion, the human character, however accomplished in other respects, is defective in its most essential lineaments. Too many, it is true, in this licentious age, seem to look on piety rather as a weakness than as a perfection; and would think themselves degraded, if they were surpris'd in the posture of devotion: but surely this is an unaccountable depravity, I do not say of intellect, but of sentiment and taste. Can it possibly be below the dignity of the highest and most accomplished of men to feel their dependence on Almighty God, or their obligation to acknowledge that dependence? This absurd affectation of self-sufficiency, this exalting of ourselves above omnipotence, would, even in the noblest of created beings, be an equal instance of sin and folly; but in such an insignificant creature as man, it denotes a degree of sottish stupidity, to which language cannot furnish a name.”

ART. 27. *A Sermon preached at the Close of a Series of Lectures on the Signs and Duties of the Times, continued for nearly three Years in the Metropolis, by a Society of Clergymen: published at the unanimous Request of the Society. By Thomas Scott, Chaplain to the Lock Hospital.* 8vo. 31 pp. 9d. Seeley, &c. 1802.

This is the last of a set of lectures, of which we noticed the first in our 15th vol. p. 691. We do not know that any others have been published. At p. 5, the design of the society is thus explained.

“ At this crisis;” namely, during the alarm and danger of the war, “ the society, which is this day dissolved, was first formed; a small number of clergymen in the metropolis, in the habits of friendly unrestricted intercourse on such subjects, entered into a resolution to assist each other, in endeavouring to stir up their congregations.

1. To personal self-examination, repentance, and religious diligence.
2. To use their influence in checking the progress of infidelity, impiety, and vice; and promoting scriptural christianity, in their families and among their connexions.
3. To pray constantly for the nation, and for the church of God, that is among us: and also, as connected with these ends, to strengthen, as far as our little influence would extend, the hands of our governors: and to exhort the people “ to fear God, and honour the king; and not to meddle with those who are given to change.”

“ But, while we confined our exhortations to our own people, it occurred to us, that we might be considered merely as delivering a private opinion, which would be but little regarded: in order therefore to impress the minds of our several congregations more deeply, with the conviction that we were entirely agreed in our opinion on “ the signs and duties of the times;” we formed the plan of preaching on the subject at stated seasons for each other. This has been continued for a considerable time: and by private addresses and some publications, we have endeavoured to stir up our brethren, both in London, and through the land, to join with us in these exertions; especially in constant united prayer for the land, and for the church of God.”

This design was unquestionably pious and laudable; and the second paragraph assigns a reason of some strength for that to which we formerly objected,—the preachers quitting the parishioners properly under their charge, to address themselves in turn to other flocks.

Mr. Scott rejoices, at p. 17, “ that the number of those who *call themselves* evangelical ministers, is rapidly increasing in the church.” To preach what is truly evangelical is the highest praise; but for certain preachers to assume that title to the exclusion of their fellow-ministers, favours more, we think, of spiritual pride, than of Christian humility. With these exceptions, we pronounce Mr. Scott’s discourse to be a pious, animated, and useful exhortation.

ART. 28. *A serious Call to a constant and devout Attendance on the stated Services of the Church of England; in an Address from a Clergyman to his Parishioners. By the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester.* 12mo. 34 pp. 6d. Rivingtons. 1803.

This is a plain, but soundly argumentative and animated exhortation, to a steadfast adherence to our established church. Sentiments and declarations, like the following, should conciliate favourable attention from persons of every religious persuasion,

“ My principal concern is with you, over whom I am appointed. I desire to stir up no contention with others: I cast no reproaches upon those, who from conscientious motives separate from our communion, and with quietness and peace pursue their own plans: I will enter into no altercations, or answer the idle cavils of such, as delight in strife. But being a churchman on full examination and from serious conviction, I am solicitous that you should enter into my views, and that all cause of dissention being removed, we may join with life and vigour in the same ordinances, and “ with one mind and one mouth glorify God.” I would therefore engage your attention in this address, not only as a preacher of Christianity, but as a minister of the established church, presiding over you for your spiritual instruction, and “ watching for your souls.” I will freely assign what appear to me very strong reasons for conformity, and leave them to your mature deliberation, intreating that they may regulate your conduct, only so far as you perceive their strength and importance. But weigh them with candour and seriousness: and though each one may not impress your mind with equal force, yet taken together I trust they will produce the desired effect.” P. 5.

The reasons assigned are, 1. That the church of England is truly apostolical, in her form of government, and services, and doctrines. 2. That the book of Common Prayer is truly excellent. 3. That a man owes it to his country, to comply with its ordinances, when they are not contrary to a good conscience. 4. That strong objections exist against a *different* ecclesiastical establishment. And, lastly, That where there is no just cause for separation, schism is sinful. This little book may be read with good effect by all candid dissenters, and by lukewarm and wavering churchmen. In one sentiment, we do not concur with the author; that “ the church is rent, and lies bleeding on the ground.” P. 29. That it is assailed, and endangered by some false friends, as well as by avowed enemies, we acknowledge with great concern; but it is still erect, and dignified; and we trust it will so continue, by the favour of Divine Providence, as long as its prelates and ministers in general shall continue to adorn it, which they do in the present day, by their piety and learning.

ART. 29. *The Importance of re-considering our Baptismal Vow. By J. Yonge. Second Edition.* 12mo. 45 pp. 6d. Poole, Taunton; Crosby, &c. London. 1801.

Sponsors, we fear, are too generally inattentive to their solemn charge. They plead, that parents are the fittest instructors of their children;

children; and that only in case of their death, or neglect, or inability to teach, the aid of a sponsor is necessary. Nothing, surely, of this sort appears in the office of baptism, or in any history of it which has come to our knowledge*. Mr. Yonge has thought, and acted, much more correctly: "My dear young friend, (he says) though you have had the advantage of a good education from your excellent parents, I cannot think myself absolutely discharged from the important trust I took upon me, when you first entered the Christian church."—"I think it my duty, before I resign you to yourself, to point out to you the several articles of faith and practice contained in that vow, which I took in your name when you were an infant, and which you will soon ratify and take upon yourself." P. 3. He then takes a view of the baptismal service; deducing from it "the whole of the obligations of a Christian." We are glad to see a second edition of this little tract; and we advise the author, in another, to reconsider his very *general* interpretation of the third Commandment; and two lines at the bottom of page 40, &c. We strongly recommend Mr. Yonge's example to the attention of those sponsors, who could hardly give a positive answer, if they were asked, whether the young persons for whom they were sureties had received a Christian or a Pagan education.

ART. 30. *An Apology for Sunday Schools. The Substance of a Sermon, preached at Surry Chapel, February 22, 1801, for the Benefit of the Southwark Sunday Schools: with incidental Remarks on the late Charge of the Right Rev. the Lord Bishop of Rochester. By Rowland Hill, A. M.* 8vo. 44 pp. 1s. Williams, 1801.

When a book has, in any respect, a pernicious tendency, instead of analyzing and appreciating its contents, we sometimes only expose that tendency, and warn our readers against wasting their money and time by the purchase and perusal of it. Thus we must deal with Mr. Rowland Hill's sermon.

This publication might have been entitled, *An Invektive against the Clergy.* We find an advertisement, a dedication, a sermon, and copious notes. Every part abounds with calumnious abuse of the Ministers of the established church: "not many of whom, (Mr. H. says) I am sorry to observe, are willing to exert themselves beyond the obligations of their official routine of duty." Now, there are several thousands of these ministers; and it is scarcely possible that this

* Wheatly is inconsistent on this subject. At p. 315, edit. 1794, he says, "the church makes provision, that if the parents should be negligent, or if it should please God to take them to himself before their children be grown up, there yet may be others upon whom it shall lie to see that the children do not want due instructions, by means of such carelessness, or death of their parents." But, at p. 338, we read with more satisfaction; "how ridiculous for those who have taken this duty upon them, to think they can shake off this charge again, and assign it over to the parents. But yet this is frequently the custom of this licentious age."

preacher should know a hundredth part of them. Perhaps he has looked about him diligently for the least respectable among them. Our acquaintance is with those of the opposite character; and we know many, very many, whose whole lives are passed in the discharge, first of their official and bounden duty; and then of most useful and important offices, undertaken voluntarily, and performed most assiduously, and gratuitously. If Mr. Rowland Hill calls the uttering of gross slanders *preaching the gospel*, we can only say, that it is preaching the gospel of peace and love, with the scalping ferocity of a Chick-saw or Cherokee Indian. Such was the *pure spirit* of the Puritans of old, whose merits were seen in their works.

POLITICS.

ART. 31. *The Crisis of the Sugar Colonies, or an Inquiry into the Objects and probable Effects of the French Expedition to the West Indies, and their Connection with the colonial Interests of the British Empire. To which are subjoined, Sketches of a Plan for settling the vacant Lands of Trinidad. In Four Letters to the Right Honourable Henry Addington, Chancellor of the Exchequer, &c.* 8vo. 222 pp. 5s. Hatchard. 1802.

The variety of important matter contained in the work before us, as well as the ability displayed by the author in discussing it, would warrant, and indeed seems to demand, a fuller examination than our limits will allow. *The Crisis of the Sugar Colonies* was known to us by reputation, before it fell into our hands, and its general merit does not belie the favourable character it had obtained.

Unlike the majority of those who publicly address a minister, this author begins with a liberal and candid compliment to the commencement of his administration. The peace, generally considered, is mentioned with approbation; but our attention is drawn to a serious danger, of which (says the author) "it has quickened the approach." This danger he thinks likely to arise from the French expedition to the West Indies; and he proposes to enquire,

First, What are presumably the objects of that expedition?

Secondly, What consequences interesting to Great Britain are likely to result from it?

Lastly, What measures does the probability of such consequences demand from the prudence of the British Government?

To follow the writer with accuracy through the discussion of these widely extended topics, would require considerable space. Suffice it to say, that on the first question he is decidedly of opinion, that the intention of the French Consul is "to restore the old system of negro slavery in St. Domingo, and in the other colonies wherein it has been subverted." Subsequent events appear to confirm this opinion. Indeed, if we mistake not, an express decree of the French Government has since re-established the slavery of the negroes in St. Domingo, and the other countries where they had been emancipated. The nature of this slavery is very clearly and forcibly stated by the author, as well as the

the revolution which has, in this respect, taken place in most of the French colonies, and its effects in diminishing their cultivation and produce.

But a more material question to Great Britain is discussed in the second and third of these Letters, namely, "what consequences interesting to her are likely to result from the West India enterprize of the Republic?"

In examining this question, the author first argues (what the event has since shown) that the negroes who have tasted freedom will not endure to return to their former state of slavery. In this part, the situation of the field negro in the West Indies is well contrasted with that of the poorest and most dependent peasant in Europe. The author, then, supposing that the counter-revolutionary project of the Chief Consul will excite in the great body of the negroes a determined *inclination* to resist, proceeds to enquire, "what are their *means* of resistance?" Here he states the various advantages which negro soldiers possess above European armies in West Indian warfare. Of these, no British officer or soldier who has served in those regions can be ignorant; and we have already seen the effects, in the rapid diminution of the French troops employed on the expedition in question. After discussing this point at large, and with considerable ability, the author considers the probable effects of a failure in this undertaking; and next, what consequences are likely to flow from the opposite event of its success. The establishment of a negro state, or even a community of free negroes, under the government of France, he considers (conformably to the general opinion) as likely to prove fatal in its consequences to our sugar colonies. Strong reasons, no doubt, appear to justify this conclusion: yet, in our opinion, for reasons too long to be here explained, even this alternative, or at least that of a negro government, is the least dangerous of the two proposed.

The author next suggests, that between the entire success of the plans of France, and the total subversion of her authority, there is a middle issue, "that of a compromise, by which the sovereignty of the republic may be acknowledged, and negro liberty at the same time maintained." The probability of such an event, and the great danger that would thence arise to our colonies, are clearly evinced, and well deserve the attention of government; for, although the violent and treacherous proceedings of the French in St. Domingo seemed to have produced a war of extermination; yet, by the latest accounts, the conduct of their present commander has an evident tendency to an amicable settlement. It is however supposed, for argument's sake, by this writer, that negro bondage is completely restored. This he also deems highly dangerous to our West India possessions, owing to the great permanent force which the French must, in that event, necessarily maintain. "Draughts that would hardly be missed from such an establishment would," he observes, "be adequate to overpower the strongest garrison we ever maintained during peace in the largest of our islands." These alarming circumstances are discussed at large, and placed in many striking points of view. "How then," the writer asks, "are these great public dangers to be averted?" He argues, and certainly with great apparent reason, that our army, and
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even our navy, is inadequate to the purpose. This consideration leads him to the last, but not least important, part of his task, namely, the enquiry, what measures these projects should suggest to the prudence of the British Government? He first recommends to the minister, a sincere and exact neutrality in the contest then about to take place in St. Domingo. He next recommends, for the defence of our own islands, a measure which he admits to be liable to some serious objections, and depends chiefly on the ground of necessity; it is, "the raising and maintaining of a large body of negro troops in Jamaica, and our other islands." Allowing the danger of such an establishment, in the present state of those islands, he yet ventures to hope, that, if successful, it would "gradually tend to the amelioration of the social edifice, by softening the prejudices which stand in the way of improvement, and by giving such internal means of supporting a vigorous police, as might lessen the danger of innovation." In this part of the work, the author strenuously urges the abolition of the slave trade, as a preparatory step to that reformation in the condition of the negroes which he suggests; and maintains, by arguments which we deem incontrovertible; the right, as well as the power, of Great Britain to enforce it.

The last, and certainly an important consideration, suggested by the author, is the state of the newly acquired island of Trinidad, and the peculiar dangers to be apprehended from the cultivation of that island by slaves, as it is almost entirely surrounded by French and Dutch colonies. These dangers he shows to be highly formidable; and endeavours to convince the minister, and even the West India planters, that the security of our old islands would be materially endangered by such a colonization of Trinidad as would weaken its internal means of defence, and render a considerable and permanent force, both naval and military, necessary to its preservation. The importation and employment of *free* negroes in that colony is therefore earnestly recommended, as the only effectual means of defending it hereafter against invasion.

On the momentous questions discussed in this work, we shall not undertake to give a positive opinion; but the considerations here submitted to the minister are certainly of high importance; and the dangers which the author apprehends, from a continuance in the present system (and still more from the extension of it to our late conquest) are so truly formidable, that even the hazardous mode of defence proposed by him appears more desirable, than an adherence to that system, which is equally condemned by policy, humanity, and justice.

ART. 32. *The Possession of Louisiana by the French considered, as it affects the Interests of those Nations more immediately concerned, viz. Great Britain, America, Spain, and Portugal. By George Orr, Esq.* 8vo. 45 pp. 1s. Ginger. 1803.

We have already had occasion to notice a political Essay by this writer, on the subject of Malta; which did not appear to us to contain any very ingenious remarks, or to convey any original information. The publication before us is nearly of the same character, being almost wholly

wholly composed of trite and superficial observations respecting the consequences that may arise from the cession of Louisiana to the French, and the means thereby afforded them of overthrowing the Spanish and Portuguese empires in America, and of annoying, if not subjugating the North American States. The interest of those states is very properly shown by this author to be in unison with that of Great Britain, and an union of councils is consequently recommended. This is by far the most useful (we had almost said the only useful) part of the work. We do not require to be told, that "all the different factions that have ruled over France since the Revolution have invariably agreed in one object, that of aggrandizement," nor that the dominions of that heterogeneous Republic (as the author calls it) "have been greatly enlarged and concentrated," nor that "the navy of Great Britain is the bulwark of her safety and prosperity," nor the melancholy truth, that "the French are not to be trusted," &c. It is, however, a new information to us, that "Seneca wrote before the birth of Christ" (p. 15) and that "Lycurgus was legislator of the Athenian republic" (pp. 41 and 42). Gentlemen should *read* before they attempt to write. This author is, however, to be commended for good intentions. He has pointed out some evils likely enough to happen from the acquisition of Louisiana by the French; but how that acquisition is to be prevented, he has not told us; nor, except the suggestion of an union with the American States (which is expressed in rather vague terms) has he proposed any effective remedy.

ART. 33. *A Postscript to Thoughts on the late general Election, as demonstrative of the Progress of Jacobinism.* 8vo. p. 103 to 131. 1s. Rivingtons, &c. 1803.

Whoever undertakes to expose the machinations of Jacobinism, is certain to encounter Jacobinical slanders. This has been the case of Mr. Bowles, whose pamphlet on the late general election (noticed *Brit. Crit.* vol. xx, p. 543.) has exposed him to virulent abuse, accompanied with direct and daring denials of his principal assertions respecting the Nottingham election. But, as he justly observes, "the defenders of social order must not suffer themselves to be intimidated, by any menaces, from exposing the designs, the artifices, and the baseness of their opponents. They must not be deterred from the prosecution of a just and weighty charge, by false and calumniating accusations against themselves."

In consequence of this resolution, these contradictions and these attacks have only led him to investigate more minutely the case of Nottingham; and his enquiries, he here declares, have not only fully established his assertions, but greatly aggravated the picture which he drew. It appears, that if the Nottingham Goddess of Reason was not actually naked, she was in a state of most indecent exposure, and that she was attended by twenty-four women, whose appearance was extremely immodest: "It is now," he tells us, "an historical fact, that in a populous town, in the very heart of Great Britain, amidst thousands and ten thousands of spectators, a scene has taken place the very description of which transports the

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mind instantaneously to the worst periods of the French Revolution; a scene in which a tree of liberty, a republican tri-coloured standard, and French national cockades were publicly exhibited,—in which revolutionary airs were played and sung,—in which a Goddess of Reason walked in solemn procession; and which was crowned by a well-known ceremony at Nottingham, that of planting the tree of liberty, around which the Jacobinical mob exultingly danced, vociferating, “ We’ll down with all kings, and millions be free!” P. 109. To complete the glory of Jacobinism, the day was the 14th of July, and the whole was united with direct celebration of the savage triumphs of that day.

A great part of these facts is now established by judicial proof, in the report of the committee on the Nottingham election, and the proceedings of Parliament on the subject mark the necessity of putting even the magistrates of that corrupted town under extraneous restraint. Mr. Bowles has shown that the place has been long reduced to a state of the utmost depravity, religious and political: that this has arisen from the ascendancy of dissenters in the corporation, who make the being a member of the church of England a disqualification, instead of, what the laws and constitution make it, a qualification for magistracy: and he takes a just occasion to remark on the salutary tendency of the test laws, the relaxation of which have led to these deplorable mischiefs.

Mr. Bowles’s tract and postscript are documents not to be disregarded; nor are these proofs of the invincible pertinacity of Jacobinism to be slightly considered. To these wretchedly depraved Englishmen the example of France is totally lost. Its murders, its miseries, its agonizing groans, its everlasting disgrace, all these things are held up to an insatuated English mob as subjects of triumph: and while France, from dismal experience, from its northern shore to the mouths of the Rhône, from the Loire to the Alps, execrates Jacobinism, there are Englishmen base and mad enough to think it a convenient engine of opposition to government, and in that application at least deserving of encouragement.

ART. 34. *A Letter addressed to the Citizens of London and Westminster; suggesting Improvements in the Police, congenial with the Principles of Freedom and the Constitution.* By T. Colpitts. 8vo. 34 pp. 1s. Jones. 1803.

The author of this treatise sets out upon a good principle, namely, that “ instead of attempting to follow the progress of vice in London by terror, we should arrest its progress by measures of reform.” If, however, by the word *terror* is meant “ *vigilance* in detecting and securing offenders,” we do not feel ourselves inclined to recommend any abatement of those exertions of the police, which have hitherto secured generally, though not universally, a protection to the lives and property of our fellow-subjects. Some strong objections, however, to the mode supposed to be practised by the police-officers, of becoming acquainted with suspicious persons, and waiting till they can be detected in crimes of the highest nature, in order to secure a reward on their conviction, are stated. This practice, we agree, should

be attentively considered by the magistrates, and, if possible, abolished. Yet we much doubt whether it is practicable, in this great metropolis, to render constables, chosen annually from among the respectable inhabitants of each parish, completely adequate to the duties now performed by the police-officers, whom this author proposes to discard.

Other regulations proposed by this writer may, we think, be found extremely difficult, if not wholly impracticable; such as, "that every inhabitant shall be obliged * annually to give a list of his family and inmates to the constable of his district; and that the constable should visit each house, and see each inhabitant, as soon as he is inducted into his office; that no occupant of a house should take in a stranger, even for a night, without such stranger appearing before the constable, or his associate, or the superintendent of the watch-house; and also, that the police should, on presentment and conviction for a disorderly house, enter into possession, let, and otherwise manage it, for three years." These propositions appear to us liable to as strong objections as those of Mr. Colquhoun, to which this writer objects. The author's remarks, however, respecting the licences to public-houses and gin-shops, seem to be just; and his work, upon the whole, will deserve the attention of those who shall turn their thoughts to the devising of new regulations on this important subject.

MISCELLANIES.

ART. 35. *The Plays of King Lear and Cymbeline, by William Shakespeare. With Notes and Illustrations, selected from the various Commentators, and Remarks, &c. by the Editor. The Second Edition, In two Volumes. Crown 8vo. 12s. Lackington and Allen. 1801.*

In our sixth volume, p. 299, will be found an account of the former edition of these two plays, which is there attributed to a gentleman of Dublin, whose name is Eccles. As that information has never been contradicted, we suppose it to be accurate. It appears to us that the present is not properly a new edition, but a *rifattimento* of the former. The title-pages are new; a part of the general Preface has been reprinted, and an Appendix has been added to the first volume, of 34 pages; and to the second, of 37, besides a postscript. The music of "Hark the Lark," by Dr. Cooke, and two settings of "To fair Fidele" are also prefixed to the play of Cymbeline, which we believe were not there before. We do not find any intimation that the editor thinks of proceeding with any other plays; and indeed as we before intimated, his method seems too copious to admit of it. Besides which, his plan of changing the arrangement of acts and scenes is not such as could be adopted with success, in a general edition of Shakespeare's plays. It is too great a liberty to take with a text designed for perusal only. In fitting his dramas for the stage, licences of that and other kinds are allowed, and often appear even necessary;

* It should be much oftener to make it effective,

but, in the closet, an edition which materially differs from the usual arrangement must be productive of much inconvenience, especially in consulting passages. Our former article on these plays was written when Ireland's pretended discoveries respecting Shakspeare had just been announced, and had not yet been examined.

ART. 36. *An Account of the Institution of the Society for the Establishment of a Literary Fund: Constitutions of the Society, the Anniversary Poems of the present Year: a List of the Subscribers, and the Cash Account of the Fund.* 8vo. 68 pp. Printed for the Society, by Nichols. 1803.

The great increase and very flourishing state of this most benevolent institution, which we have noticed periodically from its origin, will give pleasure to every considerate reader. From the relief of a single case, by the application of ten guineas, in the year 1790, it has arisen to 41 cases amounting to 357l. in the year ending with April, 1803. A donation of 477l. 19s. 6d. has lately been received from Hyderabad: and the executors of the late Isaac Hawkins, Esq. (Mr. I. H. Browne, and Mr. G. Osborne) have transferred 100l. short annuities for six years, to the trustees of the society. These large contributions are judiciously added to their permanent fund.

A most laudable delicacy is uniformly observed by the committee of the society, with respect to the persons relieved, but they have thought it allowable to mention, that a son of the late translator of the *Lusiad*, Mickle, and the family of that distinguished and original poet Burns, have been among the objects of their care. It is delightful to read such records of judicious benevolence.

The poems spoken at the anniversaries in 1802 and 3 are as usual subjoined to the report, and the principal names appearing to them, are those of Boscawen, Fitzgerald, and Birch. Mr. Rough also contributed an Ode in 1802, which is not deficient in spirit.

ART. 37. *Invincible Standard. Falshood and Malignity detected and exposed, in a Vindication of the Forty-Second Royal Highland Regiment, against the Pretensions of Mr. William Cobbett, and the Claims of Anthony Lutz.* 8vo. 54 pp. 2s. Ginger. 1803.

The controversy which gave rise to this pamphlet (reprinted from the newspaper called the *PILOT*) is a strong instance of the inequalities and inconsistency of human nature: for what impartial mind but must observe with surprise and regret, men capable of the most glorious actions, yet tarnishing their lustre by petty jealousies and idle disputes? We will not disgust our readers by dwelling on a topic which they must have seen argued and re-argued, examined and discussed, in all the public prints of the day. It is admitted on both sides, that every regiment of the British army, engaged in the successful battle of the 21st of March (1801) behaved with undaunted and steady valour: it is also admitted, that no particular merit attaches to the capture of an enemy's standard (which may be a fortuitous circumstance) if there is other sufficient evidence of good conduct in the corps or individual who took it. From the title of the pamphlet before us, we supposed the

the writer's object was to show the falsehood of that claim which had been preferred in behalf of Anthony Lutz to the honour of having taken the standard in question. All, however, that this author attempts to prove (and we think he does show it to a great degree of probability) is, that the standard brought by that soldier to headquarters, was the same which had been before taken and lost by the 42d regiment. Of the gallant conduct of that regiment no man entertains the least doubt; but when such distinguished honours were paid to them, not for their general conduct alone, but for the capture of that standard which they had afterwards *lost*, and when the public language of their friends and countrymen *seemed* to ascribe almost the whole credit of the victory to them, who only deserved to share it with other corps, it can hardly be matter of wonder, that the claim of a friendless foreigner to the honour (such as it was) which his valour had merited, should find warm, and from intemperate persons, even intemperate support. Whatever vehemence of expression, however, may have been used on the other side, is amply retorted by the writer before us. He has, nevertheless, the candour to admit, contrary to Serjeant Sinclair's narrative, that Lutz may be presumed to have *retaken* the standard from the enemy, and not (as was unjustifiably alleged in that narrative) have *picked it up*. Here then we think the controversy at an end. The writer before us, so far from having proved the *falsehood* of his antagonist's story, in a great degree confirms its truth. As to the *malignity* of which he complains, it will surprise few readers,

ART. 38. *An Essay on the Character and Doctrines of Socrates.* 4to.
22 pp. 1s. Slatter and Munday, Oxford. 1802.

From a very short Preface, or rather Advertisement, prefixed to this Essay, it appears to have been presented among the exercises offered for an academical prize. In that point of view, it appears a very creditable composition; but, as offered to the world at large, on the general grounds of publication, it does not seem likely to command attention, or to form the foundation of a permanent fame. It should be observed, however, that there is no design of appealing from the decision of the academical examiners. "Their personal ignorance of the candidates, and their acknowledged learning," the author allows, "make partiality impossible, and an appeal absurd." He only intimates an opinion, that the Essay is perhaps more calculated for publication than for recital. It is calculated certainly to prove some talent for reading and reflection in the author, and so far its appearance may be satisfactory to his friends; but that it is particularly formed to interest or to edify the public, is more than we can say.

ART. 39. *A Letter to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. on the Establishment of Parochial Libraries, for the Benefit of the Clergy. By a Kentish Clergyman, Author of Thoughts on the Preliminary Articles of Peace, &c.* 8vo. 33 pp. 1s. 6d. Rivingtons. 1802.

The object of this public spirited and benevolent writer is to give the clergy "a free and easy access to a proper collection of books; the advantages of which to them, and consequently to the public, he states in strong, and we think just, terms. The space of four years, the time usually spent by young men at the University, previous to their entering into holy orders, is (he observes) barely sufficient for the acquisition of the outlines of that general knowledge, without which no professional study can be prosecuted with success." The ill consequences of the mind being thus checked in its progress, are, in his opinion, that "it falls a prey to languor and despair, and sinks to the common level." Several other disadvantages to the clergy, arising from the want of access to books, are also enumerated. The author, however, admits that many of them, from possessing handsome fortunes, or from having continued longer at College, or from residing in or near large towns, have opportunities of acquiring extensive erudition; but these, though many numerically considered, he deems but few in comparison with the numbers who are exposed to all the evils which have been mentioned. To remedy these evils, his plan is that a fund for the purchase of books shall be raised either by a parochial tax, or paid out of the general supply voted for the public service;" "that for the reception of the libraries thus furnished by the public, commodious places shall be prepared at the expence of each parish; at whose expence likewise all additions in future should be made, on a mandate being received from the bishop, specifying the books to be added."

To provide for the preservation of these libraries, he proposes to make the incumbents respectively answerable for any injury that may happen to them. He also proposes, in order that the libraries may be kept in order, that they should be periodically visited by persons appointed by the Bishop.

Unquestionably in many parishes, and to many incumbents, or their curates, such a library as is here proposed might be a great acquisition. We fear, however, that the present state of the public revenue and expenture would be thought not to allow the appropriation of half a million (the sum required in this author's opinion) to any speculative advantage; and a new parochial tax for this purpose would fall heavy on some parishes, and create much discontent. Other difficulties occur to us, and probably will to our readers. Yet a plan so well intended deserves, at least, a candid and mature consideration.

ART. 40. *An Appeal to the Right Reverend Archbishops and Bishops of the Church of England.* 8vo. 16 pp. 6d. Hatchard. 1803.

We should probably pass this tract in silence, but that we think it right to declare our entire ignorance of its author. The praises it be-
flows

flows upon us command silence from our modesty; and the censure it passes upon those whom we have uniformly refused to attack, makes the same demand upon our consistency. We shall therefore say no more upon the subject.

ART. 41. *Eighteen Conversations in Italian, French, and English, in which the most necessary Words used in familiar Conversation are introduced. Carefully revised, corrected, and improved by an English Translation. In two Volumes. By G. Grinani, Teacher. Second Edition. 12mo. 10s. 6d. Dulau and Co. 1803.*

If we noticed the former edition of this work, of which we feel much convinced, there is some fault in our references, which prevents us from turning back to that critique. The improvement in the present edition is conspicuous in the form of the work, which is very neat; and in the number of conversations, which are increased from twelve to eighteen. The most important of the additional dialogues are the three last, on the History of England, on the History of France, and on those of Greece and Rome. We regard the improvements in the present edition, as a proof that the plan was found useful in practice, and that the execution was deemed creditable to the author.

ART. 42. *L'Italie et L'Angleterre chacune dans un des ses Enfans. Crown 8vo. 26 pp. 2s. Clarke, 1802.*

This is a short but neat and ingenious comparison between the talents of Michael Angelo and those of Shakespeare. The author considers the age of the Medicis, or the sixteenth century, as the most interesting period in the annals of the world, and these two great men as the most distinguished for genius within that period. In their different departments, he considers them as equal in point of sublimity, but gives the palm of variety and pathos to Shakespeare. If the author be a Frenchman, (which from his style we much doubt) we congratulate him on his exemption from those narrow and illiberal prejudices which have led so many writers of his nation to depreciate our great dramatic poet. The tract has another general title, "Michael Angeu rapport avec Shakespeare."

ART. 43. *Practical Arithmetic, or the Definitions and Rules in whole Numbers, Fractions, vulgar and decimal, exemplified by a large Collection of Questions relating to Business; including Rules and Examples of mental Calculations and Abbreviations in most Parts of Arithmetic: the Whole combining Theory with Practice. With Notes. Adapted to the Use of young Ladies as well as young Gentlemen. By J. Richards. 12mo. 156 pp. 2s. 6d. Birmingham printed; Seeley, London. 1803.*

We should not have supposed that elementary works of this kind could be wanted; but as they are always in use, the supply must be proportionable. The part respecting mental calculations appears to us to be new. The rest is concise, and apparently simple, &c. The examples are numerous.

ART. 44. *Maternal Instruction, or Family Conversations on moral and entertaining Subjects, interspersed with History, Biography, and original Stories, designed for the Perusal of Youth, &c.* By Elizabeth Helme, Author of *Instructive Rambles in London, &c.* 2 Vols. 12mo. 6s. Longman and Rees. 1802.

The name of this author has several times appeared in our pages, and always, we believe, accompanied with commendations of her diligence, ingenuity and good principles. There is something in the plan of the present little work particularly pleasing. It consists of conversations between a mother and her children, the subjects of which are abundantly various, but all tending to convey some useful information or edifying lesson; and the style of them is well calculated to attract the attention of young readers. The first volume contains 14, the second 11 conversations. Mrs. Helme has evidently examined many historical and other works to find materials for her purpose, and appears to have selected them with judgment. It is with great pleasure that we recommend a work the design of which is so sensible, and the execution so satisfactory.

FOREIGN CATALOGUE.

FRANCE.

ART. 45. *Essai sur l'histoire générale des mathématiques, par Charles Boffut, membre de l'Institut national de France, des académies de Bologne, de Pétersbourg, de Turin, &c.* 2 Voll. in 8vo. Paris.

The author of this interesting work divides his subject into four ages. In the first are presented such notices as could be obtained on the first origin of mathematics, which are followed by an account of their rapid progress among the Greeks, and lastly, of their languishing state to the time of the destruction of the school of Alexandria. The second exhibits them revived and cultivated by the Arabs, together with whom they passed into some parts of Europe, from whom they were afterwards disseminated among the most considerable people of this continent; this second age reaches nearly to the close of the fifteenth century. The third age brings us to the discovery of the Analysis of Infinites. From hence commences the fourth and last period.

We shall just remark, that the most celebrated mathematicians of the two first ages flourished nearly together. The first of these, the duration of which is 1176 years, beginning with *Thales*, comprehends within the space of a single century, *Euclid*, *Eratoſthenes*, *Archimedes*, *Apollonius*. *Alfraganus*, *Thebit*, *Albategnius*, who do the greatest honour to the second, were also contemporaries. The two last have likewise abounded still more in eminent men in this department of science.

In the third age, the names of *Copernicus*, *Ticho Brahé*, and *Kepler*, among the astronomers, are peculiarly distinguished; as are also, among the geometricians, those of *Vieta*, *Neper*, *Harriot*, *Galileo*, *Descartes*, *Roberval*, *Pascal*, *Fermat*, *Wallis*, *Barrow*, and *Huygens*.

The fourth age opens with *Leibnitz* and *Newton*, and with an invention which changes the appearance of all these sciences. It is hardly necessary to add, that we mean that of Fluxions. Scarcely had this discovery been announced, but the two brothers, *John* and *James Bernouilli*, signal'd themselves by the numerous applications which they made of it to the solution of the most difficult problems. The history of this discovery, and of the disputes occasioned by it between *Newton*, *Leibnitz*, and their partisans, forms in the work a kind of dramatic scene, introduced with great art, and drawn up in a very animated style.

Nor do the rival efforts of the three leading geometricians of the eighteenth century, *Euler*, *D'Alembert*, and *Clairaut*, excite a less lively interest. As a specimen of this work, we shall here cite a comparison made by the author between *Clairaut* and *D'Alembert*.

“ Quelques disciples de *Clairaut*, un peu trop zélés pour la gloire de leur maître, allèrent jusqu'à dire que sa solution du problème des trois corps, avoit sur toutes les autres un avantage particulier, qui la rendoit seule facilement applicable au mouvement des comètes.

“ Cette assertion que *Clairaut* avoit la foiblesse d'appuyer fourdement, étoit une injustice révoltante envers *Euler* et *d'Alembert*. Le géomètre étranger ne la releva point, uniquement occupé de la question même, sur laquelle il composa une excellente pièce, couronnée concurremment avec un nouveau mémoire de *Clairaut*, par l'académie de Pétersbourg en 1762. *D'Alembert* vivant au milieu du tourbillon de Paris, ne put montrer la même indifférence; il fit voir que non-seulement la solution analytique de *Clairaut* n'avoit pas l'avantage exclusif qu'on vouloit lui attribuer; mais qu'elle étoit même incomplète, ou du moins d'un usage très-incommode, et peu exacte dans certaines parties de l'orbite de la comète. Il poussa encore plus loin sa critique; et remontant jusqu'aux principes de cette solution, il y fit remarquer des défauts essentiels, même pour le mouvement des planètes. Quant au problème des comètes, il le traita par une méthode très-simple, très-complète et à l'abri de toute objection. Mais trop livré à son goût pour les recherches spéculatives, et redoutant le pénible travail des applications numériques, il s'étoit laissé ravir dans cette occasion, comme il a fait dans beaucoup d'autres circonstances, la gloire de montrer une grande utilité pratique de la géométrie. *Clairaut* moins fécond en découvertes analytiques, mais plus adroit à saisir les moyens d'exciter les applaudissemens publics dont il étoit fort avide, dirigeoit ordinairement ses travaux vers des objets dont un grand nombre de personnes pouvoit apprécier, sinon la théorie, au moins les résultats. Il travailloit ses ouvrages avec le plus grand soin et presque toujours il leur donnoit toute la perfection dont ils étoient susceptibles.

“ Aussi a-t'il joui, de son vivant même, de la plus haute réputation. Son caractère doux, sa politesse et l'extrême attention qu'il avoit de ne blesser l'amour propre de personne, le faisoient rechercher de tous côtés

cô és dans le monde. Par malheur pour les sciences, il se livra trop à cet empressément. Engagé à des soupers, à des veilles et à un genre de vie qu'il vouloit et ne pouvoit concilier avec ses travaux ordinaires, sa santé s'altéra, et il mourut jeune encore, quoiqu'il fût d'ailleurs d'une bonne constitution physique. D'Alembert, fort de sa propre supériorité, dédaignoit les louanges de tradition, et non senties. Excellent homme, ami tendre et compatissant, bienfaiteur généreux, il eut toutes les vertus essentielles*. Les défauts qu'on lui a reprochés, avoient leur source dans un fond de gaieté et de plaisanterie auquel il s'abandonnoit quelquefois, sans garder les mesures de la modération et de la prudence. Il éconduisoit par un accueil glacial les flatteurs ou les importuns qui venoient l'obséder; j'aime mieux, disoit-il, être civil qu'ennuyé. Ne demandant jamais rien aux hommes en place, il s'étoit réservé le privilège qu'il possédoit au plus haut degré, de leur donner finement des ridicules lorsqu'ils le méritoient. Avec de tels principes et une telle conduite, il se fit un monde d'ennemis. Quelques gens de lettres bas et jaloux, ne lui pardonnoient point de vouloir partager leurs travaux et leurs lauriers: ils auroient respecté en lui le grand géomètre seul; ils cherchoient à rabaisser le littérateur devenu leur rival; et parce qu'il n'étoit peut-être pas au premier rang dans cet ordre des facultés humaines, l'envie tentoit de faire croire qu'il n'y étoit pas non plus dans l'autre. Raisonnement sophistique et insignifiant; on auroit dû au contraire plutôt conclure, que ce passage des épines de la haute géométrie aux fleurs de la littérature, marquoit la flexibilité d'un génie du premier ordre, dont le talent principal se portoit aux sciences exactes."

The work of Mr. *Bossut* terminates with the year 1782 and 1783, in which the sciences had the misfortune to lose *Daniel Bernoulli*, *Euler*, and *D'Alembert*. It remains for the author to speak of the living mathematicians; to this sequel, the public will certainly look forward with impatience. They are convinced from the well-known character of the author, that, in this delicate part of his work, he will show the same impartiality, the same justice, which have been observed by him in that which is already in their hands.

To the end of the second volume is annexed the discourse on the life and works of *Pascal*, published by the author for the first time in 1779, at the head of an edition given by him of the works of that geometrician. This same discourse was likewise afterwards reprinted separately in 1781.

Espr. d. Journ.

ART. 46. *Histoire des expéditions d'Alexandre, rédigée sur les mémoires de Ptolémée et d'Aristobule ses lieutenans; par Flave Arrien de Nicomédie, surnommé le Nouveau-Xénophon, consul et général romain, disciple d'Épictète. Traduction nouvelle, par P. Chaussard; 3 Voll. in 8vo. with an Atlas in 4to. Paris.*

Of the history of *Arrian* there had not been any French translation since that of *Perrot Dablaucourt*, in 1646, which was one of those belles

* i. e. In the idea of a modern Frenchman. *Rev.*

infidelles,

infidelles, which had nothing to recommend it but the language, in which great changes have since taken place.

Concerning his own version, Mr. *Ch.* says, in his Preface, that,

“ l’époque d’une ère nouvelle et du siècle qui commence, semble d’autant plus favorable à la publication de cet ouvrage, que, d’une part, les détails militaires dans lesquels Arrien excelle, et qui occupèrent trop peu les autres historiens, ont acquis plus d’intérêt et de considération : et que d’une autre part, jamais on ne fut plus riche en cette sorte de matériaux, soit critiques, soit géographiques, qui devoient naturellement compléter le texte d’Arrien, et qui déposent presque toujours en faveur de sa véracité.”

This Preface is followed by a *Revue des historiens d’Alexandre*, abridged, as Mr. *Ch.* himself acknowledges, in a great measure from the excellent work of Mr. *de Ste. Croix*, entitled : *Examen critique des anciens historiens d’Alexandre*, of which we learn with pleasure, that the author is preparing a new edition. In that work, however, he has treated only of the ancient historians of Alexander, whereas Mr. *Ch.* has likewise taken the modern into his account. He begins with the *Alexandreis* of *Gualtherus*, a Latin poem, which may be regarded as an history. Mr. *Ch.* does not speak of the *histoire entière* of *Alexander*, by *Duverdier*, otherwise than for the purpose of exposing its absurdities. All the French authors who have either written expressly concerning Alexander, or who have passed judgment on him in works of which he was not the sole object, from the eloquent *Bossuet* and the sage *Rollin*, down to those of the present times, who are not all of them equally eloquent, or sage, are here duly appreciated ; and the reader who is desirous of forming his opinion in regard to Alexander, may here at once see what assistance he has to expect from each of them.

An historical *Notice* on *Arrian*, another on the editions and translations of his history into different languages ; preliminary notions *sur la différence de la tactique ancienne et de la tactique moderne* ; lastly, an historical introduction, giving an account of the political situation of Greece in general, and of Macedonia in particular ; a concise view of the reign of Philip, as also of the first years of Alexander ; the occasion and motives of the war against the Persians ; precede the translation of *Arrian*, and will undoubtedly be found useful introductions to it.

In the body of the new translation, the seven books which have no marks of repose in the text, are divided into chapters, and these again into paragraphs ; to each chapter, and each paragraph, are likewise prefixed summaries, which announce not only the leading events, but also the less important parts of the action ; in the last place, to each chapter are subjoined very extensive notes, containing the observations of different learned men, researches and discussions to which the facts recounted have given occasion. After these two volumes, a third presents, under the title of *complément*, new details, traditions, parallels, different opinions, drawn from historians, orators, moralists, and poets, ancient and modern, so that this is, in reality, a complete judgment passed on the character of Alexander, submitted to the examination of the reader. Like a worthy disciple of *Epicætetus*, *Arrian* observes, that,

“ les

“ les hauts-faits d’Alexandre nous donnent une grande leçon. Qu’un mortel soit comblé de tous les dons de la nature, qu’il brille par l’éclat de sa naissance, que sa fortune et ses vertus guerrières l’emportent sur ceux mêmes d’Alexandre, qu’il subjugué l’Afrique et l’Asie, comme celui-ci se l’étoit proposé; qu’il joigne l’Europe à son empire, il n’aura rien fait pour le bonheur, si, même au milieu des succès les plus inouis, il ne conserve la plus grande modération.”

That nothing might be wanting to the instruction of the reader, a fourth volume, in the Atlas form, contains an abridged view of the tactics of the ancients, with explanatory tables, from *Arrian*, *Aelian*, and *Guichard*; plans of the battles of Granicus, Issus, and Arbela; designs of arms, machines, &c. with their explications; medals of Alexander, engraved and explained according to *Eckel*, *Winckelmann*, *Leblond*, *Barthélemi*, and other celebrated antiquaries; a plan of the three Alexandrias, communicated by a general officer of the French army in Egypt (*General Reynier*); plans of Tyre and of Halicarnassus, drawn up for this edition by Mr. *Barbié du Bocage*; lastly, a new chart of the expeditions of Alexander.

Though it may perhaps be said, that this translation is not always so literally exact as it might have been, that the manuscripts have not been sufficiently consulted, and that the sources of direct erudition have been too much sacrificed to what may be called a secondary erudition only; we still, however, think that the work has considerable merit in some essential parts of its execution, and that much has been done by Mr. *Ch.* to throw light on the recitals of *Arrian*, and to confirm or rectify his judgments. *Ibid.*

ART. 47. *Réflexions historiques et politiques sur l’empire ottoman, suivies des notes du père Sicard, sur les antiquités d’Egypte; par C. L. D. interprète de la république française pour les langues orientales.* Paris, 8vo.

This author has passed twenty-five years in Turkey, where he acquired a knowledge of the Oriental languages, of the manners of the people, and of the administration of the government.

“ J’avois,” says he, “ pris l’habitude de noter tout ce qui me paroissoit remarquable, lois, coutumes, pouvoir arbitraire, &c.; c’est ainsi que j’étois parvenu à sortir victorieusement de toutes les affaires qui m’étoient confiées, parce que j’avois acquis assez d’expérience pour connoître le foible de celui avec lequel j’avois à traiter.”

On the return of the author to France in the year 10, he was struck with the false ideas, the inaccurate notions generally entertained in regard to this country, which induced him to publish the reflections and observations that had been committed to writing by him for his own use.

Mr. *Dallaway* and Mr. *Chevalier* had already given an account of Constantinople. Mr. *C. L. D.* shows the defects of the Ottoman government, and its rapid decline.

“ Cette nation si puissante autrefois, naturellement guerrière, a déchu en cessant de combattre, parce que ne sachant pas substituer l’esprit de gouvernement à celui de conquête, son administration a été presque

presque aussi destructive que ses armes. . . . La corruption s'est introduite insensiblement dans tous les états dont elle a gangrené les membres. Le fanatisme fidèlement transmis à un siècle qui paroïssoit fait pour être plus éclairé, a produit les émigrations, l'abandon des terres, la dépopulation. . . . Tant de fléaux réunis pour la détérioration de l'empire, n'ont pas ralenti les rapines des administrateurs qui en étoient la cause principale; ils ont été obligés par la réduction des objets, d'activer davantage leurs moyens désastreux et de les rendre par conséquent plus rapides et plus destructifs: les finances du souverain sont nécessairement tombées dans un dépérissement progressif. Mais comme il falloit un moyen quelconque pour ne pas diminuer la masse, les princes ont cru ne pouvoir mieux y suppléer, qu'en faisant de temps en temps les dépouilles de leurs sujets, accumulées chez les gens chargés des détails du gouvernement. S'ils eussent été guidés dans leur système par de bons principes, ils auroient au contraire laissé un cours naturel à ces richesses et en auroient assuré la reproduction, en contenant les dilapidateurs dans les bornes de leur devoir.

“ Les troupes ottomanes servent aujourd'hui d'épouvantail au grand-seigneur et de fléau à ses provinces. L'esprit de rapine y est devenu si général, qu'il est légitimé par l'usage. . . . Le sultan est sous la tutelle des gens de loi formant une corporation toute puissante sous la dénomination d'*ulémas*.”

The work is divided into XXXIII. Chapters, which treat, in detail, of the administration and system of the Turkish government. Those which have for their subjects the principal military corps, the religion, the law department, the administration of justice, and the taxes, are the most instructive. Mr. C. L. D. had the most authentic information concerning the number and pay of the soldiery. They amount to 90,201 individuals, who receive their pay every three months.

The notes on Egypt, with which the volume concludes, will not be found very interesting, after the relations of learned men and artists who have of late had so much better opportunities of observing and describing these majestic remains. Father Sicard died at Cairo in 1724. The notes published by Mr. C. L. D. are posthumous.

Ibid.

ART. 48. *Journal d'un Voyage en Allemagne fait en 1773, par G. A. H. Guibert, de l'ancienne académie française, auteur de l'Essai général de Tactique; ouvrage posthume publié par sa veuve et précédé d'une notice historique sur la vie de l'auteur; par F. E. Toulangeon.* Paris; 2 Voll. in 8vo. pr. 10 fr.

The first volume begins with a biographical account of Mr. Guibert, by Mr. Toulangeon, a member of the National Institute. In it he thus appreciates the *Journal d'un voyage en Allemagne*.

“ Le journal de voyage jeté avec la rapidité du sujet, est un de ces écrits qui peint le mieux son auteur. Idées, sentimens, vues, projets, observations, tout s'y succède sans autre ordre que la succession même des pensées: tantôt c'est l'ame sensible et délicate de Sterne, tantôt l'esprit observateur et réfléchi d'Addison, et toujours un abandon de pensées, de sentimens et d'expressions qui répand sur ces écrits un charme que la correction du style ne pourroit jamais remplacer.”

Of

Of all the writings of Mr. *Guibert*, his *éloge* of the King of Prussia, forming a volume of 300 pages, is that to which he has paid the greatest attention. It gave the best opportunity of displaying his military and political knowledge, and was, to use the expression of Mr. *Toulongeon*, *un héritage qui lui étoit légué*. His account of him cannot, however, always be regarded as an *éloge*; as, for instance, where he says, vol. i. p. 164:

“ Société de ce prince, en tout pitoyable; ne peut être que mal entouré. Son caractère éloigne à la longue tout homme de mérite et surtout homme de caractère. Point de société pour les étrangers et surtout pour les ministres; les princes n’osent les voir, ne les reçoivent jamais chez eux, crainte de déplaire au roi. Inquisition secrète, pire que celle des dix à Venise: roi maître, maître absolu, jusqu’au point qu’on ne peut disposer de ses propriétés sans lui, quand elles sont un peu considérables; il a souvent gêné un particulier dans le vente de sa maison, dans la disposition de sa fille.”

Again, he informs us, that a certain Colonel intimately connected with the King, told him, that :

“ toute l’Europe avoit de fausses idées sur la cause des succès de ce prince. . . . Qu’une histoire de la dernière guerre écrite par un homme impartial et placé à la source des événemens, étonneroit bien les militaires étrangers; qu’ils y verroient souvent l’inverse de tout ce qu’ils imaginent.”

“ Enfin ce prince étoit perdu, sans la mort de l’impératrice de Russie Elisabeth; comptoit réunir toutes ses forces en un point; se feroit fait tuer; l’avoit dit au colonel Quintus. Portoit toujours du poison sur lui. Ne se montrait plus, n’alloit plus à la parade. Impression de tant de déresse n’est point effacée de son esprit.”

After he had been introduced to him, and very graciously received, the traveller does not change his opinion. His first observation is, that the physiognomy of the King of Prussia :

“ careffe à droite et ménagé à gauche. Cette mobilité existe dans son esprit, dans son caractère, dans une infinité de détails de sa conduite: jamais il n’est le même, jamais on ne fait ce qu’il fera: toujours cependant ces bizarreries, ces inconséquences apparentes ont un principe. On retrouveroit, en l’observant de près, la génération des idées qui le font agir dans des sens contraires. . . . Ne voit la reine que trois ou quatre fois par an, ne lui parle jamais. . . . Est jaloux du prince Henri, son frère, qui n’a jamais fait de fautes. La seule distinction qu’il lui ait accordée, après les très-grands services qu’il a rendus à la guerre, a été une escorte de douze hussards. Le prince Henri ne peut aller à Potsdam que quand il y est mandé.”

The Abbé *Bastiani*, a Canon of Breslaw, a man of discernment and in the familiarity of the King of Prussia, spoke to Mr. *Guibert* with confidence concerning the King, his administration, and his private life. The result was :

“ que l’amour du pouvoir et la vanité étoient les passions dominantes et exclusives de Frédéric. Il ne jouit, disoit l’abbé, il n’est heureux que par le coup d’œil de l’espace qu’il remplit en Europe et de l’influence qu’il y a sur les affaires. Il se combloit dans l’idée de ce qu’il étoit en arrivant au trône, et de ce qu’il est aujourd’hui.”

Il médite, il combine sans cesse les moyens d'y ajouter: l'attente de l'effet d'un ressort qu'il fait jouer est tout l'intérêt de sa vie. Musique, beaux arts, littérature, philosophie, amitié, tout cela n'est pour lui que délassement, remplissage ou charlatanerie. L'amitié, il ne l'a jamais connue, et il est incapable de la sentir. Les hommes, ils ne font rien à ses yeux. S'ils l'amuse, il les caresse; s'ils le servent il les nourrit. C'est toujours plus par rapport à lui, que par rapport à la chose, et relativement à l'avenir que relativement au passé qu'il récompense. Ne peut-on plus lui être utile d'aucune manière? il néglige ou foule aux pieds.

“ Le roi de Prusse n'a point de religion; il n'en a jamais eu; il déclame sans cesse contre elle. Mais depuis deux ans, disoit l'abbé Bastiani, (c'étoit au mois de Septembre 1773), j'observe avec surprise qu'il n'est plus aussi affermi sur l'opinion de l'extinction totale après la mort. Cette idée l'agite; il m'en a parlé quelquefois. C'est de bonne foi qu'il s'est élevé à cet égard contre l'auteur du *Système de la Nature*. . . . Ses doutes ne le meneront jamais certainement à se réconcilier avec la religion qu'il méprise; mais s'ils augmentoient avec ses années, s'ils éveilloient en lui des remords; si ces remords tourmentoisent sa vieillesse, s'ils rendoient son agonie douloureuse, je n'en serois pas étonné, terminoit l'abbé Bastiani.” *Ibid.*

ART. 49. *Mélanges physico-mathématiques, ou Recueil de mémoires contenant la description de plusieurs machines ou instrumens nouveaux de physique, d'économie domestique, &c.; par J. B. Berard, juge au tribunal de Briançon, du jury d'instruction publique des hautes-Alpes, des sociétés d'agriculture de Paris, Grenoble, Carpentras et Gap. Publiés par ordre du ministre de l'intérieur. Paris; viii. et 224 pp. in 8vo. with 4 Plates.*

This Collection contains the following Memoirs: 1. the *description d'un nouveau phosphore, ou Porte-lumière*, according to Plate I.; 2. The *description d'un nouveau poêle économique*, represented in Plate II.; 3. The *description d'une nouvelle ferrure à consigne*, in Plate III.; 4. The *description d'un nouveau moulin rape*, according to Plate IV.; 5. A Memoir *sur la meilleure construction d'un manomètre*, or an instrument intended to measure the density of the air, and which is not to be confounded either with the barometer which measures the weight of the column of air, or with the thermometer which shows its temperature; 6. The *description d'une nouvelle échelle sténographique*, which unites the double merit of simplicity and of safety; and which Mr. *Forfait*, then minister of the marine, had adopted in his particular correspondence; 7. An account of some objects of palpable mathematics, for the use of the blind, such as their modes of calculating, of learning geography by means of figures in relief, of their books and musical characters printed in relief, &c.; lastly, 8. The description of a new pocket *nocturlab*, for the purpose of telling the hour by the stars, and more perfect than that mentioned by *Ozanam*, in the third volume of his *Récréations mathématiques*, &c. &c. *Ibid.*

GERMANY.

ART. 50. *Geschichte der Deutschen, mit besonderer Rücksicht auf die Preussischen Staaten, tabellarisch bearbeitet, von Friedrich Straß, Prof. am königlichen Cadetten-Corps.—History of the Germans, particularly with relation to the Prussian States, presented in the form of tables, by Fr. Straß. Berlin. 1802. 8vo.*

These tables very much facilitate research, and give this elementary book a great degree of utility. Jena ALZ.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The book mentioned by a Correspondent from *Bath* came to hand, not last October, but within the last fortnight.

A small tract of *Poetical Argument* has also been received, and shall not be overlooked.

We are obliged to *Fidelis* for his hint, and assure him that he may depend upon our vigilance. We trust, that we are not apt to be remiss concerning objects that are important.

LITERARY INTELLIGENCE.

The projected work of *Messrs. D. and S. Lysons*, on *Great Britain*, will be arranged alphabetically, beginning with the Counties of England. The three first Counties will probably be ready for publication by February next. It is to be in quarto, and probably will be entitled *Britannia*.

The *Rev. E. Davies's* Book on the Origin of Language, Writing, and Science, is in the press. It is much patronized, and is expected to be a work of much research and ability.

An edition of the *Letters and Writings of Lady Mary Wortley Montague*, which will extend to five volumes, octavo, is proceeding, with the sanction of the Earl of Bute, under the care of *Mr. Dallaway*.

The completion of *Boydell's* grand edition of *Shakspeare*, by the delivery of the eighteenth Number, now approaches; and the editors, with a liberality peculiar to themselves, are preparing a Medal to be presented to the subscribers at the close of the work. *Mr. Boulton* has undertaken the execution of the Medal.

THE
BRITISH CRITIC,

For MAY, 1803.

“ Neque in bonâ segete nullum esse spicum nequam, neque in malâ, non aliquod bonum.” VARRO.

The best harvest produces some bad ears, and the worst is not without a share of good.

ART. I. *Travels through Sweden, Finland, and Lapland, to the North Cape, in the Years 1798 and 1799.* By Joseph Acerbi. Two Volumes. 4to. 3l. 3s. Mawman. 1802.

A JOURNEY through the countries mentioned in this title-page, countries which, though neither unexplored nor unknown, yet retain enough of novelty in them to interest the best feelings of the man of taste and science, could not but be welcomed by us with complacency. We recollected the pleasure with which we accompanied the adventurous Linnæus, who grows poetical in his descriptions of the lakes and mountains of Lapland; we recalled the Russian and Siberian journies of Pallas, and the general Northern View of our countryman Mr. Coxe; and we thought it an enquiry of some curiosity, how the terrific grandeur of these arctic regions would impress the mind of a traveller who had been nursed amidst the natural and artificial beauties of Italy.

The Dedication to the author's father, at once dutiful, manly, and affectionate, is followed by a short Preface, in which we were peculiarly struck by the following passage.

I i

“ The

BRIT. CRIT. VOL. XXI. MAY, 1803.

“ The first part of these Travels, written for the gratification of a small circle, who were curious to learn the present state of arts, sciences, and manners in Sweden, contains an account of circumstances too bold, perhaps, to meet the public eye. But to have re-composed and softened it; by the suppression of some particulars, however personally prudent for the author, would have been to withhold from the reader a just and accurate idea of the state of facts. It was incumbent upon him to sacrifice all inferior considerations to a respect for the public and for truth.” Pref. p. viii.

The assumption that his ideas of the state of facts *were just and accurate*, seemed to argue a degree of confidence in a young traveller (for this work, he tells his father, “ is the first fruit of his education”) not altogether irreprehensible; and we were convinced, long before we reached the end of the first volume, not that the circumstances were “ too bold to meet the public eye,” (for this is a phrase we do not wish to understand) but that they were either so doubtful, or so incorrect, that the writer, in his own words, would have done better to *re-compose and soften them*.

It appears that Mr. Acerbi made this journey accompanied by Colonel Skiöldebrand. This gentleman, who is thrust completely into the back ground, and whose name seldom occurs, is however a Swede of high worth and great ability. In the interval which has elapsed since the appearance of the present Travels, Colonel Skiöldebrand has published his account of the expedition, under the title of a Picturesque Journey to the North Cape. This has not yet fallen under our inspection; but we have seen a small pamphlet attached to it, in which the Colonel anticipates our office, and becomes the reviewer of his companion's publication, to which we now return; premising only, that we shall, as oft as we see occasion, avail ourselves of the Colonel's strictures.

The author begins with a few remarks on the partiality and inaccuracy of translators, in which there is much to praise; though, when he descends to particulars, he evinces no slight symptoms of the same qualities.

“ Thus, when a Swede smiles at Mr. Coxe's representing Walmerland as a most delightful country, beautifully interspersed and variegated with lakes, charming vales and well cultivated fields, we think him justified in differing from that gentleman's description; and admit that, on the contrary, it is a dreary and unpleasant tract, diversified only by naked rocks and barren hills.” P. 4.

Mr. Acerbi is generally unfortunate in his encounters with Mr. Coxe. We are not aware of any Swede that smiles at his description; but we know several travellers, both foreigners and Englishmen, who have gone over the same ground, and

who

who turn with contempt from Mr. Acerbi. This passage, we see, is also noted by Colonel Skiöldebrand, who bears irrefragable testimony to the accuracy of Mr. Coxe; and subjoins, that "the number of handsome country houses, villas of the nobility, and very extensive iron-works, which embellish and diversify this district, prove that it has something besides *naked rocks and barren hills*, or, in the words of the former traveller, that it has well-cultivated fields, woods, and rivers."

The delicacy and distress of Mr. Acerbi at the untractable disposition of the Swedish horses are truly ridiculous. "They understand only the Swedish sounds"! Probably the horses of Italy may boast a more liberal education; but, generally speaking, those useful brutes know but one language. This, however, is not the worst; for the perverse drivers seem in a league with their cattle to torment Italian travellers.

"The same sound that is used in Italy to quicken the horses' pace, is employed in Sweden for the purpose of making them halt: and it often happened that, when we were ascending some steep hill, we uttered that or a similar sound, to encourage the horses; when, to our great disappointment, they stopped short instantaneously. We then had to blame ourselves for forgetting the idiom of the Swedish language." P. 9.

The *idiom* of the Swedish language! Nay, if the animals be such proficient in grammar, as to judge of idioms, we cannot avoid thinking, that Mr. Acerbi has been a little too severe in his animadversions upon their literary attainments.

In his road to Gothenburg, Mr. Acerbi passes through Warberg, a small village, with a fortress, situated on the edge of the sea. Here the Swedish government confined the famous general Peckling; and here the traveller finds an opportunity of introducing one of those silly gossiping stories which so frequently degrade his pages. How this famous general "formed a resolution to execute a stratagem for starving the little town of Warberg;" how "one morning early he bought up all the provisions in the market-place," &c. &c. Idle chat, that would scarcely be tolerated in a country ale-house.

Mr. A. who is a critic, as well as a traveller, takes upon himself, in this place, to reprehend the author of the Life of Catherine II. after saying that Peckling was confined in the castle of Gripsholm. "This," he subjoins, "is a mistake; for the castle of Gripsholm is utterly uninhabitable, having neither roof nor casements." P. 11. A representation so different from that of Coxe somewhat startled us; and, upon turning to the remarks of Mr. Acerbi's fellow-traveller upon

these volumes, we were confirmed in our suspicions, that it was made at random. "Gripsholm," says the Colonel, "is a royal seat, kept in the most excellent order. Gustavus III. who had embellished it with the greatest care and magnificence, used to make it his favourite winter residence." So much for the unroofed, unwindowed castle of Gripsholm!

From Warberg, Mr. A. proceeds to Gothenburg, of which he gives the following description, with which we confess ourselves to have been much pleased.

"Gothenburg is the second city of the kingdom. Its environs are almost every where naked, barren, and dreary. They present an uniform scene of small eminences of black rock, where nature cannot by any power of art be forced to produce vegetation. The harbour exhibits a similar confusion of rocks not more pleasing to the eye, and some little craggy isles of a rugged and forbidden aspect. As to the interior of the town, it resembles in some respects the towns of Holland, having canals, with rows of trees along their margins, regularly cut or clipped in the Dutch fashion. The inhabitants of this place are in a state of constant emulation with those of the capital, in commerce as well as in their mode of life, their fashions, and every species of luxury. I have been assured by several persons that one may live more agreeably at Gothenburg than at Stockholm. To a stranger who delights in society, it certainly affords opportunities of following his inclination without formality or restraint. The ladies of Gothenburg are celebrated for their amiable dispositions, their beauty, their sociability, and their accomplishments. They employ much of their time in the cultivation of languages and the arts, particularly that of music. They possess in a very high degree all the qualifications that form an amiable, accomplished, and interesting woman. The population of this town is about fifteen thousand. The suburbs are situated on rising ground, and are occupied principally by seafaring people belonging to merchantmen, the East India Company, and several ships of war stationed in the harbour." P. 13.

The canal of Trolhätta next engages Mr. Acerbi's attention. This has been so fully and so frequently described, that nothing of a very interesting nature can be expected on it at present; yet what is said of it in these Travels is not devoid of novelty or merit. At Trolhätta, Mr. Acerbi finds one of those Albums,—blank books, which are kept on the continent by the masters of mines, canals, museums, &c. to receive the scrawls which deliberate vanity, careless indifference, and sometimes sportive mischief, may deign to furnish. This worthless farrago, which is every where laughed at, and every where beginning to be exploded, Mr. A. calls, "one of the most curious miscellanies any where to be seen, and, in his mind, of more value than many other books, for the light it throws on the subject of human nature." P. 24. He gives us
several

several extracts from it, of which one is by an Englishman, and truly worthy of commemoration. "What will you have us say?" Mr. Acerbi does not forget to throw in his mite; but—see the fallacy of trusting to future fame! "Returning to that place in 1800, the inscription I had left in 1799 was not to be found. The reason why it had been implicated in the same fate with others, and torn out, I am wholly at a loss to imagine." P. 26. We really pity his case, and think it peculiarly hard; for, as he immediately subjoins,

"I do not recollect the very words, but I am certain that there was nothing in the sentiments that could be just matter of offence to any body." P. 26.

Lest, however, the world shall not be inclined to take this important fact upon a bare assertion, Mr. Acerbi sets himself to recollect what he actually did say. Unfortunately for history, the words are lost; the substance, however, remains; and this it is.

"What I said was to this effect: that the cataracts and works at Trolhätta were objects which abundantly compensated to two Italian travellers the want of any thing curious in the southern parts of Sweden, and which could make them forget the beauties of their native country." *Ib.*

In the journey from Trolhätta to Stockholm, Mr. A. makes some remarks on the agriculture of the south of Sweden; which seem hazarded without much reflection, or indeed acquaintance with the subject. He attributes the sterility of the soil to the destruction of the woods! and he adds, that "traces of furrows, now overgrown with moss, are not only to be found on the brows of hills in the north of England, but in Sweden, Norway, and even Iceland." Certainly Mr. A. is no proficient in the geology of this latter country.

Before his arrival at the capital, the traveller takes occasion to introduce another of his silly tales. We have heard of a wind called Cecias, which has the singular property of attracting clouds; Mr. A. appears to have the faculty of drawing round him every idle gossip. If his book should ever attain a second edition, we seriously advise him to omit the ribaldry "on the last stage or post-house, called Pithia;" he will not find an admirer the less for it.

"In order to form an idea of the romantic position of Stockholm, it will be well to cast a look over the accompanying map." P. 35. We followed Mr. Acerbi's recommendation; and were more at a loss than before. Such a map, we believe, never accompanied a book of travels: the engraver seems to have taken the first chart of the country he
could

could find; and, to prevent all possibility of information, to have erased from it almost every name of city, lake, and river!

The description of Stockholm is given at great length. Much of it is entitled to our commendation, and not a little to our most serious reprehension. We speak not of the local mistakes into which strangers, who write faster than they observe, may easily fall; but of those fallies of ill manners, injustice, and illiberality, we had almost said scurrility, with which he insults this most hospitable and gallant people.

The Swedes, we understand, smile at Mr. Acerbi's topography of the capital: his chronology is still more ridiculous.

“ It is here,” he says, (the isle of Blasius) “ that the faction of the Hats, which was in favour of king Albrecht, in 1389, committed the horrid cruelty of burning alive two hundred Swedes. The party in opposition to the Hats, as is well known, were the Caps; because they wore this article of dress, which was considered as the patriotic distinction of the nation.” P. 36.

Here is only an anachronism of 350 years! The faction of Albert took place in 1389; but the two parties known by the names of the Hats and the Caps originated only in 1738, and continued to divide Sweden till the revolution of 1772. These, however, did not burn one another.

The winter in which Mr. A. resided at Stockholm seems to have been unusually severe: the following proof of it is one of the most curious we ever read.

“ In the winter 1799, I beheld at Stockholm a spectacle of a very uncommon nature, and such as I never, in all probability, shall see a second time. It was a sugar-house on fire in the suburb, on the south side of the city. The accident being announced by the discharge of cannon, all the fire engines were immediately hurried to the aid of the owners. The severity of that winter was so great, that there was not a single spot near, where the water was not frozen to the depth of a yard from the surface. It was necessary to break the ice with hatchets and hammers, and to draw up the water as from a well. Immediately on filling the casks, they were obliged to carry them off with all possible speed, lest the water should be congealed, as in fact about a third part of it was by the time it could be brought to the place where it was wanted. In order to prevent it as much as possible from freezing, they constantly kept stirring it about with a stick; but even this operation had only a partial effect. At last, by the united power of many engines, which launched forth a great mass of water, the fire was got under, after destroying only the roof, the house itself being very little damaged. It was in the upper stories of the building that the stock of sugar was deposited; there were also many vessels full of treacle, which being broken by the falling-in of the roof, the juice ran down along the sides of the walls. The water thrown up to the top of the house

by

by the engines, and flowing back on the walls, stair-cases, and through the windows, was stopped in its downward course by the mighty power of the frost. After the fire was extinguished, the engines continued for some time to play, and the water they discharged was frozen almost the instant it came in contact with the walls already covered with ice. Thus a house was formed of the most extraordinary appearance that it is possible to conceive. It was so curious an object that every body came to gaze at it as at something wonderful. The whole building, from top to bottom, was incrustated with a thick coat of ice: the doors and windows were closed up, and in order to gain admission it was necessary with hammers and hatchets to open a passage; they were obliged to cut through the ice another stair-case, for the purpose of ascending to the upper stories. All the rooms, and what remained of the roof, were embellished by long stalactites of multifarious shapes, and of a yellowish colour, composed of the treacle and congealed water. This building, contemplated in the light of the sun, seemed to bear some analogy to those diamond castles that are raised by the imaginations of poets. It remained upwards of two months in the same state, and was visited by all the curious. The children in particular had excellent amusement with it, and contributed not a little to the destruction of the enchanted palace, by searching for the particles of sugar, which were found in many places incorporated with the ice." P. 43.

Among the summer amusements of the capital, Mr. Acerbi reckons "boat-races, or what they call regatta." P. 47. There is no such thing in all Sweden; the name itself is not known there. Was not Mr. A. in a reverie when he wrote this, says Colonel Skiöldebrand; and Venice, or some other Italian city, the object of his meditation?

In p. 67, Mr. A. gives a recipe for making the brown bread of Stockholm: it is sweet, we find, and is made "with the water with which the vessels in the sugar-houses are washed; and is the nastiest thing possible." Nasty, indeed! We can only account for this ridiculous assertion, by supposing that some Swede, in the wantonness of mischief, took advantage of the author's credulity, and insatiable itch of collecting strange stories, to impose upon him. We will stake our credit, that no such method of making family bread was ever heard of at Stockholm, or indeed any where else.

Mr. Acerbi treats the Swedish ladies with very little tenderness: the ladies of fashion are cold and reserved, and "possess but a small share of that happy art of supporting conversation with the vivacity of the French and Italian ladies." That they should appear so to one of Mr. Acerbi's turn of thinking, is perhaps their highest praise: he allows them, however, to be "very handsome;" and with this, and their habitual modesty, it is probable that their lovers and husbands are sufficiently content,

But

But if the ladies of fashion are allowed to be chaste, those of the middle and lower ranks are described as monsters of licentiousness. In the description of them, Mr. Acerbi, or his translator, must have raked for language in the annals of a brothel. It is chiefly on this account (for we have yet a few other reasons) we regret that the author had not given his work to the world in the language in which he wrote it, which we suppose to be French. The following passage, which is the most decent we could extract from this section, is objectionable on another account. Women who are common to seven or eight lovers exact from them in public the same marks of respect which are paid to ladies of rank and character.

“ I have seen *officers of distinction* submitting to these acts of humiliation towards women of the loosest conduct, and scarcely worthy to belong to the balladiere cast; for the same ladies who require so much ceremony in day-light from their several lovers, will parade the streets when it is dark, and expose themselves to any adventure to gain money!” P. 65.

We will leave Mr. Acerbi here to the chastisement of a soldier, and a man of honour. “ It requires an effort,” says Colonel Skiöldebrand, “ to preserve any moderation in this place. Let me only say, that I am mortified at this passage for two reasons: first, that a man of talents should be capable of advancing such a falsehood; and, secondly, as it seems to prove a resolution unalterably taken, never to put his foot in Sweden again.”

From the city, Mr. A. proceeds to the court.

“ The great formality,” he observes, “ and restraint that prevail throughout all the polite circles of Sweden, and which are not banished even by the superabundant luxury of a northern feast, and the justice which all are inclined to do to it, may without doubt be traced to the court of Stockholm, the most formal I believe in Europe; nay, I had nearly said the world: but there is undoubtedly still more of rigid etiquette at the court of Peking.” P. 70.

This is a very generous concession in favour of the court of Stockholm; but Mr. A. immediately adds:

“ Thus much we can say, that Gustavus III, who had a very exalted notion of royal dignity and pre-eminence, added greatly to the strictness of etiquette, though it had already attained to a very considerable height.” *Ib.*

To those who recollect that Gustavus III. the constant object of Mr. Acerbi's persecution, was assassinated at a public masquerade, to which all ranks were admitted, this may seem an extraordinary assertion. The fact, however, is, that the direct reverse of what this author so confidently states is the real truth; and that no court in Europe mixes so familiarly
with

with the people. When he speaks of the etiquette observed at the King's private dinners, he only shows his own ignorance or insignificance; since, if he could have procured admission to the Saxon, or any other German court, he would have witnessed the same ceremonies in every circumstance. Indeed Mr. A. contradicts himself, in the grossest manner, within a few pages; and gives such numerous instances of the kindness, familiarity, and condescension of the Swedish court, in their constant intercourse with their subjects, as might be sought for elsewhere in vain.

The fifth chapter (for the work is divided into chapters) is principally occupied with the character and conduct of Gustavus III. to whom, as we have just observed, Mr. A. is extremely hostile. It may reasonably excite curiosity in our readers, to know what part of either could call forth the indignation of an Italian. It is easily told. Mr. Acerbi, though an Italian in head, is a Frenchman in heart; and blindly, we may add stupidly, devoted to the interests of that over-bearing republic. Gustavus, as is well known, was assassinated by a partizan of France, as he was meditating an armament against her; and his death has not sufficiently appeased the rancour with which this traveller pursues his memory.

We undoubtedly see the character of this monarch in a very different light; though we feel no temptation to enter the lists in his defence with Mr. Acerbi, who, to the grossest partiality, joins the most scandalous ignorance of the actions which he ventures to reprobate.

Ye Gods! annihilate but time and space,
And make two lovers happy,

was thought, in its time, to be a pretty modest request. Mr. Acerbi thinks nothing of it; he doubts, among other things, whether Gustavus, "had it been in his power, would not have preferred the gratification of his own ambition to the interests of his country, because a peace between the Russians and Turks was *unavoidably* FOLLOWED by an accommodation between the Russians and the Swedes." P. 83. Nothing can be so clear; and indeed, let a man but name his dates, and fabricate his facts, and he may do wonders. What a pity it is, that our duty as reviewers compels us to destroy this admirable suggestion, by informing Mr. A. that he has passed over an interval of seventeen months, and put the last first and the first last! The peace of Yassy was signed on the 9th of January, 1792; while that of Verell, which so "*unavoidably* followed" it, was signed on the 14th of August, 1790, a year and five months before! Mr. Acerbi, as Colonel Skiöldbrand

brand (a writer of a very different description) observes, is peculiarly fortunate in his historical anecdotes!

If we did not know that the terms, "liberty, tyranny," &c. were mere watch-words of a party, and signified little, if any thing, more than a hatred of subordination, we might be induced to wonder at the calumnies directed against Gustavus III. No monarch, perhaps, loved his people better, or served them more effectually. But Mr. Acerbi is ignorant of the Swedish History. The wars of Charles XII. had exhausted the country, and his death, without issue, threw the government into the hands of a female. The aristocracy took advantage of this circumstance, and the reduced state of the finances, to engross in effect the whole government of the country, and render themselves independent. If they had used the power, thus usurped, for the public advantage, it might have occasioned less regret; but while they tyrannized alike over the monarch and the people, they basely sold themselves to Russia and to France. Gustavus had sense to feel, and spirit to encounter, this aristocratic domination, the basest surely that ever disgraced a country. Assisted by the people (a judicious mixture of the peasantry and the burghers) he executed a plan which he had meditated in secrecy and silence, and in one day overturned it, to the inexpressible delight of every true Swede.

Mr. Acerbi whines most piteously over this memorable revolution. Till it be rescinded, he thinks, "we shall not hear of any great characters among the nobles of Sweden." P. 88. And his reasons for it are so admirable, and so consistent with that furious love of "liberty," that upon all occasions appears to animate him, that they shall be given in his own words.

"The ancient senate, it is true, was corrupt, venal, and ever ready to sell itself to the highest bidder: but still, even in that very disposition to venality was contained an incentive to the acquirement of qualities and accomplishments that might lead to distinction. FRANCE AND RUSSIA PURCHASED THE MEN OF ABILITIES IN THE SENATE AT NO SMALL PRICE; the others were overlooked and disregarded"!!!

It would be endless to notice the contradictions into which the writer's absurd prejudices against Gustavus have precipitated him: in p. 85, we find that this monarch "patronized science;" in p. 86, we learn "that he was so far from patronizing science, that he treated it with neglect, if not contempt;" to prove this, we are then told, that "he sought to be surrounded with the splendour of literature and the arts, and studied in all things to appear a great and munificent King"! Again, "he extended a high degree of favour to

poets, musicians, and, above all, to painters; he instituted societies, and patronized learning." Well, but surely all this proves something in his favour? No: he did not "promote these things from a pure motive." Who constituted Mr. Acerbi a judge of the human heart, we are not informed; but we cannot avoid remarking, that his vague attempts to injure the character of Gustavus, strongly reminded us of the altercation of Master Froth and the Constable, in Measure for Measure; and we must therefore address him in the words of Escalus: "Truly, Traveller, because he hath some offences that thou wouldst discover if thou couldst, let him continue in his courses 'till thou knowest what they are."

The Duke of Sudermania, who, as regent, succeeded Gustavus, and followed the politics of France, is a favourite with Mr. Acerbi, whose ideas of neutrality, where that country is concerned, are almost as correct as those he entertains of liberty. "The Duke remained *neutral*, and cultivated a connection with France"! P. 88. The present King, whose *neutrality* is not altogether so much in favour of that country, is grossly insulted by our traveller; but we leave his defence to others.

Reprehensible as we have hitherto considered Mr. Acerbi's strictures on the Swedes to be, what follows is infinitely more so, and worthy of the reader's most serious indignation. He has taken advantage of the hospitality with which he was treated at Stockholm, to collect the NAMES of the literati who compose the different academies of that capital, and with a freedom which no intimacy could justify, no information warrant, and no degree of hostility excuse, has given them to the world, with all the mean and malignant observations, which his passion for scandalous anecdotes enabled him to collect among rivals and personal enemies. In many instances, he has betrayed private confidence, and in all abused it. With a few extracts from this part, we shall close our examination of Mr. Acerbi for the present month.

Academy of Belles-Lettres.

"Count Sparre. This is the gentleman who, *as is said*, believes that he shall mount up to heaven, like Elijah; a circumstance which places his intelligence in an unfavourable light." P. 103. He is the subject of no bad epigram, comprised in "four Swedish verses." We apprehend, that some mischievous Swede has taken advantage of the author's total ignorance of the language, to raise a laugh at his expence. The reader, however, shall have the epigram.

"There is a box in the opera-house called *œil de bœuf*, or *ox's eye*, in which Count Sparre sometimes sat. It is on this point that the epigram turns. Its import is this:—"Mathematicians have assumed

as a maxim, that the whole is greater than a part; but Count Sparre, seated in an *ox's eye*, demonstraies that a part may be greater than the whole"! P. 103.

Isn't it very droll? Now we are on the subject, we will produce another specimen of Mr. Acerbi's taste for the facetious,

"When Count Fleming took his seat among the Swedish academicians, a *wag* observed, that their number amounted now to just 170. How so? it was asked. Because, replied he, when a cypher is *added* to the number 17, the amount is 170"! P. 107.

This is *waggery* indeed! We apprehend, however, that if Mr. Acerbi will *add* a cypher to 17 livres (and in the chambers of the Temple he has full leisure to make the experiment) he will find the total somewhat short of 170. Why will he attempt to retail jokes, which, when he heard, he did not understand?

"Mr. Adlerbeth,—he has published some *wretched* tragedies." These tragedies are much admired in Sweden: they have never been translated, and Mr. Acerbi, who probably knows them not by name, is sufficiently rash in decrying them. "Count Deïben, Mr. Liden, Mr. Boten," &c. All these were dead long before Mr. Acerbi visited Sweden! He has therefore dragged their names from some old Directory, or, what is more likely, been played upon as usual.

"Mr. Gyllenstolpe,—this man has not written any thing; and *it is commonly said*, that it is for this reason that the Swedish academicians, *out of gratitude*, have admitted him into their number." P. 109.

"Mr. Lehnberg, his thoughts are unnatural and far-fetched, his style turgid and bombastic:" and this, says Col. Skiöldebrand, is said by a man who is utterly incapable of reading a line of him! Mr. Lehnberg (for we owe some justice to an admirable writer, traduced unfortunately in our language) is distinguished above all by the clearness, the strength, and the simplicity of his style, the truth and grandeur of his ideas, the brilliancy of his images, and the good taste which pervades his writings, which are, not as Mr. A. imagines, verse, but prose! at least, for the greatest part of them.

"Mr. Torild, has written a Poem on the Passions, which displays an intimate acquaintance with the human mind, yet *in my judgment* it will not bear a comparison with the Ode of the English poet, Collins." P. 109. We are told by Col. Skiöldebrand, that a native must be extremely well-versed in the language, to read this poem, which *shows no acquaintance with the human mind*, but which is wild, irregular, sublime, and

and extravagant; yet Mr. A. who never understood three words of Swedish, affirms, that *in his judgment*, it is not equal to Collins, whom he only knows perhaps through the medium of a French or Italian translator! "Fie!" as Parson Hugh says, "what affectations is this?"

This is the most venial part of Mr. Acerbi's strictures. Weak, garrulous, petulant, and malignant, he insults almost every celebrated name with despicable calumnies, collected in post-houses, and perhaps worse receptacles of ignorance and vice. Thunberg, Sparrman, nay, the great Linnæus, appear like drivellers in his pages. But we have done. Our limits will not allow us to counteract the author's gratuitous slander, and we must therefore leave it to the oblivious contempt, to which its palpable injustice has condemned it.

(To be concluded in our next.)

ART. II. *Figures of Mosaic Pavements discovered at Horkslow.* By Samuel Lysons, F. R. S. and D. A. S. Seven Plates. Royal Folio, with Letter-prefs. 3l. 3s. White. 1802.

OUR readers probably have not forgotten the magnificent work of this author, on the Roman Antiquities discovered at Woodchester, in the county of Gloucester*. They who gave credit to our report, or, still more certainly, they who saw that work, would be convinced, that few persons could be better qualified than Mr. S. Lysons to preserve these remains of Roman magnificence, by means of plates and descriptions. The present publication is announced as the beginning of a work on the most remarkable Roman Antiquities in Great Britain, which it is purposed to represent in the same style, under the title of RELIQUIÆ ROMANÆ. These delineations are to be published in separate Parts, four of which will make a volume, having a general Title-page and Table of Contents. The second Part is to consist of fourteen Plates, on the Roman Antiquities discovered at Bath, which we have mentioned on other occasions. The third Part will contain ten Plates, representing several Mosaic Pavements, discovered near Frampton, in Dorsetshire, coloured after the originals. Mr. L. does not intend to confine himself to antiquities which

* See Brit. Crit. vol. xi. p. 1.

have not been published before. These, however, will be first given, and those which have already appeared will be afterwards introduced.

The village of Horkstow, situated near the northern extremity of Lincolnshire, stands within sight of the Humber, and the Yorkshire coast. The great Roman road from Lincoln to the Humber passes within three miles of the place*, and the neighbourhood is remarkable for Roman antiquities. In this situation, and in a field adjoining to the garden of Horkstow Hall, the seat of Admiral Shirley, the Mosaic pavement was found which is the subject of this work. It was discovered, in 1796, by labourers, who were employed in making a kitchen-garden, about three feet below the surface of the ground. Roman coins had been found, several years before, near this spot.

The first Plate is a coloured landscape, giving a view from Horkstow Hall. It marks the situation of the pavement; and, in the distance, shows the river Humber, and the Yorkshire coast, opposite to Wintringham and Ferriby sluice. The view, though not bold, is pleasing. The second Plate contains a Map of the neighbourhood of Horkstow, pointing out the situation of the principal places where Roman antiquities have been discovered. The omission of Broughton, at least in the copy before us, is a material fault. Within the Map, on a larger scale, is a plan of the house and grounds of Horkstow Hall. Here also the description and the plate do not seem exactly to agree; for we are told in the former, that at C was the fragment of another pavement; but, in the delineation, it is so united with that at B, that there is hardly room for a slight partition between the two, and it appears rather as a collateral part of the same pavement, than another entirely distinct from it. Perhaps there was some separation between the two, or remains of a wall which are not expressed in the engraving. The design of the pavement at B, seems undoubtedly to be complete in itself. The general construction of this pavement is thus described:

“ This pavement is composed of tesserae, for the most part cubes of about half an inch, of different colours, red, white, bluish-grey, dark blue, and several shades of brown. The red, the dark blue, and the brown, are of a composition; the grey and white are natural produc-

* Mr. Lysons says four; but by the scale on his own Map, Plate II. it is very little more than two miles: nor is it more on other Maps. *Brough*, No. 6, is omitted. It should, in fact, be *Broughton*; between *Santon* and *Hibalstow*.

tions, the former being a kind of slate, and the latter of a hard calcareous substance called *calk*, found near the spot. They are laid in mortar, on a stratum of coarse terras, about six inches thick, beneath which is a stratum of coarse rubbish; but this pavement does not appear to have had the same regular strata which usually occur in other works of the same kind in this country; nor was there any appearance of subterraneous flues. Very slight traces of the walls remain round the pavement*, only a small portion of the foundation being now left, from which these walls appear to have been formed of flint and calk, and to have been about two feet six inches wide." P. 2.

The Plates 3, 4, and 5, represent the three principal compartments of this great pavement, the extreme dimensions of which appear, by the scale, to have been about 70 feet by rather less than 30. The two collateral pavements together would give a better proportion, as they would be about 70 by 50. The design of this pavement, as to its compartments, figures, and borders, is extremely elegant; but the execution of the parts which required drawing is very indifferent, from which Mr. L. rightly concludes, that it must have been the work of a late age. "It is not indeed improbable," he adds, "that it might have been restored from a more ancient one fallen to decay." What it would have been, if executed by good artists, is shown in a satisfactory manner in Plate 6, where Mr. Smirke has given the whole of it, with the deficient parts restored from the best founded conjectures, and with the advantage of correct and elegant drawing in the figures. Plate 7, represents a small fragment found in another place, nearer the house, with a piece of sculpture representing military trophies, rudely cut in alabaster.

The present work, from the inferior nature of the subject, is much less interesting than the publication relating to Woodchester. But the ingenuity of the author is evinced, not only in the plates, but in his remarks upon the antique designs; and the public will doubtless encourage the continuation of a work so well calculated to give a correct idea of the remains of Roman art and magnificence still preserved in Britain.

* This may possibly account for the appearance noticed above. *Rev.*

ART. III. *The true Churchman ascertained; or an Apology for those of the regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by several modern Publications. By John Overton, A. B.* 8vo. 422 pp. 8s. Mawman. 1801.

THE principles of Christianity are all contained in the Scriptures of the Old and New Testaments; but, in these Scriptures, they are not stated in a systematic form. It was found expedient, therefore, even in the days of the Apostles, to compile short summaries of the faith, to which every Bishop, on his receiving the pastoral care of a church, was to declare his assent; and, in conformity to which, he was to instruct his people. This seems evident, from St. Paul's thanking God that the Roman converts had "obeyed from the heart that *form of doctrine* which was delivered to them*," as well as from his exhorting Timothy to "hold fast the *form of sound words* which he had heard; and to commit the same to faithful men, who should be able to teach others also†."

The articles of those creeds, for such they were, seem, for many years, to have been few in number, and of easy comprehension. The immediate successors of the Apostles were not corrupted by a vain and subtle philosophy. They aimed not at being wise above what is written; and they contented themselves with expressing scripture truths in scripture language.

The earliest summary of the faith which has come down to us, we believe to be that given by Irenæus; who says‡, that

"the church, which was dispersed through all the world, even to the ends of the earth, by the Apostles and their disciples, received that faith, which professeth to believe in one God, the Father Almighty, the maker of heaven and earth; the sea, and all things which are therein; and in one Jesus Christ, the Son of God, who became incarnate for our salvation; and in the Holy Ghost, who preached by the prophets the dispensations of God, and the coming of our Lord, Christ Jesus, his generation of a virgin, his passion, his resurrection from the dead, and his ascension to heaven in the flesh, and his coming again from heaven in the glory of his Father, to sum up all things, and to raise again from the dead all the flesh of mankind; that so to Christ Jesus, our *Lord and God, and Saviour and King* (τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτήρι, καὶ βασιλεῖ) according to the good pleasure of the invisible Father, every knee may bow of things in heaven, and things

* Rom. vi. 17.

† 2 Tim. i. 17; and ii. 2.

‡ Advers. Hæres. Lib. i. C. 2.

in earth, and things under the earth; and every tongue may confess unto him, and he may in all things do righteous judgment, by dooming spiritual wickednesses, and the angels who transgressed, and turned apostates, together with all impious, unjust, unrighteous, and blasphemous persons to eternal fire, and by giving life, immortality, and eternal glory, to all just and righteous persons, who keep his commandments, and abide in his love, some from the beginning (of their Christian profession) and others by returning to him after they have transgressed."

In this illustrious testimony to the Nicene faith, no article is introduced, which is not clearly revealed in Holy Scripture: no metaphysical dogmas are asserted respecting *fate*, the *origin of evil*, or the *state of the human soul when separated from the body*. The hopes expressed of future happiness, are made to rest on the resurrection of the dead; and every man is taught to look for the pardon of his own sins, provided he repent of them, without perplexing himself with the enquiry how sin first came into the world.

The summaries of faith, however, did not long remain in this scriptural simplicity. Numbers of converts were gradually made from the various sects of heathen philosophy; and those men introduced into the church, and blended with the doctrines of revelation, many intricate questions, which they had been accustomed to agitate with vehemence in the schools. The Stoics and Epicureans considered the freedom of the human will as *περὶ γὰρ ἀνθρώπων ἐλευθερίας*, and some of them contended, that even the Gods themselves were subject to fate; while the purer theists, such as the Platonists and Peripatetics, perplexed themselves with vain attempts to find a satisfactory answer to the question *πῶθεν τὸ κακόν?*

What philosophy could not furnish, the Christian Platonists fancied that they had found in the Mosaic history of the fall of our first parents, which, however, many of them considered as an allegorical account of a pre-existent state of the soul, and which, interpreted in any sense that the words will bear, certainly furnishes no solution to the question which was *agitated in the schools*, concerning the origin of moral evil. With respect to fate, the Scriptures so obviously assert the sovereignty and freedom of God, that in them the Stoical opinions received no countenance; but all, who were accustomed to deny the liberty of the human will, found, as they imagined, their philosophic doctrines confirmed by the authority of Moses, and of the Apostle of the Gentiles.

For the first four centuries these metaphysical questions seem to have given little disturbance to the Catholic Church. During that period it was the universal belief, that "as in

K k

Adam

Adam all die, even in Christ shall all be made alive ;” that our first parents were, in Paradise, endowed with the graces of the Holy Spirit, to enable them to acquire habits and dispositions suited to the society of heaven, to which they were in due time to be translated without tasting death ; and that those graces were forfeited when immortality was forfeited, because they were not necessary to the mere animal life, which was to be terminated on earth.

That such was the doctrine of the primitive Church respecting the state of man in the terrestrial Paradise, and the consequences of his fall from that state, Bishop Bull has completely proved * by the testimonies of *Justin Martyr, Tatian, Irenæus, Theophilus of Antioch, Clemens Alexandrinus, Tertullian, Cyprian, and Athanasius* ; and the doctrine seems evidently to have its foundation in Holy Scripture†. It does not appear, however, that those early writers drew any comparison between the *natural* powers of Adam and those of his posterity, or perplexed themselves with useless enquiries how his guilt could be imputed to them. As they thought the graces of the Holy Spirit necessary to the first man before his fall, they thought them equally necessary to his descendants as soon as they were restored to life and immortality ; and they believed that those graces were, in consequence of the sacrifice of Christ, who was “ the lamb slain from the foundation of the world,” bestowed freely in such a measure as to enable mankind to fulfil the duties required of them. That a man could *merit* any thing of his Maker entered not into their imaginations ; but they believed that the practice of piety and virtue was enjoined to him, because, without the habits and dispositions resulting from such practice, he could not be fit to associate with angels and archangels, and all the company of heaven ; and they exhorted sinners to repent of their sins, and hope for pardon only through the Cross of Christ.

In those early days this was deemed *evangelical* preaching, which was not then, as now, blended with abstruse metaphysical disquisitions on the *powers of the human mind*, on the *origin of evil*, and on the *decrees of God*. These disquisitions were first introduced among the Catholics, by our countryman *Pelagius*, who, in the beginning of the fifth century, broached a new heresy in the church, and obtained, by his learning and the regularity of his life, many followers.

* See his English works, vol. iii.

† Gen. ii. 23, 24, compared with St. Matth. xix. 5 ; St. Mark, x. 7 ; and 1. Cor. vi. 16.

Among other strange notions, he taught that the sin of Adam affects not his posterity; that the freedom and powers of the human mind are now equal to those with which Adam was created; that we are subjected to temporal death, not for the sin of our first father, but by the necessity of nature; that baptism is no remedy for original sin; that by divine grace are meant, in Scripture, the natural powers of reason and volition with which we are endowed by God; that by the grace of Christ, nothing is to be understood but his doctrine and example; that we may repent of our sins, be converted to God, and discharge our duty by our own natural powers, without any such aid from the Holy Ghost, as by succeeding divines has been called preventing grace; that divine grace, therefore, if admitted, is to be considered only as useful, but by no means as necessary to the Christian life; that men, by their own native powers, may live without sin, and fulfil the whole law of God; and that men, or at least the greater part of them, are not predestinated to eternal life by the *grace* of God, but are justified for the *merits* of their own works.

It is no wonder that the impiety, and indeed absurdity, of some of these opinions excited a very general alarm; but the hæresiarch had the address to defend them with such plausibility as to gain many friends at Rome, and to be afterwards patronized by the Bishop of Jerusalem. In the year 416, however, he was condemned by a council of African Bishops, influenced to that measure chiefly by the eloquence and reasoning of Augustine, Bishop of Hippo; and Innocent, Bishop of Rome, gave his sanction to their sentence. So many bishops and other guardians of the faith had been foiled by the sophistry of Pelagius, that the victory of Augustine was highly prized; and the Western Church, without enquiring particularly into the tendency of some of his arguments, hastily attributed to his writings an authority inferior only, if indeed inferior, to that of the sacred Scriptures.

In the Eastern Church those writings had no such authority; and when men began coolly to examine some of the positions maintained in them, they lost something of their credit even in the churches of the west. In Britain they are said to have been, from the first, much less favourably received than on the Continent; but every where opposition was soon made to the author's doctrines respecting *grace*, *original sin*, and *predestination*, which, if not different in themselves, are undoubtedly expressed in language extremely different from any thing to be found in the Catholic writings of the preceding centuries.

The doctrines of Augustine, which differ in nothing essential from the opinions of the *sublapsarian Calvinists*, were thought by many to undermine the foundations of human virtue, and to blaspheme the attributes of a benevolent God. In his zeal against Pelagianism, the good Father allows no freedom to the human will; but represents every descendant of Adam as naturally and *necessarily wicked*. This innate corruption, according to him, can be conquered only by *irresistible* grace, which is bestowed on those, whether many or few, whom God, by an arbitrary decree, had chosen out of the mass of lost mankind. The rest are left in the state into which they had fallen by the sin of Adam, which he seems to think was something very different from the loss of immortality; though he speaks not so explicitly of the destination of the wicked as Calvin and some of his followers.

These harsh dogmas were disliked by numbers, and among others by Celestine the Pope; but the works of St. Augustine had been hastily declared by Innocent, as well as by several provincial synods, to contain the doctrines of the church; and they could not afterwards be consistently condemned.

The obnoxious opinions, however, were ably controverted by a variety of writers, who, by the adherents of the Bishop of Hippo, were denominated Semi-Pelagians; though the doctrines, which they taught, differed in nothing from the doctrines of the church for the first four centuries, and were at the utmost variance with the arrogant claims of Pelagius. One of the most eminent of these was *Cassian*, a native of Athens, who, after prosecuting his studies under St. Chrysostom, settled as a Monk at Marseilles, where he was highly esteemed for his knowledge of Scripture, his acuteness, and his eloquence. He admitted *original sin*, and the necessity not only of *assisting* but also of *preventing* grace. He contended, however, not very consistently with this, that in most men is excited by *nature* a love of truth and virtue, which *precedes* the divine assistance, and prepares the mind for its reception. He was far from thinking that these good dispositions *merited* the grace of God as a *debt*; but he taught that God freely bestowed his grace on all, in whom he foresaw them, thus conferring an infinite reward on the first tendency towards virtue and religion. Cassian propagated other opinions abundantly extravagant, and peculiar to himself; but in these that we have stated, he differs in nothing from the moderate Arminians of the present day, except in contending for good dispositions in the human mind *previous* to preventing grace.

His followers became daily more numerous in the church, and kept up the controversy with the followers of Augustine. The Court of Rome secretly encouraged the Semi-Pelagians, though it could not openly condemn their opponents; and when disturbances were excited by those disputations, the Pope issued, from time to time, *bulls* enjoining silence on both parties. The Dominicans adopted, in the harshest sense, the dogmas of Augustine, influenced so to do by the authority of *Thomas Aquinas*; the Franciscans contended for the freedom of the human will, and conditional decrees, because *Duns Scotus*, the great ornament of their order, had denied the extravagant conclusions of *Aquinas*; and the Jesuits, with many others, not only taught the freedom of the human will, but contended that good works are *meritorious* with God, thus running into the impious absurdities of Pelagius himself.

Such was the state of the controversies about *grace*, *original sin*, and the *decrees of God*, when Luther first declared war against the Church of Rome; and being himself a monk of an order which bore the name of St. Augustine, he adopted, of course, the opinions of that Father. He carried those opinions much further indeed than they seem to have been carried by the Bishop of Hippo, impelled no doubt by the impetuosity of his own mind, and by his particular enmity to the preaching of indulgences, which depended entirely on the doctrine of *merit*.

When it came to be believed, that "a man may be profitable to God, as he that is wise may be profitable unto himself," the flatterers of the Court of Rome advanced a step further in absurdity. They devised a storehouse of *merit* filled with the works of *supererogation*, performed by the numberless saints who had done more than their duty; and placing that store under the management of the Pope, they enabled his Holiness to transfer part of the merit of those who had done more than was required of them, to such as might choose to indulge in the privilege of doing less.

All the reformers appear to have abhorred the impious doctrine of *merit*, which is indeed one of the grossest absurdities, that have ever been conceived by human beings; but they did not all admit *unconditional decrees*, the *mechanism of mind*, or the *irresistibility of grace*. On these points, Melancthon thought very differently from Luther, though the difference appeared not to his Christian spirit of sufficient importance to break the peace of the church. Undoubtedly, he deemed it sinful in a man to *profess* his belief of what he did *not* believe; but, in his opinion, two men might live in Christian communion with one another, though one of them should be un-

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able to reconcile unconditional decrees to the divine justice, and the other the contingency of events to the divine prescience. Such being his opinion, he would of course avoid, as much as possible, all disputation respecting the *divine decrees*, as a matter with which the great body of Christians has no concern; and, accordingly we find him, in the Augsburg confession, saying expressly: “Non est hic opus disputationibus de *prædestinatione* aut *similibus*. Nam *promissio est universalis*, et nihil detrahit operibus, imo exsuscitat ad fidem, et vere bona opera.”

Among the reformers of our own church, the same difference of opinion respecting those abstruse questions may have prevailed, as among the founders of Lutheranism. Indeed it seems impossible to suppose that such differences did *not* prevail among them. The questions agitated between those, who are now styled Calvinists and Arminians, though they are, most improperly, made the test of Christian orthodoxy, belong, in fact, to natural religion, and carry the disputants, who know what they are disputing about, into the highest regions of metaphysics. It is not conceivable, that, when the language of science was much less precise than at present, our reformers could all have embraced the very same opinions, or expressed themselves with the same accuracy, when speculating in a science, which even yet is the field of much useless logomachy.

The reformers too, as they were educated in the Church of Rome, were, doubtless, some of them *Thomists*, and some of them *Scotists*; and they must have been more than men, if they carried not with them, when they left that church, some veneration for their respective masters, and some of the prejudices of their scholastic education. But, if they were actuated by the spirit which is from above, they could not but perceive, that, as the *Scotists* and *Thomists* had lived in Christian communion while members of the Church of Rome, so the *Calvinists* and *Anti-Calvinists*, might live in Christian communion as members of a reformed church, provided both parties should maintain the glory of God, and reject, each the immoral or impious consequences, which appeared to the other to flow from its peculiar tenets.

If such was the spirit of our reformers, like Melancthon they would avoid, as much as possible, and even discountenance, all controversy about predestination, and similar topics; they would draw up the Liturgy in language, which every Christian, without enquiring into his own election, might make use of when imploring forgiveness of a placable God; and they would express the Articles, to be subscribed by the clergy, in terms, which, while they should condemn the doctrine of *merit*, and declare the

the absolute necessity of *preventing* as well as *co-operating* grace, might yet leave the subscribers at liberty to receive the decrees of God as conditional or unconditional, according as they should appear to them to be set forth in Holy Scripture. Such *must* have been the conduct of men circumstanced as our reformers were, if neither party arrogated to itself infallibility; and surely he pays no compliment either to the Calvinists or Anti-Calvinists among them, who supposes them capable of claiming to themselves what they had so explicitly refused to all other churches*. Reasoning *a priori* therefore, we should expect the Liturgy and the Catechism, compiled by such men, to be expressed in language agreeable to the opinions of those humble Arminians, who reject with abhorrence the doctrine of *merit*, and admit the *necessity* as well of *preventing* as of *co-operating* grace.

The Liturgy and Catechism must be suited to the understandings of the vulgar; but we apprehend that every temperate Calvinist, will himself confess the danger of perpetually inculcating on vulgar minds the doctrines of *unconditional decrees*, the *inefficacy of good works*, the *irresistibility of saving grace*, and the absolute *vanity* of their *own endeavours* to "work out their salvation with fear and trembling." But if our reformers reasoned in this way, when they compiled the Liturgy and Catechism, we can hardly suppose that they could mean to make the clergy subscribe to the truth of doctrines, not deemed by themselves essential to the salvation of the vulgar. They might judge it expedient to state in the Articles their notions of *grace*, *original sin*, and *predestination*, in terms more directly contrary to the doctrine of *merit*, and the other errors of Pelagius and the Jesuits, than they had made use of in the Catechism and Liturgy; but it is not conceivable that they could intend to *contradict* the Catechism and the Liturgy in the Articles.

Such is the conclusion to which fair reasoning from the state of opinions at the reformation, and from the character of our reformers, would lead us; it would lead us to believe, that a confession of faith for the Church of England was drawn up in such terms, as that, while it establishes nothing beyond the faith of a moderate Arminian, who admits the necessity of preventing and co-operating grace, and rejects the impious doctrine of human merit, it might yet be subscribed by the sublapsarian Calvinist; and this we believe to be the fact. Mr. Overton, however, thinks very differently, and contends that none but

* See the 19th and 21st Articles.

those who are called sometimes *Evangelical Ministers*, and sometimes *Methodists*, are true Churchmen; because no man can honestly subscribe the Thirty-nine Articles, whose faith is not *moderately* Calvinistical. What moderate Calvinism is, he has not distinctly told us; and he sometimes expresses himself, on the controverted points, in language to which Limborch himself, one of the most celebrated Remonstrants, would hardly have objected.

“ Nothing,” he says, “ is further from our purpose, than to infer, that the precise theological system of *John Calvin*, in *all its parts*, and to *its full extent*, was intended to be established in the Thirty-nine Articles, to the exclusion of every milder sentiment. We think they have equally failed who have attempted to show this, whether the exaltation, or degradation, of the national confession, has been their object. To say the least, our established forms do not *teach directly* several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the *fall of Adam* was the effect of a *divine decree*: they do not use the language it does, respecting the *extent of Christ's redemption*: they are silent concerning *absolute reprobation*, which is here taught expressly. The authors of these forms unquestionably built upon *the same foundation*, with this celebrated reformer, but they have not carried *the superstructure to the same height*. They were aware of *the extremes* to which some had proceeded on these subjects, and of the liability, of the doctrines of grace to abuse; and wished therefore to express themselves with moderation and caution. They were aware of the inability of the human understanding to comprehend the *whole* of the divine plan of procedure towards his creatures; and of course, of the difficulties attending the subject, when pursued beyond a certain limit. They wished, therefore, in framing a standing public Confession, to decide no further upon these deep points than they believed the decision of importance, and for which they had the most express and certain warrant of scripture. They knew that, on this subject especially, “ *Est modus in rebus,*” &c. Or, to adopt the more lofty language of inspiration: they knew in respect to the divine procedure in these instances, *that clouds and darkness are round about him*, but that *righteousness and judgment are the habitation of his throne*. They wished unequivocally to teach, that *man's salvation is a whole of grace*, but that his *perdition is of himself*; and neither to make *God the author of sin*, nor *man a mere machine*, and unfit to be treated as a *moral agent*. All beyond this, they have left to be resolved on the principle of human ignorance.” P. 95.

If this, and this only, be the moderate Calvinism for which this author and his friends contend, we know not a single divine of any character among those whom they style Semi-Pelagians, who may not be considered as moderate Calvinists; but this is *not all* for which they contend. Mr. Overton repeatedly assures us, that his *true Churchmen* are *Sublapsarian Calvinists*, and that none, who are *not* *Sublapsarian Calvinists*, can

can honestly subscribe the Thirty-nine Articles. But if this be so, it is a matter of no consequence, whether our reformers have used Calvin's *language* or not, respecting "the extent of Christ's redemption;" for, as Sublapsarians, they must have taught, that God, by an arbitrary decree, elected to life only a *certain number* of the fallen descendants of Adam, on whom, and on none else, he bestows the grace of justifying faith, necessarily productive of good works. If this be their doctrine, we cannot surely suppose them so very absurd as to teach, at the same time, that Christ's redemption extends to the unhappy remainder of mankind, whom God, at the fall, irreversibly decreed *not* to redeem.

One great question, therefore, to be determined between Mr. Overton and his opponents, among whom we have the honour to be classed, is this: Does the church teach, that Christ died only for a *certain number of mankind*, whom God *unconditionally* predestinated to life, passing by the remainder; and is it on that predestinated number alone, that the graces of the Holy Spirit are bestowed? Mr. Overton says that she does teach this, and for the proof of his assertion, refers us to her Articles, her Liturgy, and her Homilies.

"The Articles, Homilies, and Liturgy of our church, are three distinct species of writings. They were composed at different times, and, in some respects, for different purposes. And yet in point of doctrine, they uniformly breathe the same spirit, and express themselves with the same degree of force. *No one of them contracts the ideas, or by any means lessens the import of the rest; but when compared with honesty, and understood according to the common rules of interpreting written compositions, each mutually illustrates and confirms the full, and natural sense, of the others.* In this light they were uniformly considered by the great characters, who received and examined them, at their first establishment; and whatever may have been urged to the contrary, from a few *detached passages*, he must be a very superficial Theologian, who considers them *thoroughly*, and does not perceive the same *exact harmony* in them now. To the great disturbance of such divines as Dr. Paley, the doctrines of the Articles are woven with much industry into her forms of public worship." P. 45.

If this circumstance do indeed disturb Dr. Paley, a fact which may reasonably be doubted, we are no such divines as he: for, instead of *disturbing us*, it gives us much satisfaction, because it "must materially assist us," as the author observes, "in discovering the original sense and intention of the whole." We shall therefore, on the question before us, *compare*, we trust *with honesty*, the Liturgy and Articles; a comparison the more necessary, that it has somehow been *forgotten* to be made by this champion of moderate Calvinism; and, when we meet with two or more passages treating of the same thing,

we shall take the liberty to "understand" the most obscure and ambiguous, if there be any such, by those which are clear and precise. This we apprehend to be "according to the common rules of interpreting compositions," whether *written, printed, or spoken* as orations, except when the interpreter has some object to promote, which he is conscious will not bear the light of day.

In the address which, at the beginning of the Morning and Evening Prayer, the minister makes to the congregation, he prays and beseeches *all*, "as many as are present, to accompany him unto the throne of the heavenly grace, saying after him, to the end that they may obtain forgiveness of their manifold sins and wickedness, by the infinite goodness and mercy of God." What they say after him is a general confession of their sins: after which, he rises up, and, in the most solemn manner, declares to them, that "Almighty God, the Father of our Lord Jesus Christ, desireth *not* the death of a (any) sinner, but rather that *he may turn from his wickedness and live.*" Is this reconcileable to an arbitrary decree, by which *many* sinners are left in that state of death under which they were brought, by their own transgressions, and the transgression of Adam?

In the Athanasian Creed, which the church, by adopting it, has made her own, it is said, that Christ "suffered, not for the salvation of a *part* of mankind, but for *our* salvation;" which surely means, for the salvation of *all* by whom that Creed can be repeated; and what is to hinder it from being repeated by all mankind?

In the Litany we are taught to address God the Son as "the Redeemer," not of the elect, but "of the world;" and to beg his *peace* and *mercy*, addressing him as "the Lamb of God, that taketh away the sins of the *world.*" Accordingly, every individual in every congregation, considering himself as one of those "whom Christ hath redeemed with his precious blood," joins in the petition, "Spare *us*, good Lord." We pray likewise, "that it may please our good Lord to bring into the way of truth *all* such as have erred and are deceived," and even to "have mercy upon *all* men." But are not such prayers an impious mockery of God, when offered up by those who believe that he has decreed *not* to bring into the way of truth *all* such as have erred and are deceived, and to have mercy only on a *part* of men?

In the General Thanksgiving, "we bless Almighty God, the Father of all mercies, for his inestimable love in the redemption of *the world* by our Lord Jesus Christ." In the Collect for the festival of the Circumcision, we are taught to ad-

dress Almighty God, as having "made his blessed Son to be circumcised, and obedient to the law," *not* for a *part* of men, chosen by an arbitrary decree out of the miserable mass, but for *man* or mankind at large. In the Collect for the Sunday next before Easter it is said, that Almighty God "sent his son, our Saviour Jesus Christ, to take upon him our flesh; and to suffer death upon the cross, that *all* mankind should follow the example of his great humility;" but this is not true, if part of mankind were *decreed* to remain in the state into which they had been brought by the Devil.

In the third Collect for Good Friday, we thus address our Maker: "O, merciful God, who hast made all men, and hatest nothing that thou hast made, nor *wouldest the death of a (any) sinner*, but rather that *he should be converted, and live*;" but how dare we make use of such language as this, if we believe that there are *many* sinners whom God has *decreed* neither to be converted nor to live?

In the Communion Service, when we repeat the Nicene Creed, we profess our belief "in our Lord Jesus Christ, the only begotten Son of God, who for *us men* (not for some *part* of us men) and for our salvation, came down from heaven," &c. The Prayer for the whole state of Christ's Church militant here on earth begins thus:

"Almighty and everlasting God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for *all men*;" but, if there be a great part of mankind left by an *irreversible* decree in a state of sin unto death, this must be considered as a very strange kind of teaching by him who remembers that St. John hath said, "there is a sin unto death, I do not say that any man shall pray for it." In the exhortation at the Communion, the church, by the mouth of the priest, enjoins us, "to give humble and hearty thanks, to God the Father, the Son, and the Holy Ghost, for the redemption of *the world*, by the death and passion of our Saviour Christ;" in the proper Preface for Easter-day, she calls "Christ the very Paschal Lamb which was offered for us, and hath taken away the *sin of the world*;" and, in the Prayer of Consecration, she makes the priest say, that Christ actually "*made, on the cross, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.*"

At the end of the Ministration of Public Baptism of Infants, the church declares, that "it is *certain*, by God's word, that children which are *baptised*, dying before they commit actual sin, are *undoubtedly saved.*" Is this the language even of sublapsarian Calvinism? No; for the same church, by prohibiting the office for the burial of the dead from being "used for

for any that die unbaptised," has declared, as plainly as words can declare any thing, that it is *not* certain that *unbaptised* children are undoubtedly saved, and that God's predestination of individuals to life is therefore *conditional*.

In the Catechism we are taught to say, that among the chief things which we learn from the Apostles' Creed is, to "believe in God the Son, who hath redeemed us and *all mankind*;" but this is false doctrine, if *part* of mankind be *left* in the state into which they were brought by the fall of Adam. In the same summary of doctrine it is said, that in the Lord's Prayer "we desire our Lord God and Heavenly Father to send his grace unto us and to *all people*;" but this would be an impious desire in those who believe that, ages before they were born, God had determined *not* to send his grace to *all* people.

In the Order for the Visitation of the Sick, there is a Prayer for a sick person when there appeareth small hope of recovery, in which is the following petition: "Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy Son Jesus, that his sins *may be done away* by thy mercy, and *his pardon sealed in heaven before he go hence*, and be no more seen;" but with what propriety could the church put such petitions as this into the mouths of her clergy, were it her doctrine, that, by an irreversible and *unconditional* decree, the pardon of all who are to be pardoned was sealed in heaven before the foundations of the world were laid?

Mr. Overton, as we have observed, has forgotten to bring forward these passages of the Liturgy so apparently irreconcilable to the doctrine of *unconditional* election; but, as if he had suddenly recollected that they might be brought forward by others, he thus accounts for the church's use of such comprehensive language.

"In a *general* form she uses *general* expressions. She assumes not the prerogative of knowing either men's hearts or God's unrevealed appointments. Necessarily, therefore, not less than in the judgment of charity, on some occasions, she addresses *all* as true Christians who *profess* to be such. Every child that she has baptised, she speaks of as regenerate, as a partaker of the privileges of the gospel, and as, *in some sense*, called to a state of salvation. She puts the language of real Christians into the mouth of all her worshippers. She expresses a favourable hope of every person whom she inters. While she cannot see men's hearts, and decides not in respect to the state of individuals, in the most solemn manner, she exhorts all her visible members to judge themselves by the standard of God's word; forewarns them of the awful punishment that awaits the wicked and mere formalists; and assures such, that their abused Christian privileges will aggravate their punishment." Pp. 102, 107.

All this is plausible, and might serve to reconcile the devotional language of the church to moderate Calvinism, did that language consist only of such phrases as "Lord have mercy upon us;" "Spare us, good Lord; spare thy people, whom thou hast redeemed with thy most precious blood." It might account, likewise, for such authoritative declarations as, "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel;" because the Calvinist holds, that those *alone* who are unconditionally elected to life *can* truly repent, and unfeignedly believe the gospel: but what account can be given of such petitions as, "That it may please thee, to bring into the way of truth *all* such as have erred and are deceived;" "that it may please thee to have mercy upon *all* men;" and, that a sick man's "pardon may be sealed in heaven before he go hence, and be no more seen"? Though the "church assumes not the prerogative of knowing either mens' hearts, or God's unrevealed appointments; if she be Calvinistical, she knows, or thinks she knows, that God has decreed, *not* to bring into the way of truth, *all* such as have erred and are deceived; *not* to have mercy upon *all* men; and that the pardon of all who are to be pardoned has been sealed in heaven before the foundations of the world were laid: but if this be so, does not she, by putting such petitions as these into the mouths of her children, wilfully make them "lye against the truth," even in their most solemn addresses to their Creator and Redeemer?"

But does not the church, in her seventeenth Article, teach that "predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and bring them, by Christ, to everlasting salvation, as vessels made to honour?" Certainly she does; but, in the thirty-first Article, she as certainly teaches, that "the offering of Christ once made, is *that perfect redemption, propitiation, and satisfaction* for ALL THE SINS OF THE WHOLE WORLD, *both original and actual*. If, then, these two Articles "uniformly breathe the same spirit with each other, and with the public Liturgy," the meaning of the seventeenth *must* be, that those "whom God hath chosen in Christ out of mankind, to bring them to everlasting salvation," are such as he *foreknew* would make a proper use of the grace vouchsafed them. This is the express doctrine of St. Paul*; and as the words of the Article, "literally and

* Romans viii. 23.

grammatically taken," admit of God's predestination and election being founded on his *foreknowledge* of the conduct of every individual; and seem even to *refer* to that foreknowledge, by mentioning "his counsel secret to us;" we must understand the decree as conditional, or made with a view to future events; unless we choose to make the Article contradict the Liturgy, or interpret a multitude of passages which are clear and precise, by one which even the Calvinists themselves affirm to be capable of two meanings*.

The author's *wit*, therefore, at the expence of Mr. Daubeny, and "the poor good-natured Arminians," (p. 32) might well have been spared. It is an awkward attempt to appear in a character for which nature never intended him; and is accompanied with such insolence, as might indeed become *Mr. Rowland Hill*, or any rude and illiterate Methodist, but is altogether unworthy of a man of Mr. Overton's unquestionable abilities. Such, however, is the weakness of human nature, that the best of men are apt to employ buffoonery when reason fails them, rather than abandon an untenable cause; and, as the cause of unconditional election is certainly untenable, Mr. Daubeny, we are persuaded, will forgive the vulgar abuse poured on him by his otherwise respectable antagonist.

We have forbore to examine the proofs brought by this author for his opinions from the private writings of our reformers, because very few of the works to which he refers are immediately at our hand, and we cannot confide in the fidelity of his quotations. It is true, that in his Preface (p. 10) he claims the merit of quoting *fairly*; but he acknowledges, in a note, that, in a few instances, he does *not* quote fairly! and, with respect to the British Critic, the acknowledgment is no more than just.

Thus, in p. 18 of his work, he quotes us, as affirming, in the 610th page of our 14th vol. that the Thirty-nine Articles are to be considered "as a mere form of admission into the church." But the reader who shall take the trouble to turn up the page referred to, will find in it *not one word of the Articles*, though, in the following page, he will find a *censure passed on those who consider them* "as a mere form of admission into the church"! The next instance of unfairness that we have noticed is more artful, and shall therefore be contrasted with our own words.

* *The Sublapsarian and Supralapsarian.*

OVERTON, p. 22.

“What may seem a little extraordinary, the conductors of the British Critic approve of Dr. Paley's method of treating this subject of subscription to the Articles. “We avow our satisfaction,” they say (vol. vii. p. 146) in the *liberal* (not “flimsy and unprincipled” as this author had styled them) “arguments adduced by the Archdeacon, in his explanatory observations on the duty of subscribers to that test of faith. We feel ourselves, and we think the whole Christian community greatly obliged to that gentleman, for favouring the public with his *rational, judicious, and enlarged sentiments* on this head; and we hope they will, as they ought, have a due effect upon every reflecting, unprejudiced mind.”

BRITISH CRITIC.

“We once more, in opposition to his (Mr. Plowden's) insinuations relative to the sincerity of those who may subscribe the Thirty-nine Articles, avow our satisfaction in the liberal (not flimsy and unprincipled) arguments adduced by the Archdeacon, in his explanatory observations on the duty of subscribers to that test of faith. *We are still inclined to think with him, with regard to that act, that the rule of subscribing should be that of the ANIMUS IMPONENTIS; and that the principal enquiry should be, while paying that necessary respect to the laws of our country, QUIS IMPOSUIT, ET QUO ANIMO?* We feel ourselves, and we think the whole Christian community, greatly obliged to that gentleman, for favouring the public with his *rational, judicious, and enlarged sentiments* on *this head*; and we hope they will, as they ought, have a due effect upon every reflecting, unprejudiced mind.”

We are now prepared to answer, or we may leave the reader to answer for us, the question which our author so triumphantly puts, in a note subjoined to the 38th page of this artful volume. We still express our satisfaction, in what Dr. Paley has said of the *animus imponentis* being the rule of subscribing any test of faith; we still think, that the principal enquiry should be, *quis imposuit et quo animo*; and the grounds of our satisfaction and our opinion, are a full conviction with Dr. Paley, that, as the Bishop who receives the subscription is *not* the imposer, so we cannot subscribe the Articles in the plain and obvious sense, for which his Lordship of Lincoln so properly contends, till we have discovered *quis imposuit, et quo animo*. As the words of every living language are perpetually changing their meaning; and, as in metaphysical and abstract speculations, different shades, at least of meaning, are given at different periods, even to the words of a dead language, which, when classically used, has been long immutably fixed, it is impossible, till the discovery be made, to ascertain with precision even the *literal* and *grammatical* sense of some of the Articles.

cles. Mr. Overton, however, by garbling his quotation from the British Critic, has completely and *wilfully* misrepresented our meaning: he has kept out of view the only point relating to subscription, on which we ever expressed our agreement with the Archdeacon of Carlisle; and has exhibited us as praising a laxity of principles which we have uniformly condemned: He has treated in the same manner our fellow-labourers, the conductors of the Anti-Jacobin Magazine; and, which is still infinitely more inexcusable, Archbishop Secker. "The opinion of his Grace, as is here justly observed, cannot but highly deserve our attention." It ought, therefore, to have been fairly stated; but whether it be so or not, the reader will determine, when he has compared the words quoted by Mr. Overton with the same words as they stand in the Archbishop's first Charge to the Clergy of the Diocese of Canterbury:

OVERTON, p. 37:

"The *truth*, I fear, is that MANY, IF NOT MOST OF US, have dwelt too little on these doctrines in our sermons; partly from not having studied theology deeply enough to treat of them ably and beneficially: God grant it may never have been from want of inwardly experiencing their importance."

ARCHBISHOP SECKER:

"The truth, I fear, is that many, if not most of us, have dwelt too little on these doctrines in our sermons; *and by no means in general from disbelieving or slighting them; but partly from knowing, that FORMERLY THEY HAD BEEN INCULCATED BEYOND THEIR PROPORTION, AND EVEN TO THE DISPARAGEMENT OF CHRISTIAN OBEDIENCE; partly from fancying them so generally received and remembered, that little needs to be said, but on social obligations; partly again from not having studied theology deeply enough to treat of them duly and beneficially: God grant,*" &c.

Surely the man who quotes, in this manner, works to which every person has easy access, is entitled to no credit for fairness, when quoting from tracts so little known as the private writings of our reformers. Granting, however, that the extracts published in his three first chapters, from Dr. Nowell's *Catechism*, Bishop Jewel's *Apology*, and Bishop Hooper's *Introduction*, &c. &c. are all fairly and accurately made, what can be inferred from them? Why, nothing more than that some of our reformers were *Calvinists*, and some of them *not Calvinists*; a fact which we have already granted, and which no well-informed man of candour will ever dispute with him; but, when those extracts are compared with the Articles and

Liturgy

Liturgy of the church, it is as apparent as the sun at noon day, that the authors of them did not deem the Calvinistical doctrine of *election* an essential article of faith; that they did not require the clergy to subscribe to its truth; and that they disapproved of preaching it to the people, lest "the Devil, by means of it, should thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation."

(*To be continued.*)

ART. IV. *Considerations on the late Elections for Westminster and Middlesex; together with some Facts relating to the House of Correction in Cold Bath Fields.* 8vo. 86 pp. 2s. 6d. Hatchard. 1802.

AFTER a very sensible exordium, in which he justly stigmatizes the base; and often cruel, artifices practised at elections, in order to excite the public indignation against an opponent, the writer of this tract proceeds to consider the circumstances attending the late elections for Westminster and Middlesex. The address of Mr. Fox, and the inflammatory, as well as indecent, expressions it contained, respecting the last House of Commons, are marked with severe, but just reprobation. The inconsistency also between his language and his conduct, in the famous coalition with Lord North (whom he had uniformly stigmatized as the worst minister which the country had ever known) is strikingly displayed; nor is he less censured for the late desertion of his parliamentary duty. To this behaviour of the great opposition orator, the manly conduct of the late minister, both before and since his resignation, is well contrasted. The candour and good sense shown by the author in these remarks, induce us to give the paragraph which concludes them entire.

"This panegyric of Mr. Pitt, into which I have been led by accident, not design, may have some weight with those, who are disposed to reflect before they decide, and to weigh before they condemn or applaud. If, during the long period of seventeen years, every measure of his administration has not been altogether free from blame, he is entitled to indulgence for human errors, from which no man can hope to be exempt; and the general tenor of his conduct is to be opposed to accidental inadvertence. During the first seven years of his power, he restored the depreciated credit of the nation.

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and laid the foundation of that prosperity which a protracted war, with all its burthens, has not been able to annihilate. The last ten years were a period of dismay and embarrassment, exhibiting political phenomena, reducible to no law of experience, and which baffled the conjectures of the wisest; those only who attentively observed them, are qualified to appreciate the difficulties of his station, and such only can form an estimate of that wisdom which, under Providence, has conducted us safely through them." P. 12.

The author now turns to the election for Middlesex; the consideration of which, and of the subject which one of the candidates endeavoured to connect with it, namely, the supposed mismanagement of the House of Correction in Cold-Bath-Fields, occupy the remainder of this sensible and public-spirited writer's attention. The circumstances of that election are now so well known, and indeed have already been so ably discussed by Mr. Bowles, that it were superfluous to repeat them here. It is but just, however, to observe, that the remarks of the author before us are also very striking and just.

On the subject of the House of Correction in Cold-Bath-Fields, the author states, that "it was built and fitted up on a plan suited to the peculiar system of imprisonment recommended by Mr. Howard," (whose benevolence he justly celebrates;) that "the rules and orders for the management of it were approved and confirmed by the Justices, at the Quarter Sessions;" and, that "the superintendence of the whole has been, from first to last, vigilantly attended; at first, by two magistrates delegated for that purpose, and afterwards by a committee of eighteen magistrates, nominated at the Sessions in January, 1796." He then notices a very important circumstance (much regretted by the magistrates) namely, the confinement in this prison of persons of a different description from those for whom it was originally designed; under which character, among others, the state prisoners and the mutineers are included. Against this measure, a memorial was presented, by the direction of "those very magistrates whom Sir F. stigmatizes as instruments of tyranny, and as aiming at and exercising unlimited power."

The complaints made, and proceedings had in Parliament, are next stated, with the appointment of commissioners to investigate the ground of these complaints, and their report upon the subject. The author, for good reasons, declines to follow this report "through all the minute details of investigation which it comprises; but states the impression which it made on his mind, which is *nearly* the same as we also received. He freely admits, that "the arrangement and management of the prison are in many respects defective;" but the question,

he justly observes, is, “ whether that system of severity, inhumanity, cruelty, and torture, with which the conduct of the prison has been stigmatized, is or has been practised in it?” This he positively denies, and, in our opinion, disproves; going through the several articles of “ health, fees, food, and the conduct of the Governor,” as they appear in the commissioners’ report. Returning to the contested election for Middlesex, he clearly shows the mischievous and wicked arts practised at that election, not only to procure success for Sir F. Burdett, but to create, among the people, a spirit of disaffection to the government. One of these devices, consisting of a hand-bill or advertisement, being peculiarly impudent and atrocious, we will extract the copy, with the author’s brief remarks, in hopes of exposing it to still more extensive reprobation.

“ BASTILE.

“ ARIS, the Governor.

“ MAINWARING, the Magistrate.

“ THE FREEHOLDERS OF THE
COUNTY OF MIDDLESEX

Are requested to peruse the following Extract from the Report of the Commissioners appointed by the King, at the request of the House of Commons, to inspect the state of the above-mentioned Prison.

“ We remark an accumulation of Acts in defiance of the Laws, committed under the eye of Magistrates visiting the Prison; Acts, which involve the *whole Administration* of the Prison in Criminality.”

“ BARKER, Printer, Ruffel-Street, Covent-Garden.”

“ The passage purporting to be an extract of the Report of the Commissioners, is found in the 50th page of the Report, and has a reference to the conduct of the *Cook* of the House of Correction. With its context it stands as follows:

“ We heard no complaint from the prisoners against this officer, either in his capacity of cook, or in his trade as futler, *but we remark* in the latter employ, as combined with the former, *an accumulation of acts in defiance of the laws* quoted in the Appendix, *committed under the eye of the magistrates visiting the prison; acts which involve the whole administration of the prison in criminality:* the surgeon, by his permission to admit liquors, which are sold for other than medical purposes, and without any order in writing, or name of the person for whose health he thinks them necessary; the cook, in selling the several liquors, and supplying the prisoners with articles of provision; and the governor, by knowingly permitting these acts to be done.”

“ Let the public decide whether the extract, as it ought to have been printed, conveys, in any degree, the impression made by that actually printed in the hand-bill.

“ The prisoners made no complaints against the cook; and the deviations from the acts of Parliament, which constituted the criminality

nality in the administration of the prison, are still, it is to be observed, on the *side of indulgence to the prisoners.*" P. 46.

Many judicious and forcible observations follow, particularly on the case of the mill voters; and an Appendix is subjoined, containing an extract from the proceedings of the Magistrates, on complaints respecting the prison in Cold-Bath-Fields; and extracts from the Report of the Commissioners, appointed by his Majesty, relating to the complaints of prisoners, and demeanour of the Governor, and other officers of the prison; from which it appears, that whatever improprieties, or even abuses, might have existed in that place of confinement, they were not of a nature to warrant any part of the popular clamour which was raised.

ART. V. *The Natural History of Volcanoes: including Submarine Volcanoes, and other analogous Phenomena. By the Abbé Ordinaire. Translated from the original French Manuscript, by R. C. Dallas, Esq.* 8vo. 328 pp. 7s. Cadell and Davies. 1801.

AFTER a Dedication to Sir William Hamilton, and a short Preface, in which this author briefly mentions the nature of the subject, he divides his work into forty Chapters, most of which are so short, as to occupy even less than six or seven pages.

The particulars which are collected in this work relative to volcanoes, such as their origin, their number, their situations, their eruptions, &c. are much more numerous than we remember to have met with in any other work of the kind. Those particulars are concisely, yet clearly and regularly, stated in the different chapters. The conjectures, which must naturally form a considerable part of such a work, are not always allowable; but they are modestly advanced, and deserve the notice of future enquirers into the natural operations of the terraqueous globe. The narrations of certain volcanic eruptions, of the devastations thereby produced, and their subsequent effects, are by no means unpleasingly written; nor does it seem that any thing material, relatively to the subject of volcanoes, has been omitted in this compendious work; so that, upon the whole, we think it highly deserving the perusal of all scientific persons.

In the first Chapter, this author mentions several facts, to prove that all mountains are not solid and compact bodies, but
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that they frequently contain very extensive fissures, hollows, or caverns, that are extended in various directions.

Mountains also differ in their internal structure, principally with respect to the substances of which they are composed; as those substances sometimes are of an earthy nature, and at other times consist of bodies susceptible of fermentation and combustion, such as sulphur, metals, coals, pyrites, &c. The mountains of the latter sort are those which may become volcanoes, since their components may be brought to act upon each other by a variety of circumstances. This author, however, adduces some authorities, to prove that most of the volcanoes were originally mountains of a granitic nature.

The effervescence being once commenced, and the fire kindled within the hollows of a mountain, the extrication and expansion of vapours, which arises from it, generally forces its way through the upper part of the mountain, where it forms a crater, or permanent aperture; because, as this author observes, that part of the superincumbent crust is the weakest.

That the hot springs, and the sulphureous or noxious exhalations which are frequently observed in the vicinity of volcanoes, are owing to the internal combustion, as is shown in the third and other Chapters of the work at present before us, is readily admitted.

In the third Chapter it is said, that at its commencement a volcano has but one mouth, and that many vents show the exhausted state of the volcanic mountain; but, notwithstanding the facts which are adduced for its support, the history of the eruptions of Mount Vesuvius seems, in a great measure, to contradict this proposition. It is, however, but justice to observe, that this author mentions some exceptions to the general proposition.

In the fourth Chapter, in which different natural fires are distinguished from each other, such as the volcanoes, properly so called, the fires in mines, the fire damps, &c. it is said, that there are no volcanoes in plains, but that they all originate in mountains. To this theory, however, which is maintained throughout the work, several geologists are not willing to give their implicit assent.

The fifth Chapter treats of *internal fires*, or such as are kindled, and sometimes long continue to burn, at a considerable distance below the surface of the earth. Earthquakes, and other phenomena, are often produced by such fires. "There is," this author says, in page 32, "no inconsistency in supposing that there are subterranean thunders. The fire damps of our mines are, in fact, thunderbolts."

This

This passage evidently shows, that the Abbé has not a sufficient knowledge, either of electricity or of the nature of inflammable air or hydrogen gas.

We shall now transcribe a few of the facts which are related in the above-mentioned fifth Chapter, as they seem likely to prove acceptable to our readers.

“ In 398, after frightful roaring noises and tremendous convulsions, the earth opened at several places in Thrace, and Bithynia, and vomited flames.

“ On the 20th of April 417, a violent earthquake was felt at Constantinople, and throughout the East. On that day the unfortunate town of Cybira, in Phrygia, so often razed before, entirely disappeared, being swallowed up amidst flames, with several villages dependent upon it.

“ On the 26th of January 447, horrid subterraneous noises were heard from the Black Sea to the Red Sea, and the earth began to be convulsed, and continued so, almost without intermission, for the space of six months. In many places the air seemed to be on fire: towns, large tracts of ground, and mountains, disappeared in both the Phrygias. Constantinople and Antioch were very much damaged.

“ Eleven years afterwards, similar disasters were repeated, with similar signs, throughout those regions. The convulsion extended to the ground covered by the Archipelago: the Cyclades were particularly agitated.

“ In 518, Thrace experienced one of the most terrible earthquakes ever known. Scupa, the capital of Dardania, was swallowed up. At some distance the ground opened into a gulph of immense depth, twelve feet wide, and six leagues in length. Flames issued from it as out of a fiery furnace.

“ On the 20th of May 520, Antioch was overturned by a most dreadful earthquake. Two hundred and fifty thousand of its inhabitants were crushed to death. A raging subterranean fire consumed the ground on which the town was built, and the circumjacent region, to the extent of a diameter of forty-two miles, a surface of nearly fourteen hundred square miles. The unfortunate country was covered with fiery vapours. This was the state of things for six whole days, and it was renewed at times, though less forcibly, for six months.

“ Scarcely was the ground become firm, and Antioch beginning to rise, when, in the month of November 528, it was, with several other great cities of the East, again thrown down by a terrible earthquake.

“ In 549, 551, and 554, all the provinces extending from Constantinople to Jerusalem suffered prodigiously by violent commotions of the earth; which, in 556, seemed to have lost its stability at Constantinople, and throughout Natolia, from the 15th to the 25th of December. A hollow dreadful noise, like the rolling of thunder, was continually heard: black vapours issued from the ground, and loaded the atmosphere with clouds of smoke.

“ Soon after this, a very extraordinary circumstance happened at Antioch: the magnificent dome of the principal church had been
thrown

thrown off its perpendicular by an earthquake, and remained inclining towards the North, supported by props. On the 31st of December 589, another earthquake, more violent than the former, threw down the props, and replaced the dome upright." P. 33.

The author adds, in a subsequent section:

"When we consider the evils caused by subterranean fires, evils with which large countries are constantly threatened, we shall find no paradox in what has been asserted by some naturalists, that volcanoes are often advantageous, and that it is to be wished that they would break out in certain parts of the world." P. 37.

In the sixth Chapter, this author combats the opinion of certain authors, who have asserted that all mountains are thrown up from the bosom of the earth by the violence of subterranean fires.

"In the first place," says he, "every substance on which fire has acted must necessarily bear the marks of it, which is by no means the case with far the greater number of mountains, being peculiar to the shell of those that are burning, or have been burnt. In the second place, eminences produced by fire, for there are certainly some, of which we shall have occasion to speak, independently of the exterior marks of it, are compounded of all kinds of stones, broken, of different sizes, half calcined, amalgamated with vitrified sands, and mixed with parched earth. How easy is it to distinguish them from common mountains, which almost all consist of regular and similar layers? So generally is this the case, that the greater number of naturalists, far from attributing their formation to the action of fire, which is always violent, sudden, and disorderly, have, on the contrary, with much more probability, maintained that the mountains were produced by the slow, constant, and regular motion of the waters of the sea, and that in the course of time, by fortuitous causes, fire had made its way into some of them." P. 44.

In short, this author is inclined to think, that the fire is produced by the mountain, and not the mountain by the fire: and in a subsequent Chapter he says, "no volcanoes have opened on small hills; on the contrary, they have all broken out at the loftiest summits of the earth."

The title of the eighth Chapter is, "All volcanoes above the sea occupy lofty heights. Their elevation is still more evident in islands. Of the fires formed at the foot of a volcano. The cause of the elevation of volcanoes on land."

The ninth Chapter treats of the volcanoes in the moon, or of those appearances which have been principally observed, and conjectured to be volcanoes, by Dr. Herschel.

The tenth, very short, Chapter, discriminates the terrestrial from the submarine volcanoes.

The eleventh Chapter describes some great devastations caused upon certain islands by volcanic eruptions, and especially

pecially the great eruption of Hecla, in Iceland, in the year 1783, some effects of which were observed even in this country, and will probably be remembered by several of our readers. The concise account is as follows.

“ In June, 1783, it was feared that this island would fall to pieces; and it was even reported for some days that it had been swallowed up, so dreadful and multiplied were the convulsions produced by its volcanoes and internal fires. A thick, sulphureous smoke rendered the island absolutely invisible to mariners at sea, while the people on shore were all in danger of being suffocated by it: and in fact a number of men and beasts died in consequence of it. The fog which about that time spread all over Europe, was considered as an effect of those exhalations. See § 61. Frightful hollow roarings proceeded from the bowels of the earth, and from the bottom of the sea. From mount Shapton-Gliver, a seventh volcano in the island, there poured a terrific torrent of fire, which flowed for six weeks. It ran a distance of sixty miles to the sea: its breadth was nearly twelve miles; and in its course it dried up the river Shapraga, which in some places is thirty, and in others six and thirty feet deep. These particulars were published at the time, and they have been confirmed by Mr. Stanley, in his excellent Memoirs.” P. 85.

That volcanoes are not vents for a grand reservoir of fire in the centre of the earth; that they fertilize and render salubrious the adjacent places; that various causes concur in the productions of their eruptions; that their eruptions are the grandest sight a man can behold; that they at times emit incredible quantities of matter, and of course must have immense hollows, and vastly extended communications below; that they sometimes vomit boiling water, &c. &c. form the subjects of several Chapters, for the particulars of which we must unavoidably refer our readers to the work itself.

That volcanoes are liable to become extinct, and that they are, after a considerable period, sometimes rekindled, are facts now no longer to be called in question; and in the work we are at present speaking of, several cases of this sort are related, among which, the history of Mount Vesuvius, in the kingdom of Naples, is a strong instance.

In the twenty-fifth, and the three following Chapters, this author enumerates (from the evidence of proper authorities) the various volcanoes that are known to exist in the world; after which, he says,

“ In summing up the whole we shall find on the globe a hundred and eighty-nine known volcanoes: of which ninety-nine are on the Continents, and ninety in islands; namely, in the Old World, two in Europe, eleven in Asia, and eight in Africa; in the New World, thirty-eight in North America, and forty in South America: in the islands,

twelve

twelve in Europe, forty-nine in Asia, ten in Africa, and nineteen in America.

“ It will be remarked with surprize that, notwithstanding the immense disproportion between the surface of the two Continents and that of the islands, there should be so little difference in the number of their volcanoes, both Continents containing only a tenth more than the islands.

“ But on observing farther that nine-tenths of the continental volcanoes are very near the sea, and that they are even seen in Mexico and Chili, where they are so numerous, ranged as it were in a line on the coasts of the South Sea, and following its inflections so as to stand nearly at the same distance from the Ocean, we readily suspect that there is a general cause for the approximation of the volcanic fires to the bed of the sea.” P. 227.

The thirty-second and thirty-third Chapters, describe two very singular mud-volcanoes, the only two of the sort that are known to exist in the world. One of them is in the Island of Sicily, and the other, which was discovered by Mr. Pallas, is partly in Little Tartary (now Taurida) and partly in the Island of Taman. The curious description of the former, which is more particularly known, is as follows :

“ Between Arragona and Girgenti, near a place called Maccalouba, there is a hill, in the shape of a cone, with the top broken off, a hundred and fifty feet high. The summit is a plain of half a mile round, the whole surface of which is a thick mud, yet not so firm but that it sometimes occasions a fear of sinking into it. There is not the slightest sign of vegetation upon it. The depth of the mud is unknown, but it is supposed to be immense.

“ In the course of the year this plain presents two different appearances. In the rainy season the mud of it is much softened : it has an even surface, on which there is nothing more to be seen than a general ebullition, accompanied with a very sensible rumbling noise. At this time it is dangerous to go upon the spot. In the dry season, the scene changes: the mud acquires greater consistency, but without ceasing its motion. The plain assumes a form slightly convex; a number of little cones are thrown up, which, however, rarely rise to the height of two feet. Each of them has its crater, where a black mud is seen in constant agitation, and incessantly emitting bubbles of air. With these the matter insensibly rises. As soon as the crater is full of it, it disgorges; the residue sinks, and the cone has a free crater until a new emission. In this season too, towards the West of this small plain there appear some cavities full of muddy sal-water, from which likewise bubbles of air are thrown up: but here, it is without noise, whereas in the cones the air makes a cracking as when it proceeds from water that boils violently.” P. 250.

This singular mud-volcano is not attended with fire, or flame, or even heat. It seems, therefore, rather inconsistent to name it a volcano, since the term implies the action of fire,

In the thirty-fourth Chapter, the title of *hydropyric volcanoes* is given to certain springs of water in England, which have sometimes been observed to have the property of taking fire, and of burning with a superficial, but not violent flame. We shall not protract the length of this article by describing the particular nature of such springs; but we must observe, that here this author again shows, that he is very little acquainted with the nature of inflammable or hydrogen gas.

Of the submarine volcanoes, which are described in the thirty-sixth and following Chapters, three only are said to exist, which at times break out with incredible fury; and, notwithstanding the superincumbent waters, throw out prodigious volumes of smoke, flame, and solid matter. They alternately form and subvert considerable islands. The three situations where those volcanoes are known to exist, are at Santorin, at the Azores, and at Iceland. We shall only subjoin the short account of the submarine volcano near Iceland.

“It is opposite Hecla, rather more than two miles from the shore to the south of the island. I shall only mention two of its eruptions. Bleskenius, in his description of Iceland, page 45, gives an account of one of which he was a witness. It began in the night of the 10th of November, 1563. At the part of the Ocean which is in front of Hecla, there issued horrible fires, in such great abundance, says he, that Iceland was entirely lighted by it. The earth shook violently, and raised fears of the island being swallowed up. At the same time subterranean noises, like that of an immense park of artillery, were heard. Such was the thundering of it, adds Bleskenius, that I do not conceive that the crush of the Globe dissolving could exceed it. The sea retired at times from the shore two German miles, about two leagues.

“The eruption of 1783 is known to every body. The circumstances with which it was accompanied were similar to those just related. The islands produced by the latter eruption disappeared in the course of a few months.” P. 278.

The last Chapter of this work contains conjectures concerning the ancient Atlantic Territory, of which a faint remembrance is preserved by tradition. The conjecture is, that this extensive land was situated to the west of Europe and Africa, and not very distant from those quarters of the world. West of the Atlantic territory there was, according to tradition, a very extensive country, watered by large rivers. That country is evidently America. The absorption of this Atlantic land, as this author conjectures, was owing solely to its situation over immense vaults, which fell in; and that the precipitated mass filled the void which existed under these immense vaults.

ART. VI. *A Journal of the Forces which sailed from the Downs in April, 1800, on a secret Expedition, under the Command of Lieutenant-General Pigot, till their Arrival at Minorca; and continued through all the subsequent Transactions of the Army, under the Command of the Right Honourable General Sir Ralph Abercromby, K. B. in the Mediterranean and Egypt; and the latter Operations under the Command of Lieutenant-General Lord Hutchinson, K. B. to the Surrender of Alexandria; with a particular Account of Malta, during the Time it was subject to the British Government. By Aeneas Anderson, Lieutenant 40th Regiment. Illustrated by Engravings. 4to. 2l. 2s. Debrett. 1802.*

THE public have been indulged with different descriptions of the glorious Expedition to Egypt, by men of rank and talents who personally shared its difficulties and dangers. The present account might have been spared. With respect to the Egyptian campaign, it tells little or nothing which we did not know before; and a very large proportion of the book, indeed too large, is filled with general orders and official papers, which have been printed and circulated again and again.

The author himself accompanied the expedition no further than Malta; all beyond this is given from the journals of officers who accompanied the Commander in Chief. The account of Malta, therefore, is the part of this publication which principally claims attention, and this may be perused with amusement, and seems entitled to considerable praise. The plan of its harbours and fortified places, the author tells us, is a correct copy of that which was taken by the French General Vaubois, by order of Bonaparte. The other drawings of Malta were taken on the spot, and may therefore be considered as faithful illustrations of the descriptions which accompany them. From this part of the work we shall select a specimen.

“ The history of Malta, which must naturally involve all those events that finally ended in the singular institution whereby it was governed, till it was traitorously surrendered to the French, would itself employ a volume, and does not come within the design of this work. Its ancient government was then overturned, and, when the English took possession of the Island, it continued to remain in a state of suspension.

“ In this kind of interregnum the means of observing the manners or customs of the people were very much curtailed. It ought however to be noticed, and with some degree of exultation on our part, that,

that, on the departure of the French, whom the Maltese execrated and abhorred, and whom, from their spirit of pillage, oppression, and tyranny, they had ample reason to execrate and abhor, they found themselves so happy under the just and benevolent government of Great Britain, and were treated with such a contrasted mildness and generosity by a British garrison, that they soon recovered from the painful submission and despair, which they had so long suffered, and returned to those habits and occupations of domestic life, which can alone be happily enjoyed or followed in a state of real security and protection. Nor did their wishes, as will hereafter appear, ever look to a change of their condition under the benign sway of the British government.

“ They found, indeed, a new state of things, immediately on the evacuation of their country by the French. Their new conquerors came not to rob, to plunder, or destroy; to add insolence to oppression, or sacrilege to injustice; but to save, to console, and to protect; to heal the wounds which they had received; to indulge them in their native habits; to allow their ancient customs; to give full scope to the exercise of their religion, in all its ceremonies and superstitions; and even to renew those acts of solemn rejoicing, which had been allowed to dignify the devotions under the government of the Order. The discharge of artillery was again ordered to accompany, as at that period, the solemnization of their principal festivals.

“ To relate the proceedings of their religious solemnities; the processions by day and the illuminations by night, with the splendid fireworks that enlivened the pious joy of their sacred anniversaries; to describe their fastings and acts of penitence, and represent the groups of devotees, who, at certain seasons, were seen dragging their voluntary chains, and inflicting voluntary punishments, in order to obtain remission of their sins; would be little more than an history of those superstitions, which Popery, in its present enlightened state, has ceased to encourage.

“ During the time that I had the honour of serving in the garrison of Malta, those objects, which were more particularly calculated to attract the notice of a stranger, had been greatly diminished from the previous circumstances, in which it had been involved. The curious and singular government was no more; its Grand Master and its Knights had either fled, or were scattered abroad; in short, its peculiar manners, and ancient customs were, in a great measure, passed away and dissolved; and we lived at Malta as in any other distant fortress. I shall not, however, refrain from relating some particulars of the manners and habits of the Maltese people, as they presented themselves to my observation.

“ Of the domestic life and private manners of the higher orders of the Maltese, I shall not attempt to give a particular description, as our communications with them were confined to public assemblies. We were continually invited to balls during the winter, when dancing, with a profusion of confectionary and Sicilian wines, composed the entertainment. To their dinners or suppers we were never invited, which did not, however, appear to proceed from an inhospitable disposition, but arose more probably from the narrow state of their finances,

finances, as an income equal to four hundred pounds sterling was the largest in the Island, except that of the Bishop.

“ The Maltese are a very industrious people, being educated to labour and active employment from their cradles: nor are they ever seen in a state of inactivity, but when they are engaged in the duties of their religion, which, however, must appear to the more enlightened professors of Christianity, to occupy too large a portion of their time.

“ The staple manufacture of Malta is the cotton, which it produces. It is both white and of a dingy yellow; but principally of the latter colour. Of this material they weave a narrow cloth of about half an ell wide, which has no variety but of plain and striped.

“ The number of people which are employed in this fabric is very considerable, as almost every house contains a loom, and every loom is in continual occupation. The women, as well as the men, are employed in its several branches, from teasing of the cotton to the completion of the piece. They may, indeed, be frequently seen alternately engaged in teasing, spinning, and weaving. They spin both with the spindle and the wheel, and the female manufacturers are generally heard to cheer their toil with airs of a pleasing and sprightly melody.

“ The rearing of poultry forms no inconsiderable branch or trade among the middling and lower classes of the people. The quantity of fowls and eggs, which this domestic commerce produces, is incredible. At almost every door a large wicker basket contains a cackling family, which is only for a short time of the day permitted to range in liberty: as they are accustomed to this state of confinement from the time that they are hatched, they feel an attachment to it, and a kind of chirping noise from their owners calls them back with eager haste to their wicker habitations. This useful traffic does not interfere with, and adds its profits to, those of other occupations.

“ The wood-cutters form a peculiar description of hardy and useful labourers. The only fuel in this island is wood, which is brought from Sicily and Naples: and as it is of very hard contexture, it becomes an act of necessity to split or cut into small pieces for firing. These men, who are more numerous than may be imagined, are armed with an axe and a saw, with a chissel and a wedge; and thus equipped, they pass through the streets, making known their want of employment to the inhabitants by a certain kind of cry peculiar to their occupation. It is a long and laborious exertion of their art, which gains them a sum equal to eight-pence of our money.

“ The fishery also employs a considerable number of this industrious people. The Maltese are also very expert both with the net and the line, as it appears from the plenty as well as of variety of fish, with which the markets abound.

“ There is another occupation, which gives bread to a great number of the Maltese, and is that of selling goat's milk and butter. In the morning and evening the milkmen drive their goats through the streets, and stop to milk them at the houses of their respective customers. Of this useful animal there are great numbers in every part of Malta; and, like the poultry already mentioned, are seen as living attendants at the doors of the houses.

“ The scripture image of the Ox that treadeth out the corn is realized in this Island. It is a practice, which probably derives its origin from the Arabs, who formed a principal part of its former inhabitants, and an intermixture of whose language is still perceptible in the vulgar tongue of Malta. The ears of grain being strowed on a flat piece of ground, cattle are then introduced yoked together, who are led to and fro till the grain is separated from the husk.

“ There is, perhaps, no country in the world where its inhabitants have such an upright carriage of their figure as those of Malta. This graceful circumstance proceeds from the peculiar manner in which they direct the shape of their infant children. No sooner is a child born, than it is placed between two pieces of board, which reach from the feet to the neck, and are attached to the body of the infant with rollers of linen, but in such a manner as not to produce pain or impede the circulation. In this manner the Maltese children are universally treated till they are able to walk; and thus they acquire that erect gait, which never forsakes them.” P. 175.

The author of this publication is well known as having accompanied Lord Macartney to China, and more so for having anticipated Sir George Staunton's account of that embassy. He has also produced other works of a similar description. The engravings which accompany this volume may be entitled to the praise of fidelity, but they are of mean and very inferior execution; and when we consider, that in the Expedition which is intended to bear the most prominent feature in the piece, the author himself was not present, that a large part of his work is filled with the general orders and official papers, it seems a compilation put together for temporary purposes, rather than a laudable exertion of talent to acquire or secure a permanent reputation.

ART. VII. *The Poetical Works of the late Thomas Warton, B. D. Fellow of Trinity-College, Oxford; and Poet Laureat. Fifth Edition, corrected and enlarged. To which are now added, Inscriptionum Romanarum Delectus, and an Inaugural Speech as Camden Professor of History, never before published. Together with Memoirs of his Life and Writings; and Notes, critical and explanatory. By Richard Mant, M.A. Fellow of Oriel College, Oxford. Two Volumes. 8vo. 14s. Hanwell and J. Parker, Oxford; F. and C. Rivingtons, London. 1802.*

THOUGH the late Laureate will never rank, as a poet, in the first Class of British authors, his productions have sufficient merit to entitle them to the compliment here paid,
of

of a complete and illustrative edition. That the task of producing it should have devolved upon a gentleman neither personally acquainted with the author, nor connected with him by relationship, might seem extraordinary, did it not appear from the Preface, that the editor was encouraged by the approbation, and assisted by the communications of the nearest survivors of the family. To the principal persons from whom he derived assistance, Mr. Mant thus makes his acknowledgments.

“ Mr. Phil. Smyth, of New College, supplied me with two or three curious particulars:—to Mr. Price, of the Bodleian Library, I return my hearty thanks, not only for the zeal which he shewed in giving me such oral intelligence as might be serviceable, but also for favouring me with what he possessed of Mr. Warton's correspondence:—nor must I, in acknowledging the unsolicited communications of Dr. Huntingford, the present Bishop of Gloucester and Warden of Winchester College, omit to mention how much their value was enhanced by the manner in which they were made.

“ In endeavouring to do honour to my author, I am happy to have formed an acquaintance with some of his relations, whose assistance I mention with peculiar satisfaction. His sister will, I hope, believe me, when I say, that her contributions are doubly valuable as coming from her; and much as I prize Mr. John Warton's communications upon their own account, still more do I esteem them as testimonies of the very friendly regard, which I have experienced under his hospitable roof.

“ It should be noticed, that, in addition to these private aids, I have derived assistance from the lives of Mr. Warton, in Anderson's edition of the British Poets, and in the 15th volume of the Biographical Dictionary: though I have found more than one occasion to correct an error in the former. From the latter, which I have reason to believe was drawn up by a friend of Mr. Warton, I have extracted the account of his Oxford habits and manners.” P. iv.

The volumes are adorned by a well-executed head of the author, from the picture of Sir Joshua Reynolds, and presenting a likeness strikingly characteristic and not unfavourable. In the first volume, the Life and critique on the author's works extends from p. ix. to p. cxlii. then follow the works themselves, thus divided into classes: 1. Miscellaneous Pieces. 2. Inscriptions. 3. Translations and Paraphrases. 4. Odes. The second volume begins with the continuations of the Odes, including nine which he wrote in his office of Laureate. 5. Sonnets. 6. Humorous Pieces. Then follow his Latin Poems. 7. *Poemata Hexametra*. 8. *Epigrammata*. 9. *Græca atque Anglica quædam, Latinè reddita*. The collection concludes with two articles, which, though they do not properly belong to it, many readers will be pleased to see subjoined: namely, 10. *Inscriptionum Romanarum metricarum Delectus*,
a col-

a collection of Latin inscriptions, published by Mr. Warton in 1758, but now become extremely rare: and, 11. His Inaugural Oration as Camden Professor of History, never before published; and communicated by his nephew, Mr. John Warton.

It will not be expected that we should give a critical account of the Poems of Mr. T. Warton, as if they were new productions. They have long been known and appreciated, and demand not our examination or applause. Our task is only to describe the present edition, and to appreciate, if any thing, the labours of the editor.

The Life of Mr. Warton is written with due respect and kindness for the subject of it, though without a blind partiality; and deserves approbation as an instance of the due medium to be preserved in such a task. Of the personal character of his author, Mr. Mant is, it appears, too young to give an account from himself; and the following description of it is derived, as he informs us, from the communication of the present Bishop of Gloucester.

“As in the time of his vacation and residence at Winchester he was free from all restraint of academical life, Mr. Warton's real character could no where be better known than at this place.

“Unaffected as he was in all his sentiments and manners, he was pleased with the native simplicity of the young people educated by his brother, and frequently shewed them instances of kind condescension, which endeared him to the community of Winchester scholars.

“It is said “Men of genius are melancholy;” *omnes ingeniosos melancholicos.* (Cic. *Tusc. Disp.* i. 33.) There certainly was in our author a serious cast of mind, which makes him speak with particular delight of “cloysters pale;” of “the ruin'd abbe's moss-grown piles;” of “the taper'd choir;” and “sequester'd isles of the deep dome;” yet in his general intercourse there was nothing gloomy, but every thing cheerful. Indeed before the fastidious and disputatious he would sit reserved; but when in company with persons, who themselves were easy in their manners, “*Nemo unquam urbanitate, nemo lepore, nemo suavitate conditior;*” as Cicero says of C. Julius (*de Cl. Orator.*): “No one seasoned his discourse with more wit, humour, and pleasantry.” That he could be facetious we discern in his poems; and the versatility of his genius appears in that variety, by which they are diversified.

“A sense of conscious worth will naturally arise in a mind, which, being itself endowed with superior talents, reflects on its own powers and exertions, and compares them with inferior abilities, and less active endeavours. It is, however, the part of modesty never to let that self-consciousness so operate, as to occasion disgust by an appearance of vanity and presumption. Such modesty was predominant in Mr. Warton. For he was so far from ever making an ostentatious display of his great attainments, that, on the contrary, he would much more frequently conceal than shew them.

“He

“ He was fond of seeing and frequenting public fights. Yet those were very much mistaken in their opinion of him, who from this circumstance conceived he was therefore spending his time idly. There have been few men, whose minds were always at work so much as his. He would stand indeed among spectators, and perhaps at first view be engaged for a moment by what was exhibiting: but his thoughts were soon absorbed by some subject of consideration, which was then passing within himself; and those, who were acquainted with his looks, well knew when his attention was turned to some literary contemplation.

“ His practice was to rise at a moderate hour; and to read and write much in the course of every day. And this practice he would continue during the greater part of his long vacation; applying himself with a degree of industry, which far exceeded what was generally imagined, and was far more intense than what was exercised by many of those, who either in their ignorance presumed, or in their envy delighted, to depreciate his excellence.

“ To the Chapel of the College he punctually resorted on stated days of public service; for, in his own language, he loved

The clear slow-dittied chaunt, or varied hymn :

And was strongly attached to the Church of England in all the offices of her Liturgy.

“ From the whole of what was known of him at Winchester, through a period of nearly forty years, he is there recollected and beloved as a most amiable man, and considered as one of the chief literary characters of his age: equal to the best scholars in the elegant parts of classical learning; superior to the generality in literature of the modern kind; a Poet of fine fancy and masculine style; and a Critic of deep information, sound judgment, and correct taste.”
P. xcv.

The following particulars, derived from other sources, are also well worthy of insertion, particularly as they include a defence of Mr. Warton from a reflection of a great man, which was certainly inconsiderate and harsh.

“ Though he was, as hinted above, for the most part silent in company, his silence was not such as to throw a damp over the conversation, which he would show that he enjoyed, and would encourage by leading questions and remarks. And though he had none of the ostentation of talents or learning in his composition, and would never assume a superiority over others, or obtrude on them his opinion; yet, when consulted by a friend on any subject of literature, he would communicate his advice most freely, at the same time with modesty and gentleness. He was, as a friend of his once described him to me, the most *under-bearing* man existing. “ I never knew,” added the same person, “ any one who bore his faculties more meekly.”

“ These qualities attended him throughout his life, and in all its occurrences. When engaged in literary controversy, he was liberal to his opponents: in common life he was fond of children and young

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persons;

persons; humane to the brute creation; patient and charitable. A person, who was intimately acquainted with him for above forty years, professes to have witnessed frequent instances of his mildness and forbearance under much provocation; and never, during the whole of that time, to have seen him out of humour: the same person has declared, from actual knowledge, that his income, which solely arose from his merit and literary labours, was in a great part spent in acts of beneficence, like himself, silent and sincere.

“Such an assertion, and so supported, is sufficient to do away a remark of Dr. Johnson, that Warton was the only man of genius that he knew without a heart. A remark, which those, who are acquainted with the peculiarities of the great man that made it, may believe to possess more point than justice; and which they, who were best acquainted with the subject of it, know to be untrue. The gentleman, who communicated it to me, followed it up, by an instance of kindness shown to himself, on slender acquaintance with Mr. Warton, who, in order to accomplish it, was forced to commit some violence on his own inclinations, by laying himself under an obligation to a third person.” P. c.

Other circumstances and anecdotes are also mentioned, for which we must refer our readers to the Life itself. The remarks of Mr. Mant on the poetical and other works of his author are, in general, judicious and sensible; and his comparison of the digressions in his history of poetry to mountains in a journey, is peculiarly illustrative and just. We will give the defence of this work entire, as a proper specimen of the editor's talents.

“The *History* of English Poetry is the most solid basis of our author's reputation. It has been before remarked, that he judiciously preferred the plan, on which he has proceeded, to that proposed by Pope, Gray, and Mason: but there may be room to doubt of his judgment in not commencing his history at an earlier period. As one advantage of his plan was, that it marked the progression of our language, an enquiry into Saxon poetry would surely not have been irrelevant to his subject: which appears to have been the opinion of a late elegant writer, who has thought proper to begin an historical sketch of our poetry at an earlier period than Warton.

“Throughout his work he has employed indefatigable diligence and minute research in collecting materials; indeed it has been observed, that “he has shown more solicitude in collecting, than perspicuity in arranging them. Hence,” continues the same critic, “his history has been found so dry and oppressive as to subdue the eagerness of the generality of readers; and hence nearly one fourth of the second volume is filled with errata and amendments to the first.”

“The history is certainly not free from inaccuracies, and indeed it would be astonishing if it were. But the latter of these remarks, which was advanced somewhat incautiously by one writer, and repeated without examination by another, is much too comprehensive. The second volume contains 544 pages; forty-six of these, making a

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little more than one twelfth, instead of nearly one fourth, of the second volume, are filled with additions and emendations (not errata and amendments) to the first.

“ The former remark is founded apparently on a misconception of the nature of the work in question, and on a mistake in charging the writer with what is incident to his subject. If the eagerness of the generality of readers is subdued in their Progress through the History of English Poetry, it should be remembered, that a work abounding in disquisition, a species of writing to which the people are unused, and replete with quotations in language and metre, with which the people are unacquainted, can hardly look for extensive popularity; in its very nature it cannot be expected to “ please the million: it must be caviare to the *general*.” If such a work is sometimes dry and oppressive even to readers of a superior class, it should be remembered, that enquiries concerning the obscure writers of a barbarous age promise no great entertainment; and, inasmuch as they are necessary to the main object, fix the charge of dryness upon the subject rather than the author; who, on the other hand, is deserving of commendation for relieving the unavoidable weight of his subject by the general tenor of his style and manner, by lively remarks and amusing anecdotes.

“ And this consideration should influence the judgment formed on the digressions, which he occasionally introduces; as for instance, on the rise of the Mysteries, in the second volume, and on Dante's *Inferno* in the third. For let it be allowed that these are excrescences, yet they bring with them their own excuse, when it is considered that they are to a reader what mountains are to a traveller; they retard his progress perhaps, but prevent the irksomeness, which is experienced in proceeding over an uninterrupted plain.

“ It is this also, which contributes to give such a relish to the abundant and various information, which these volumes contain, relating to ancient manners. Not that such information is to be deemed in any degree digressive: the poetry and manners of a nation are intimately connected; their histories then must also be blended, and reflect light on each other.

“ Where scope is given for the exertion of the historian's powers, he is not backward in exerting them, and in vindicating to himself a higher than the mere mechanical distinction of research and accuracy. He then shows that, as an antiquary, he possesses not only industry in collecting materials, but sagacity and perspicuity in using them: that, as a critic, he can analyse the principles of compositions, can distinguish their characteristic features, and appreciate their merits: and, what, as an historian, is his peculiar province, that from the comparison and combination of single facts he can draw general remarks and conclusions; and can trace the progress of the mind, not merely as exemplified in the confined exertions of an individual, but in a succession of ages, and in the pursuits and acquirements of a people. As proofs, amongst others which might be given, of this assertion, I would refer to the characters of Chaucer in the first volume, and of Lord Surrey in the third; to the Dissertations prefixed to the work; and to the surveys of the revival of learning and of the poetry of Queen Eliza-

beth's age, which respectively close the second and third volumes." P. cxxv.

The notes subjoined to the Poems are in general illustrative, either by referring to authors imitated, or by explaining the design and object of the poet. We shall copy a short inscription with its note, which we also, as well as the editor of these Poems, had frequently heard ascribed to Dr. Bacon.

" *Inscription over a calm and clear Spring in Blenheim Gardens.*

Here quench your thirst, and mark in ME
An emblem of true Charity;
Who, while my bounty I bestow,
Am neither heard nor seen to flow.

" [Inscription, &c.] I have heard this inscription attributed to Dr. Phaulst Bacon, fellow of Magdalen College, author of the *Kite*, and of one or two pieces in the *Oxford Sausage*. A copy of the inscription, which a friend once shewed me in MS. has two additional lines:

Repaid by fresh supplies from heaven,
For every cup of water given.

I since find the inscription mentioned as Dr. Bacon's in the *Gentleman's Magazine* for 1792; where the first line is, "Gentle reader see in me." The insertion of the Inscription in the edition of Warton's Poems in 1791, arranged by himself, and partly printed before his death, may be considered as ascertaining him for the author." P. 105.

Let us remark, that the additional couplet, which we have heard thus expressed,

" Yet bounteously repaid by heav'n
For every drop of water given,"

is surely a great improvement of the original thought, and well worthy to be added to it. For the general character of Mr. Warton's prose and poetry, let us again recur to his biographer.

" On the prose style of Warton may be added a few words, which are applicable to his other works, and especially to the *History of English Poetry*. His expressions are select and forcible, and his sentences animated. He has frequent comparisons and allusions, which not only embellish his thoughts, but at the same time illustrate them. He abounds in figurative language, but without losing sight of simplicity; and is, perhaps, as much as any modern English author, remarkable for uniting, without affectation and without an appearance of art and labour, the excellences of a style at once perspicuous, ornamented, vigorous, and musical." P. cxxx.

" It may be concluded, by way of general remark, that, notwithstanding his blemishes, for blemishes he undoubtedly had, Warton is entitled to claim no mean rank amongst the poets of his country: that he displays great facility and variety of powers; that his style is forcible

ble and ornamented; his thoughts lofty and dignified; his imagery in his descriptive poetry select, new, and distinct; in his lyric poetry, gorgeous and magnificent; that in his less serious pieces he has the humour, without the grossness, of Swift; that in his Latin compositions he shows a true classical taste and feeling; and that, in all his poems, though he abounds in imitations of his predecessors, his imitations are not servile, and that what he borrows he makes his own." P. clxi.

Not seeing any material reason for dissenting from either of these decisions, we shall leave them to the consideration of the reader; not doubting that every collector of English poetry will be glad to procure the present volumes; in which, if the notes are more abundant than necessity demands, they certainly do not exceed the proportion required by modern fashion.

ART. VIII. *The Edinburgh Practice of Physic, Surgery, and Midwifery; preceded by an Abstract of the Theory of Medicine, and the Nosology of Dr. Cullen, and including upwards of Six Hundred authentic Formulae, from the Books of St. Bartholomew's, St. George's, St. Thomas's, Guy's, and other Hospitals in London, and from the Lectures and Writings of the most eminent public Teachers. With Twenty Quarto Plates. A new Edition, in Five Volumes. 8vo. 3l. 15s. Kearsley. 1803.*

THE former edition of this work (for an account of which, see our Review for September, 1800, vol. xvi. p. 297) was comprised within a single volume, equal indeed to two in bulk, as it consisted of near 900 pages. The present edition is extended to five volumes, of which the first and second relate to Medicine, the third and fourth to Surgery, the fifth and last to Midwifery, which made no part of the former edition. The union of the different branches of medical practice in the present work may appear (says the editor, in the Preface) to demand some apology; but, when it is considered that the bulk of the profession (taking the profession collectively) are in the habit of practising all at the same time; that this is universally the case in the army and navy; that no medical man should be ignorant of that branch which he does not practise; and, lastly, that the peculiar nature of some diseases renders it impossible to decide, to which of the branches it properly belongs; he apprehends that little can be objected to this part of his plan.

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The Introduction prefixed to the first volume of this work exhibits a concise view of the history of physic, from its earliest times down to the present period. What is here related concerning the lives, writings, precepts, and practice of Hippocrates, Galen, Celsus, Alexander Trallian, and other Greek and Roman physicians, the compiler has abridged from the histories of Le Clerc and Freind; in such a manner, however, as to retain the principal facts and observations given by them. The account of the Arabian physicians is too short. It is mentioned in a very cursory manner, at p. xlv. that we are indebted to them "for the description of some new diseases, particularly the small-pox;" but, as the measles also were first described by them, and are a disease of no light consideration, the mention of them should not have been omitted.

The period from the end of the fifteenth to the beginning of the sixteenth century was remarkable for the introduction of chemistry into medicine, and for the appearance and histories of three new diseases; namely, the sweating-sickness, the venereal disease, and the sea-scurvy. The beginning of the seventeenth century is a memorable æra in the annals of medicine. It was then (namely, in the year 1628) that the immortal

"Harvey demonstrated and communicated to the public one of the most important discoveries respecting the animal economy, the circulation of the blood. This discovery, more effectually than any reasoning, overturned all the systems which have subsisted prior to that time. It may justly be reckoned the most important discovery that has hitherto been made in the healing art: for there can be no doubt, that it puts the explanation of the phenomena of the animal body, both in a state of health and disease, on a more solid and rational footing than formerly. It has not, however, prevented the rise of numerous fanciful and absurd systems. These, though fashionable for a short time, and strenuously supported by blind adherents, have yet in no long period fallen into deserved contempt. And notwithstanding the abilities and industry of Stahl, Hoffman, Boerhaave, and Cullen, we may easily venture to assert, that no general system has yet been proposed which is not liable to innumerable and unsurmountable objections. Very great progress has indeed been made in explaining the philosophy of the human body, from ascertaining, by decisive experiment, the influence of the circulating, the nervous, and the lymphatic systems in the animal economy. But every attempt hitherto made to establish any general theory in medicine, that is to conduct the cure of every disease on a few general principles, has equally deviated from truth with those of Hippocrates and Galen; and has equally tended to mislead those who have adopted it. Indeed we may with confidence venture to assert, that from the very nature of the subject itself, medicine does not admit of such simplicity. No one can deny that the human body consists of a very
great

great number of different parts, both solids and fluids. It is, however, equally certain, that each of these is from many different causes liable to deviations from the sound state. And although some slight changes may take place without what can be called a morbid affection, yet we well know, that every change taking place to a certain degree in any one part will necessarily and unavoidably produce an affection of the whole. Hence we may without hesitation venture to affirm, that every general theory which can be proposed, attempting to explain the phenomena, and conduct the cure, of all diseases on a few general principles, though for some time it may have strenuous advocates, will yet in the end be found to be both ill grounded and pernicious.

“The art of medicine has been much more usefully improved by careful attention to the history, theory, and practice of particular diseases, and by endeavouring to ascertain, from cautious observation, the symptoms by which they are to be distinguished, the causes by which they are induced, and the means by which they are to be prevented, alleviated, or cured.” P. xlvii.

Then follows an account of the Medical School of Edinburgh, the founder [the editor uses the redundant expression “the *first* founder”] of which was Dr. Alexander Monro; on whom, and on his son, the present anatomical professor, as well as on the late Dr. Cullen, a well-merited encomium is bestowed. The late Dr. Black’s name is not once mentioned. It is true, he was not a practical physician; but, as a chemist, he contributed so largely to the reputation of the present Edinburgh school, that it excites our surprise that his name should have been omitted. After a general view of the Theory of Medicine, the various diseases to which the human body is liable are treated of, in the order of Sauvage’s Nosology, which the editor prefers to that of Cullen; but the general principles on which the practical directions are founded are those of the last-mentioned author, with such alterations and additions as have been pointed out, by later discoveries and improvements in medical practice. Having given a specimen of the compiler’s manner of executing this part of the work, in our review of the first edition, it will be unnecessary, for us to make any further observations except to state our opinion, that instead of being detailed at full length, many of the cases might have been abridged, so as to have lessened the bulk and price, without lessening the value of the book.

The third and fourth volumes relate to Surgery; the different subjects of which are taken from the most approved modern authors on this important branch of the healing art. To the first of these volumes is prefixed a History of Surgery, and to the last is subjoined an Appendix, wherein Suspended Animation, Electricity, and Galvanism are treated of; besides which, there is also an account of new instruments for surgical operations.

Midwifery is the subject of the fifth and last volume; the Introduction to which, as in the case of the other volumes, contains a history of the art. The contents of this volume appear to have been collected from the best and most authentic sources, with the same attention to method and fact as those of the preceding volumes. The obstetrical part is followed by an account of the diseases of children; in treating of which, the editor has not omitted to notice the inoculation of the cow-pock, or vaccination. To this volume, as well as to those which relate to Surgery, there are a number of well-engraved plates.

The first edition of this work received our approbation: we shall therefore only add, that we think it has been rendered more useful in proportion as it has been more enlarged.

ART. IX. *Sermons on various Subjects, preached at the Octagon Chapel, Bath. By the Rev. John Gardiner, D. D. Rector of Brailsford, and Vicar of Shirley, in the County of Derby.* 8vo. 7s. Hatchard. 1802.

THE partiality of hearers, often as much attached to the persons and good qualities of individuals, as to their learning or oratorical accomplishments, is sometimes injudiciously exerted in promoting the publication of Sermons preached on particular occasions to particular congregations. We have frequent opportunities to witness and regret this circumstance, being obliged to toil through volumes of discourses, which, though very well adapted to the occasions that produced them, exhibit proofs of no more than mediocrity of talent, and might as well have remained among the unpublished manuscripts of the writer. The contents of this volume are of a higher order, and may reasonably expect a more general attention. They are animated without enthusiasm; forcible, yet exceedingly perspicuous; and breathe the true spirit of the Christian, with the patriotism of an Englishman.

The discourses are sixteen in number. The first, which we cannot but admire, though some will object to it, that it is too political for the pulpit, exhibits a contrast between the governments of France and England. The second, third, and fourth, are on the Superiority of the Gospel Evidence for a future State. The fifth is on Ridicule in Regard to Religion. The sixth is on the present and future Consequences of Sin. The seventh, on the Heavenly Life of the Christian. The eighth,

on Gratitude for Signal Victories and National Deliverances. Ninth, on the Insufficiency of Natural Religion. Tenth, the Lord's Supper a means of advancing in Holiness. Eleventh, on Patience in Affliction. Twelfth, on the Nature and Necessity of Zeal. Thirteenth, on the Errors and abuses of Zeal. Fourteenth, on the Means of acquiring and increasing Zeal. Fifteenth, Injuries from Men considered as proceeding from God. Sixteenth, on the Dispositions requisite for studying and receiving the Truth.

Two short extracts, from the first and last of these discourses, will be sufficient to satisfy the reader how far they are deserving the commendation we have given them.

“ But here, my brethren, let us pause—a scene presents itself which makes us look up with adoration to the dispensations of Providence—*Whoso trusteth in the Lord, shall be strong in the power of his might*—and never was there a more illustrious instance afforded of the truth of this decree. The enemies of *Louis* may cover him with ignominy on a throne, but they cannot prevent his appearing with dignity on a scaffold. *Their* hatred and persecution serve but to illustrate *his* magnanimity and glory. Unappalled at sight of the instrument of his death, regarding it as the passage from a temporal to an eternal kingdom, with what heroic sentiments did not the efficacy of his faith and the conscientiousness of his virtues inspire him! How nobly did he surmount the dread of dissolution! Loaded with insults, denied the last privilege allowed the meanest malefactor, that of taking leave of the surrounding crowd—in the midst of confusion, tumult, and noise, he, (and perhaps he alone) calm and collected, with his eyes fixed on Heaven, exclaims, “ *I commend my soul to God—I forgive my enemies—I die innocent.*” With these words the scene of his miseries is rolled up, his soul takes its flight, and a lifeless trunk only is left to satiate the rage of his still relentless enemies. August but ill-fated Monarch! accept this last tender tribute from hearts, who, though unknown to thee, have sympathised in all thy sufferings! Peace to thy departed soul! Released from the bondage of human woe, mayst thou now be solaced in those realms of immortal bliss, where *the wicked cease from troubling, and where the weary are at rest!* May all thy frailties and imperfections be more than atoned for by the accumulated load of thy misfortunes! May the All-merciful Father have received thee into his bosom! *Washed in the blood of the Lamb*, mayest thou now enjoy *that eternal and exceeding weight of glory*, which an Apostle of salvation has assured us must infinitely surpass the most exquisite sufferings of the present time! Comforted with this hope, there, then, will we leave thee, and return to those authors of the bloody deed who with consciences black as hell, are now, perhaps, lifting up the dagger against thy miserable, disconsolate, relics—against—(Hear it all ye kindreds of the earth and be amazed!) the sister, the wife, the children of a murdered King!—let us return, I say, to these miscreants, but not to describe all the atrociousness of their villainy; for what language can be adequate to
this?

this?—consigning them then to him who *doth execute the Judgment of the Fatherless and Widow*, let us see if, as a nation, we can profit of their examples; if, from their actions, we can derive any inferences, or establish any principles, which may serve as lights and guides to ourselves.

“ First, we learn from hence how dangerous and fatal may prove sudden changes and innovations in a state. *The beginning of strife*, says the wise man, *is as when one letteth out water. A cloud no bigger than a man's hand* may contain in its bosom the source of a deluge—and when once the barriers are broken down, who knows how far the inundations may spread? When once the reins are loosened and committed into the hands of a capricious and inconsiderate multitude, who can be answerable for the extremes to which they may go, or the outrages they may commit? Had the examples before us been told, on their first triumph in the enjoyment of liberty, that hereafter they would abuse it in perpetrating the most atrocious deeds, that they would massacre thousands of their fellow-citizens, and imbrue their hands in the blood of the Sovereign—no doubt they would have started with horror at the very idea, would have wreaked their vengeance, perhaps, on him who dared to suggest it—at least they would have replied in the language of *Hazaël*, “ *thinkest thou, we are dogs, that we should do such things?*” It is impossible for us to arrive at such a pitch of brutal ferocity.” The event, however, has shewn how little acquainted they were with their own hearts, how incapable they have been of restraining the fury of their passions.

“ Not, however, that from hence, I would lay it down as an inviolable principle, that all alterations in a Government are useless, improper, and never to be attempted. Governments, like other human institutions, must be subject to imperfections, to abuses and errors; and the sooner they are removed, and judicious regulations adopted in their place, the greater reason, no doubt, have we to rejoice—it is by repeated changes and revolutions that our Constitution has arrived at its present eminent degree of envy and glory. Much less would I be thought to insinuate, that the Government of *France* was not radically defective, or that the rights of man, properly understood, did not demand in it a melioration or reform. But what I would wish strongly to impress on your minds is, that in regard to ourselves, in the present happy and prosperous state in which we are, the crude and visionary plans of juvenile upstarts in politics, however sincere may be their pretensions, are little worth attending to; but, that the most mature deliberation of the wisest and most experienced heads is requisite to determine, whether *any* reform would be productive of essential improvements, of such magnitude, as to warrant the exposing ourselves to the precariousness of novelty, and hazard of experiment—and if so, that the most exact circumspection should be applied both as to the time in which this reform is to be introduced, to the measures by which it is to be pursued, and to the persons that are to superintend its establishment. Above all, beware of those characters of ambition and intrigue, who connected, perhaps, with the common enemy, under pretence of a reasonable and temperate reform, entertain the most per-

perfidious and malicious views—who wish to disturb the tranquillity of the State—by propagating the most delusive theories to excite a spirit of disloyalty and sedition—and by substituting anarchy and confusion for discipline and order, to promote one general struggle for places of power and emolument. Of such *false teachers*, I say, my brethren, *beware*. *They may come to you in sheep's clothing; they may dazzle you by the brightness of their genius or the subtlety of their arguments; but inwardly they are ravening apalves*—their views are to aggrandize themselves, at the expense of your happiness." P. 27.

The last Sermon we think very highly entitled to attention; it is on the disposition requisite for studying and receiving the truth; and we much approve the following passage.

“ *This*, said Jesus Christ, to the enemies of his mission, *this is the condemnation that men love darkness better than light because their deeds are evil*.—John iii. 19. And would to Heaven we had no reason to reproach in a similar manner the infidels of our days! but what, if their heart was well disposed to Christianity, would their understanding decline the honour of acquiescing in it also? If the fear of the Lord was engraved in their soul, could they avoid discovering the hand of God in Scripture, where this fear is constantly inculcated? An honest man who should have a real love for virtue and truth, or to speak plainly a Deist upright and sincere, full of reverence for the God he professes to acknowledge, and a strict observer of the law of nature, doing every thing to secure his present and future happiness—such a person could not fail to embrace the Gospel with alacrity and zeal—in perusing its contents he would discover nothing but what he before loved—its doctrines and its worship, its precepts and promises, every thing would be conformable to his principles and his wishes—he would receive it as the most precious gift which the divine goodness could impart to his creatures. The great source of infidelity is, then, not in the mind but in the heart—truth and vice can never associate—the latter being the offspring of deceit, will try to stifle the former or refuse to listen to its dictates—and considering the too general corruption of heart and depravity of morals among mankind, is it to be wondered at that Christianity should not have gained an entire ascendancy over their minds? But I introduced the subject of this discourse with insinuating that we live in an era distinguished for a remarkable phenomenon. A whole body of people Governors as well as governed, and among them no doubt many renowned for their abilities and talents, have not only been insensible of the value of Christianity, but for some or other of the reasons I have been explaining, mistaking abuses for rules and prejudices for truths, have united their efforts to banish every trace of this divine religion from their country. An event so unprecedented, the rejection of a faith which had stood the test of inquiry for eighteen centuries, could not fail to arrest the attention and excite the industry of the learned and wise. Hence what a multitude of elaborate disquisitions, of interpretations of prophecy, and applications of Scriptural decrees has not so strange and

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presumptuous a measure occasioned! Many of these speculations must be neglected no doubt as fanciful and nugatory; but from such as come recommended by an acute and laborious research there seems to be one common and important result; viz. that this event in effecting the humiliation and downfall of Anti-Christ may be considered as a prelude to that glorious and momentous period when this prediction of the Prophet will be fulfilled; the *earth shall be full of the knowledge of the Lord as the waters cover the sea.*—Isaiah xi. 9.

If then we may be permitted to indulge this flattering prospect, the conclusion is that the *candle of the Lord* is removed from the Land of *France* only for a time, that it may be restored free from the impurities it had collected, to burn with a brighter and a stronger flame. Long accustomed to entertain a reverence for the absurdities and impostures of Popery and Superstition—(as one extreme too often leads to another) the zeal of this people for the novelties and fascinating dreams of a vain philosophy is the less surprising. But whilst in consequence of this we have had to lament a partial eclipse of the *Sun of righteousness* in one region of the earth, is it not a consolation to reflect that it has received in another and at the same period, I had almost ventured to say, a proportional increase of light? To the charge of a laxity of principle, a depravity of heart and licentiousness of morals, of lukewarmness, ingratitude, and a stupid inattention to the awful warnings of Providence; against such a charge I say in general, in vain could the people of this land attempt a justification—but amidst those evils which have long since pressed upon our weary minds, the too just causes of animadversion and reproach—shall we not look for relief to the many well-founded claims that may be produced of approbation and reward? Let us acknowledge that while the enemy has been industrious and but too successful in sowing his tares, much good seed also has sprung up and brought forth fruits—let us acknowledge that amidst the despisers and abusers of Christianity so numerous in the world, this divine system has found among us illustrious followers of its precepts, zealous advocates and powerful defenders of its doctrines. Perhaps in no æra was ever this or any other country known to abound with more useful and valuable productions for the support and diffusion of religious truth.” P. 396.

It is very probable that Dr. Gardiner was invited to publish these discourses by the enlightened and numerous congregation who received benefit from their energy and truth, though of this we are not informed. We think them highly creditable to the preacher, and well calculated to diffuse and extend the truth and the zeal for which he has proved himself so good and able an advocate.

ART. X. *Principles of Modern Chemistry, systematically arranged.* By Dr. Frederic Charles Gren, late Professor at Halle, in Saxony. Translated from the German, with Notes and Additions, concerning late Discoveries by the Translator, and some necessary Tables. Illustrated by Plates. Two Volumes. 8vo. 448 and 498 pp. 16s. Cadell and Davies. 1801.

THE translator's Preface informs the public, that

“ this work is an abstract, made by the late celebrated Dr. Gren himself, in the year 1796, from his *System of Chemistry, Halle, 1794*, in four volumes octavo, the most complete and systematical work ever published on this science. It was not destined, as he says himself in his Preface, to be a mere skeleton of that larger work, but to be useful without it, and to form a complete introduction to chemistry. Hence all the principal experiments have been circumstantially described, and all the fundamental and leading principles properly explained.”

The Preface likewise points out the additions which the translator himself has made to the work, and which undoubtedly render it much more complete and useful. Those additions principally are, 1st, several very proper notes, which are distinguished from the author's notes by the addition of the abbreviation Edit.; 2dly, the principal discoveries made since the original German edition of the book; 3dly, the adoption of the new nomenclature wherever it had been omitted in the original; 4thly, the addition of seven very neat copper-plate engravings, the first six of which represent the most necessary and useful chemical instruments, while the seventh exhibits the new chemical symbols; 5thly, an Appendix, containing several useful articles, as is specified in the Table of Contents, the principal divisions of which are as follows.

Volume I. Introduction. Chap. I. *Preliminary Matters*; wherein the primitive powers of bodies in general, the nature of chemical affinities, the common operations, the instruments, &c. are successively described. Chap. II. *Of the more common simple and compound Substances*; wherein the theory of heat and of combustion, together with whatever concerns it, such as the nature and action of the atmospherical air, its components, &c. are examined. Chap. III. *Of Salts in General*. Chap. IV. *Of Earths*. Chap. V. Mineral Acids, and their Combinations with Alkalis and Earths. Chap. VI. *Constituent Parts of Vegetables*; wherein the principles of the art of dyeing, and of the art of bleaching, are explained.

Volume II. Chap. VII. *Constituent Parts of the Bodies of the animal Kingdom.* Chap. VIII. *Spontaneous Changes in the Mixture of organic Bodies.* Chap. IX. *Of Bitumens.* Chap. X. *Coaly Substances of the mineral Kingdom.* Chap. XI. *Concerning Metals.* Tables of simple chemical Attractions.

Appendix. I. Observations on the Tables of chemical Attractions. II. On the modern chemical Characters. III. Of the specific and absolute Gravities of Bodies. IV. Fahrenheit's and Reaumur's Thermometers reduced. V. Comparison of the French with English Grains. VI. French and English cubic Inches compared. VII. On the new French Measures and Weights. VIII. Chemical Library.—Index.

The above-mentioned seven plates, with their explanations, are placed immediately after the Table of Contents in the first volume.

The Introduction to this work may be considered as a compendious history of chemistry. It describes the object, the origin, the progress, the uses, the abuses, and the principal promoters of the science.

To a philosophical chemist, the following paragraph of the Introduction, in which Dr. Gren endeavours in some measure to reconcile the present with the lately exploded system, may appear rather remarkable. After paying a proper tribute of praise to the memory of the late famous but unfortunate Lavoisier, he says:

“ Yet whoever examines the whole impartially, and without predilection, will find, that on adopting the antiphlogistic system, there still remain chasms in the explanation of many phenomena, and especially with regard to the extrication of light (in combustion as well as without.) It is quite in vain to deduce light from a modification of caloric. This expression, if it does not involve a modifying cause, means nothing at all; but if it be necessary to admit such a cause, modifying the caloric so as to become light; and, if it may be allowed to call this cause *phlogiston*, it is easy to conceive, first, that it is impossible to reconcile the antiphlogistic system with the adoption of phlogiston; and then, that the latter becomes even necessary, in order to explain satisfactorily all the circumstances of its various phenomena.”

A tendency to the partial, or at least the nominal, admission of phlogiston, is observable in various other parts of the work.

The natural order of composition, which proceeds from the simplest to the most complicated bodies, might have required an arrangement of the materials different from that which, as appears from the above-mentioned Table of Contents,

rents, has been adopted by this learned author; for he has placed the examination of metallic substances at the end of the work, while that of the vegetable, animal, and bituminous bodies, which are by far the most complicated, has obtained a prior situation; but the principal merit of the work consists in the great multiplicity of particulars, and in the perspicuous style in which they are described and explained. The materials are not solely those which may be necessary to establish the general theory of chemistry, or to prove the principal properties of natural substances; but they extend to all the different branches that are dependent upon chemistry, comprehending the principles of pharmacy, of the arts, of various manufactures, such as the making of pottery, sugar, starch, glass, wines, &c. as also the art of dyeing, bleaching, baking, refining of metals, &c.

In the explanation of what he calls preliminary matters, this author is, upon the whole, remarkably clear and distinct; his explanations being generally illustrated by the addition of examples, as may be observed in the following specimens.

“ If heterogeneous parts are combined in such a manner, that the whole presents itself, even as to its minutest parts, in the shape of an homogeneous body, or that in the compound they cannot be distinguished from each other by our senses, the body which they thus form is called *mixed*, or *chemically combined*. If the reverse be the case, that is to say, if the body be made up by a mere apposition of distinguishable parts, it is called a *mingled mass*, or *mechanically united*. This distinction ought to be carefully remembered.

“ Instances of mingled bodies. The granite, porphyry, blood, wheaten flour.

“ Sometimes the parts of a mingled body are not distinguishable from each other by the naked eye; and such would be apt to be mistaken for a *mixed body*, did not other circumstances show the contrary.

“ Heterogeneous substances, when merely *mingled*, or made up by mere apposition of parts, preserve their former nature and qualities: on the contrary, if they be *mixed*, they then constitute a body with properties totally different from those of its constituent parts.

“ Examples: A *mingled mass* of sulphur and calx of arsenic, and their *mixture*, or yellow arsenic, which last is a chemical compound produced by sublimation. A *mingled mass* of mineral alkali and siliceous sand, and their *mixture*, or chemical combination, glass.

“ Experiment: Blend or mingle accurately together, two parts of fine white quartz-sand with three parts of mineral alkali, that has lost its water of crystallization. The mingled parts will still exhibit their former nature unchanged. Melt them, with the assistance of the blow-pipe, into a clear transparent glass; the mineral alkali will no longer show in this compound its taste nor its solubility in water.

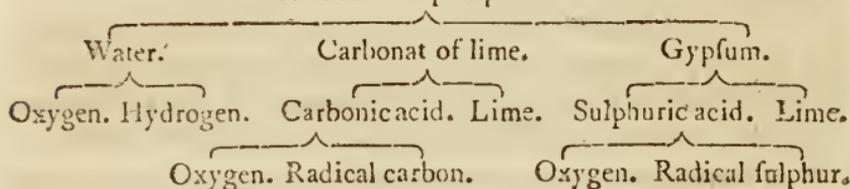
“ The combination of *heterogeneous* parts, so as to constitute an homogeneous total, is called a *chemical combination*, or simply *mixture*,
composition

composition (synthesis;) and the separation of such parts is called *decomposition* (analysis.) But if homogeneous parts are only added together, the process is called *mechanical combination*, or simply *aggregation*, and the product has the name of *aggregate*; *vice versa*, if homogeneous parts are mechanically removed from each other, the term *separation*, or also *division* of the body is made use of. These two last operations do not produce a new body, but a body of an augmented or diminished mass; since then only integrant parts are joined or separated.

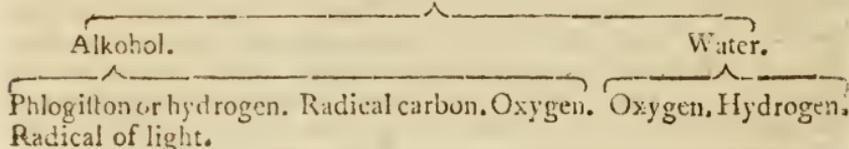
“ If the constituent parts, obtained from a *mixed*, or from a *mingled* body are still a compound, and did as much pre-exist in the body, and are not altered by the separation, they go by the name of *proximate constituent parts* (*partes proximæ*;) and the heterogeneous parts of which they are composed have obtained the name of *remote constituent parts* (*partes remotæ*) of that body.

“ Examples of mixed bodies.

1. Common pump-water.

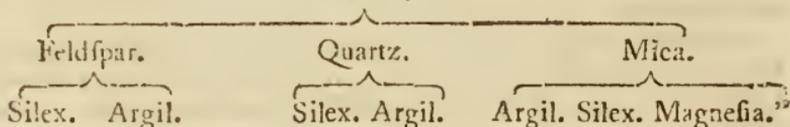


2. Brandy.



“ Of a mingled body.

Granite.



An indistinctness is observable where this author speaks of the three primitive powers.

“ These three primitive causes,” he says, “ are *gravitation*, or power of *gravity*; the *power of cohesion*, or *attractive power*; and the *power of expansion*, or *repulsive power*. They differ essentially from each other, and act upon totally different laws on the substances subjected to their influence.

“ The *power of gravity* is usually considered as not essentially different from the *power of cohesion*, and both are comprehended under the common name of *power of attraction*; yet the proofs of this do not seem to me convincing.”

The theories of heat and of combustion are fully stated in the second Chapter. The latter is explained, both upon the phlogistic and the antiphlogistic theories.

With

With respect to the description of natural substances and their properties; with respect to the analysis of the various compounds, the synthetical operations, and the applications of such operations to the arts, &c. it is not in our power to follow this author step by step. The vast number of those particulars, and their being mostly mentioned in a variety of other reputable chemical works, a considerable number of which has, within the last ten or fifteen years, appeared before the public, render it both impracticable and useless. We shall, however, transcribe a few passages from different parts of the work, that our readers may form some idea of this author's style, and of his mode of treating the subject.

“ Middle salts.

“ Most of these earths unite with acids in a way similar to that of alkalis. They deprive them of their acidity, and render them incapable of acting as acids. Such earths are, the calcareous, magnesian, argillaceous, and stontian. For this property they are also styled *alkaline* or *absorbent* earths, and the product arising from their combination with an acid, is called a *middle salt* (*sal medium*).

“ The middle salts are, as to their external qualities, very analogous to neutral salts. They are distinguished from each other as well by the difference of their earthy basis as by that of their acid; and each alkaline earth produces with each different acid a particular middle salt. Yet some of these combinations are of so difficult a solubility; as prevents them from being classed with salts, and assigns them a place among stones and earths. For instance, gypsum, lime-stone.

“ Each of the acids takes up only a certain fixed quantity of any alkaline earth. A middle salt, to be a true perfect salt of that kind, must contain no excess either of the acid or of the earth. There are however some middle salts, that are employed only when they have a redundancy of acid.

“ The alkaline earths do not all possess an equal degree of affinity with acids. Some of them surpass, others are in this respect surpassed, by the alkalis.

“ Of siliceous earth, glass.

“ The *siliceous earth* (*silix*), or *flint*, is the predominant constituent part of those earths and stones, called siliceous. It is found in its purest state in quartz, quartz-sand, and rock-crystal. By itself it is insoluble in water and acids, except the fluoric; it is destitute of taste, and infusible.

“ Yet however refractory in the fire the siliceous earth may be when alone, it is easily rendered fusible by the assistance of fixed alkalis, pot-ash, or soda. These dissolve it in a heat strong enough for fusion, and unite with it to form a new compound, *glass*.

“ Whence *glass* (*vitrum*) is a combination of the siliceous earth and a fixed alkali. The earth acquires fusibility from the alkali, and the alkali loses thereby its solubility in acids and in water. The more alkali is added to the composition, the softer and more fusible becomes

N n the

the glass; but at the same time it is rendered less capable of resisting the action of water and acids. The goodness of glass depends on the purity of its ingredients, on their just proportion to each other, and on their being long kept very liquid during the fusion.

“ Common green glass is made by fusing together sand and ashes containing alkali. For the whiter and finer *crystal glass*, pot-ash, soda, and the purer kinds of siliceous earth, quite free from ferruginous matters, are used. Some other additions are at times admixed, partly to serve as fluxes to the silica, partly to give a greater density to the glass, and partly to destroy the combustible matters of the ingredients. These additions are various in the different glass manufactories, such as gypsum, litharge, nitre, white arsenic, and the black oxyd of manganese.” Vol. i. p. 182.

“ The nature of *mortar*, or paste of lime, sand, and water, whose hardening is a species of crystallization, depends on the absorption of water by quick-lime, which not only imbibes, but also fixes, or transforms it into water of crystallization. A well-proportioned addition of sand increases the firmness of the mortar by adhesion to the calcareous earth. The mortar to be of good quality, ought to be made of lime properly burnt, which after slacking has been carefully excluded from the excess of air, and prevented from drying, before it be worked up with sand. It is only by a thorough drying, after the absorption of carbonic acid, that mortar acquires its hardness. Before drying it is greatly injured by frost.” Vol. i. p. 190.

At the end of the first volume the reader will find a very good epitome of the art of dyeing, which contains a summary of the works of various authors, especially of Berthollet and Bancroft.

The theory of fermentation, in all its stages, is explained with remarkable perspicuity towards the beginning of the second volume.

In the tenth Chapter, which treats of coaly substances, this author describes the graphite or black-lead, in the following manner.

“ Graphite (also called *plumbago* and black-lead) which ought not to be confounded with *molybdena*, has a dark iron-black colour, and metallic lustre; is of a thin slaty fracture, and found in separate loose pieces of a most fine grain, which are very soft, and leave strongly coloured traces on paper by friction. The specific gravity of this substance varies from 1,987 to 2,267.

“ The graphite suffers no change even by the most violent heat, if exposed to it in closed vessels, neither does it melt; but if it be roasted with a strong and continued heat, and access of air, it disappears for the greatest part, and there remains only some oxyd of iron in case it had been pure. By such treatment it usually loses 90 per cent. of its weight, and without any perceivable vapour.

“ This destruction of the graphite is a slow combustion. It is sooner affected in pure oxygen gas, in which case carbonic acid gas is produced.

produced. The graphite is consumed with greater facility, if oxygen gas be conveyed to it through the blow-pipe, and it leaves then a ferruginous scoria behind. It detonates very briskly with nitrat of pot-ash in red-heat, and carbonic acid gas is generated.

“ Air, water, and oil, exert no action on the graphite; nor is it acted upon by any of the known acids.

“ One part of pulverized graphite mingled with two parts of caustic fixed alkali, and exposed to red-heat, affords hydrogen gas. On examining the residue left in the retort, the alkali is found to be saturated with carbonic acid, and the graphite totally decomposed. If the graphite be ignited in a covered crucible, with four parts of sulphate of pot-ash, it yields sulphuret of pot-ash.

“ Therefore the graphite is a natural compound of carbon and iron; in such a manner, that the latter is not merely mingled, but indeed, mixed, or chemically combined with the carbon. It follows farther, from the above analyses, that the graphite is a real *carburet of iron*. Pure graphite, or such as has no earth interspersed, or other extraneous matter, consists, according to the experiments made with it, of 0,9 parts carbon, and 0,1 part iron. Its iron seems to be only an imperfect oxyd.” Vol. ii. p. 152.

Treating of the combustion of metals, this author explains that of iron in oxygen air, in the following very clear manner.

“ Let a strong glass bottle be filled with oxygen gas. Insert one end of a thin iron wire, twisted in a spiral manner, and exactly weighed beforehand, into a cork stopper, well fitted into the neck of the bottle; and to the other end fasten a small piece of touch-wood. Kindle the touch-wood, and immerse the wire into the gas, stopping the bottle well with the cork.

“ The deflagration extends to the wire, and the sparks which fall down are black, brittle, friable globules of burnt or oxyded iron. If after refrigeration the bottle be opened under water, this fluid will enter, and occupy the room of the consumed oxygen gas. The remaining part of this gas is not sensibly altered in its nature, when freed from the admixed aerial carbonic acid, that has been generated from the burning touch-wood. The weight of the remaining unburnt wire, subtracted from its whole weight, indicates how much of it was burnt; but the burnt remainder; viz. the black slags, weigh more than the weight of the burnt portion, found by subtraction, amounted to before the combustion. And this increase of weight agrees again exactly with the weight of the consumed oxygen gas: in other words, the weight of the slag is in the inverse proportion to that of the residuum of the oxygen gas employed in the experiment.

“ Lavoisier, who performed this experiment in a more accurate manner, found that 100 grains of iron leave, on combustion, from 135 to 136 grains of scoria, and besides, cause 70 Paris cubic inches of oxygen gas to disappear.” Vol. ii. p. 171.

The nature of iron being very difficult to be understood, we cannot forbear giving our readers a small specimen of what this author, with great propriety, says on that interesting article, in p. 317, and following.

“ Of all metals, iron (*ferrum*) exhibits the most varieties and deviations. Its differences in the colour, density, fracture, tenacity, ductility, and degree of fusibility, may be uncommonly great. Let us first examine *pure, soft, malleable iron*, that we may, at the same time, become acquainted with the general properties of iron, taken in its full extent.

“ Soft and malleable iron has a greyish-white colour, a light grey, fibrous, hackly fracture. Its specific gravity, at a mean rate, is 7,7; its hardness is not great, but its malleability and tenacity are considerably so; and it has this characteristic property, not possessed by other species of this metal, that whether cold or ignited, it may be extended, forged, and bent, without breaking.

“ This soft and ductile iron is of extremely difficult fusion; and in the strict sense, all attempts to fuse it have hitherto failed, as often as the experiment was made in covered vessels without addition, and with a perfect seclusion of air. It melts, indeed, between red-hot coals; but its specific properties are thereby altered.

“ Iron is oxyded by mere exposure to low heat, and it passes through various degrees of oxydation. A reguline bright plate of iron, when heated, is covered on its surface with various gradations of colour, different according to the different intensity of heat. These indicate a beginning of imperfect oxydation; and when the plate has become red-hot, its surface is coated with a brittle, flaky, blackish crust, called *iron*, or *forge scales* (*ramentum ferri*). They are an imperfect oxyd of iron, and continue to be attracted by the magnet, or load-stone. This oxyd melts in a brisk melting heat into blackish brittle scoriae, such as are also obtained by the deflagration of a steel-spring in oxygen gas.

“ If finely pulverized black oxyd of iron be ignited to redness under a muffle, stirring it at times, it becomes brown-reddish and dusty, and remains no longer attractible by the magnet. It is now converted into perfect oxyd of iron, whose increase of weight above that of reguline iron may amount to 40 per cent.

“ Perfect oxyd of iron may be easily restored by radical carbon to the state of imperfect oxyd, even without fusion. Mere fat, or oil, may be employed for that purpose,” &c. &c.

The Appendix to this work, in which the translator has added several useful particulars, well deserves the attention of the reader. His observations on the Table of Chemical Attractions are, upon the whole, very proper. His Table of Specific Gravities is likewise a useful appendage to an elementary book of chemistry; and though, throughout the work, Dr. Gren has added the specific gravities to the separate descriptions of the principal substances; yet it must be acknowledged, that it is highly useful to see them all collected under one point of view, to which the reader may occasionally recur. The Tables of English and French Weights are also useful. The Index is tolerably copious and accurate.

ART. XI. *The Life of Richard Earl Howe.* By George Mason, Author of an *Essay on Design in Gardening*, and of the *Supplement to Johnson's English Dictionary.* 8vo. 3s. 6d. White. 1803.

FROM respect to the truly great character of this nobleman, the ornament of his profession and of his country, we are induced to give his Life an early place among our principal articles.

The authenticity of what is here told cannot reasonably admit of dispute. The facts relating to Lord Howe, from the time of his going to Eton, in his fourteenth year, are given on the authority of Mr. Edward L'Epine, who was his Lordship's Private Secretary, and attended him, in all his naval expeditions, till 1763. The narrative, from this period to the termination of the noble Earl's life, is the result of the writer's personal knowledge and information.

It appears that from Lord Howe's first entering on his profession, he discovered all those talents, that foresight, intrepidity, firmness, and vigour, both of mind and body, the progressive exercise and improvement of which necessarily qualified him for the high and important stations which he so ably and honourably filled. Various anecdotes are related, of his sagacity and undaunted courage; and the imputations which were occasionally thrown, by an impatient people, or by his political enemies, on his professional and public conduct, are ably and successfully combated.

His conduct in the American war, when he was opposed to the French Admiral D'Estaing; and his wary, but evidently sagacious, mode of proceeding, when the restlessness of popular expectation blamed him for remaining too much at Torbay, are among the subjects which are well and satisfactorily elucidated. It is sufficiently proved also, that Lord Howe's affluence was not the result of his professional successes and advantages, but was principally owing to his family connections, and his excellent and amiable private character. We shall select one or two short specimens.

“ He always declared himself averse to the system of blocking up ports; he said it was frequently ruinous to the shipping; and that, from the uncertainty of the winds, the possibility of adhering to such a plan was by no means to be relied on. He thought it was much better to let the fleet lie in some sheltered situation, whence it might proceed to sea with almost any wind whatsoever; and he asserted, that the place he had described was Torbay.

“ Let us now proceed to the history of our Admiral's movements with his fleet in 1793. Hoisting the union flag at the main, he began

gan his cruize off Brest, and in the Bay, July 14th. Near a month after, he got sight of the French fleet, and chased them into Brest. He then ventured into the Channel, August 10th, and anchored in Torbay. On November 18th, while cruising in the Bay, he saw a squadron, to which chase was given, but they effected their escape. What was there in all this to impeach the well grounded high reputation of a veteran officer? Yet censure grew loud; he had anchored too much in Torbay. Surely he knew his own business better than such wise landmen could teach him. Yes, he wanted not knowledge, but *heartiness*. Good fortune had daunted his spirit, or it was worn out. This was talking idly indeed. At no time of his life could he have been properly styled brave through *necessity*. His income was always superior to his wants as a single man; and when he married, he married an heiress; and, anteriorly to that heroic instance of his cool intrepidity displayed at the shore of St. Cas, his family estate had fallen to him. If, in his 68th year, a youthful ardency might be deemed to have abated, the manly firmness of his soul was the more established in proportion. Whoever suspected him of backwardness, must have known little of the individual: his intimates saw the demonstration, that the most effectual performance of his duty was the ruling passion of his heart. This rumour of slander is a *blotch* upon Britons, an excrescence from the front of their liberty, but by no means

Ense recidendum, ne pars sincera trahatur.

“ We shall see the foul eruption strike in again, even though ministers nourished the growth of it by their silence. They could say, after the memorable 1st of June, that they had always confided in their Admiral; but they chose not to say so *now*. This is no reflection of my own, they are the words of Lord Howe which I repeat. He had experienced the skulking principles of the same abettors in 1788.

“ We will proceed to 1794. May 2nd, the fleet, with the same commander, sailed from St. Helen's. May 21st, news was heard of the French being off Ushant. May 28th, Captain Parker of the Audacious, one of Lord Howe's fleet, engaged Le Revolutionaire, and made her strike; but she was rescued by five other French ships coming up, one of which (L'Audacieux) towed her into port. May 29th, a battle began, in which, had the Captain, who was afterwards found guilty by trial of a breach of orders, done his duty, Lord Howe had got the French into such a situation, that he doubted not of being able to give a good account of them. The battle of that day being thus impeded was before night totally intercepted by a fog. This fog was not dissipated till June 1st; and it is remarkable, that, during its continuance, Earl Howe's youngest daughter, the Countess of Altamont, coming with the Earl her husband from Lisbon to Ireland, sailed through the midst of the French fleet, happily without seeing or being seen by any of them. During the fog, the four other French ships that had accompanied L'Audacieux from Brest, had joined their fleet, though Lord Howe knew nothing of this reinforcement of the enemy till after he had written his letter of June 2nd to the Admiralty.

rally. On June 1st, the French having now 29 sail of the line to 25, the action commenced, in which six French ships were taken, a seventh sent to the bottom, and the rest put to flight, most of them in a shattered condition." P. 61.

The following examples are given of the Earl's intuitive sagacity.

"When, in 1799, Earl Cornwallis commanded an army in America, some at home thought him in a dangerous situation, but others not. I asked Lord Howe's opinion, who immediately replied, he did not see how he could escape. This prediction in a few weeks was unfortunately verified.

"In 1791, when the Duke of Brunswick, at the head of a most potent army, was advancing towards Paris, and it was generally imagined nothing could oppose him, Lord Howe said he would find it a very difficult matter to procure subsistence for such an army in a country perfectly hostile. It was soon after this, to the utter amazement of the world, that the Duke of Brunswick retreated.

"When Buonaparte had landed at Alexandria, Lord Howe said it is a wild scheme, he will never make any thing of it. Now, though Lord Howe's words were certainly verified in the end, perhaps I may be told, that it was entirely owing to Sir Sidney Smith and his handful of marines that this French expedition did not cause infinite mischief to Great Britain; and that, if Sir Sidney had not thus checked his progress,

And with a vengeance sent
From Acre post to Egypt

this astonisher of the universe, he would have advanced triumphantly into the territories of the East. These are matters far beyond the writer's knowledge to dispute about; but, when Lord Howe gave his opinion, he could not have supposed that no British land forces were to be sent into Egypt for years. He had not forgotten William Pitt the first, nor imagined his spirit could have been so totally dead where it might most have been expected still to survive, and that too while naval operations were conspicuously well managed."

The reader will find many interesting anecdotes of this illustrious character; and, allowing for some peculiarities of style and expression, the whole may be considered as an amusing publication. We shall, we apprehend, be obliged to speak less favourably of the author's Supplement to Johnson's Dictionary, which will soon come under our observation.

ART. XII. *Memoirs of Horatio, Lord Walpole, &c.**(Concluded from p. 350.)*

WHEN Sir Robert Walpole ceased to be minister, and retired from public life, we do not find his brother joining, but, on the contrary, vigorously opposing the efforts of faction to perplex government and embarrass the ministry. In the House of Commons he delivered able speeches, in refutation of the calumnies advanced respecting Hanover; and he wrote, in answer to a pamphlet by Lord Chesterfield, entitled "the Case of the Hanover Forces in the Pay of Great Britain," a treatise, which was crowned with the highest approbation, called "the Interest of Great Britain steadily pursued." The war was become unpopular, and the ministry divided between the Duke of Newcastle with the old adherents of Sir Robert Walpole, and another party under Lord Carteret; the former of whom gained, as they conceived, an important advantage, in the nomination of Mr. Pelham to be First Lord of the Treasury, and subsequently Chancellor of the Exchequer, namely, the lead in the House of Commons. Walpole entertained a strong partiality in favour of Pelham, which was heightened by the conformity of their characters, and their mutual tendency to pacific measures, and therefore supported his administration with great spirit. In fact, there never had existed a period when wisdom and courage were more essential. The debates in Parliament were carried on with unusual acrimony: some orators in their zeal, or rather intemperance, against the employment of Hanoverian troops, did not scruple to attack the King by name; while the divisions which still prevailed in the cabinet rendered the defence of public measures extremely difficult, and a complete vindication almost impossible. Domestic feuds arose to so great a height, that France was encouraged, in hopes of being supported by traitors, to attempt the restoration of the Pretender, by invading England. This project was frustrated, less by any vigorous preparation on the part of government, than by a providential storm, but it had the most beneficial effect on the nation.

"The danger incurred from the invasion," says Mr. Coxe, "was almost passed, before the report was circulated in England; but terror and indignation had an instantaneous effect on the nation at large. Loyal addresses were presented by both houses, the city of London, and the principal towns in Great Britain; and 520 merchants subscribed their names to support public credit, and hazard their lives in defence

defence of his Majesty's sacred person and government, and for the security of the Protestant succession. The most vigorous preparations were made throughout the kingdom; the divisions in the cabinet were suspended; the Earl of Stair and the Duke of Marlborough, conscious that the clamour against the Hanoverian troops had encouraged the invasion, set a noble example of loyalty, by tendering their services in any station. Their offers were gratefully accepted, and their example was followed by persons of all ranks; the war against France became popular, and the Parliament voted larger supplies than had perhaps been ever granted before at one period."

The ensuing Chapter contains extracts from Walpole's correspondence during the year 1744, and affords interesting views of politics and government at that period.

From this correspondence the attention is called, in the following Chapter, to a masterly display of the feuds and intrigues which produced the dismissal of Lord Granville, and the formation of the ministry ludicrously termed the *broad bottom*, because it indiscriminately admitted the Whigs and Tories into power, on a broad and general basis. The ensuing session of Parliament was singularly tranquil, being scarcely distinguished by a division; and no debates occurred, except on the proceedings relative to Matthews and Lestock. In these transactions Walpole took no share; and his correspondence is only preserved, as containing the narrative and remarks of an accurate observer and spirited reporter.

It was soon discovered, that the sanguine hopes entertained from the broad-bottom ministry were fallacious.

"The sanguine expectations of the people," Mr. Coxe observes, "that the change of ministers would introduce a more favourable system of affairs, were soon disappointed. The attempts to stimulate the Dutch republic to more vigorous exertions failed of success; and the embassy of Lord Chesterfield, from which wonders were expected, produced little effect. The discordant interests and views of the coallesced powers, the haughtiness and obstinacy of the Austrian court, the dilatory proceedings of the Dutch, and the inefficient measures pursued by the English cabinet, were unequal to the vigour and promptitude of the French and Prussians. The events of 1745 were equally disastrous both at home and abroad. The powers allied against the house of Bourbon and Prussia were defeated in Germany and Italy; the fatal battle of Fontenoy secured to the French the conquest of the greater part of the Netherlands; and these misfortunes were only counterbalanced on the continent by the elevation of Francis, husband of Maria Theresa, to the imperial throne, and the peace of Dresden, which detached Prussia from France. At sea, the naval exertions were, as usual, spirited and successful; and the important capture of Louisbourg signalized the British arms in America. At home, a rebellion broke out in Scotland, where the young Pretender landed, in the month of June, and was joined by the highland clans.

After

After totally defeating Sir John Cope at the battle of Preston Pans, he took possession of Edinburgh, and rapidly advanced into the northern provinces of England. Scotland was unprotected by troops, and even England scantily provided; the King was in Germany, the Duke of Cumberland at the head of the British army in Flanders, and the ministry, divided and distracted, were incapable of adopting instant and decisive measures."

Mr. Coxe has elucidated this eventful period with interesting letters, from Mr. Pelham to the Duke of Argyle, Mr. Fox to Sir Charles Hanbury Williams, and Horace Walpole to several of his friends.

In Chapter XXVIII. Mr. Coxe relates, with great perspicuity, and in a most lively and interesting manner, the attempts of the Earls of Bath and Granville, in 1746, to overturn the Pelhams. It is impossible to extract the narrative of this intrigue, without greatly exceeding the bounds allotted to a Review; and it cannot be compressed or abridged without material injury. Those who are acquainted with the history of those times must recollect the temporary appointment of Lord Bath to be First Lord of the Treasury, and Lord Granville Secretary of State; the numerous resignations which ensued, and the reappointment of the former ministry to their abdicated stations, after Lord Granville had been in office forty hours. In this crisis, Walpole generously attempted, by a judicious memorial, to conquer the King's repugnance to the admission of Mr. Pitt into the cabinet; and the affairs of the continent are ably discussed, in a letter from him to Mr. Trevor, afterwards Viscount Hampden.

The triumphant restoration of the cabinet, and the unanimous support of Parliament, did not, however, prevent the disunion and weakness arising from the jealousy and fears of the Duke of Newcastle, who began to adopt the very measures he had reprobated when proposed by Lord Granville, and seemed eager to gratify the inclinations of the King in a more vigorous prosecution of the war in the Netherlands. This system was disapproved by Mr. Pelham, who had opposed Lord Granville in the same measures, from a conviction that they were inimical to the interests of England, and ruinous in the disordered state of the finances. In pursuing this subject, Mr. Coxe has detailed, from his accustomed source, the original correspondence, the divided state of the cabinet, and the perplexities derived from the opposition of Leicester-house. One of these papers, under the title of a *Dream*, contains an interesting sketch of the dismal state of foreign and domestic affairs. The death of Philip V. in July, 1746, inspired Mr. Walpole with hopes of detaching Spain from

from France; and some intelligence which he received, induced him to address to George II. two forcible and prudent letters on the subject, but the answer did not promise success, or even speedy and vigorous exertions.

“ Mr. Walpole,” the author observes, “ justly appreciated the true situation of affairs; he saw that the efforts of a divided ministry, who did not possess the confidence of the sovereign, would be weak and ineffectual; and that the dilatory measures hitherto pursued were ill calculated to resist the progress of the French in the Low Countries. Having learnt, from long experience, the imprudence of relying on the promises of the ambitious and jealous cabinet of Vienna, and on the wavering councils of the Dutch republic, he was aware that the Empress Queen would employ the English subsidies in an Italian campaign, and leave the principal defence of the Netherlands to the English and Dutch. He therefore inclined to the pacificatory system of Mr. Pelham; but deprecated all attempts to obtain a peace by acts of despondency or submission; and enforced the necessity of extorting reasonable terms from France, by the prompt display of a formidable force. This plan he urged could not be effected by quotas of auxiliary troops upon paper, or by entering the field two months after the French had opened the campaign. The only method of meeting the formidable power of France, by an equal or superior force, was, in conformity with his plan projected in 1740, to conclude an alliance with Prussia, and thus detach an effective body of 100,000 men from the French, and place it in the scale of the allies. But George II. having transferred his antipathy against Frederic William to his successor, the ministers scarcely dared to hint at a closer connection with Prussia, or to combat his prepossession for the House of Austria. Mr. Walpole, however, was not deterred by apprehensions of royal indignation; he laboured this point with unabated perseverance, and enforced it, as well in his private correspondence with the Lord Chancellor, Mr. Yorke, the Duke of Newcastle, and Mr. Pelham, as by means of papers and memorials which were occasionally submitted to the King.”

These representations were however received with great coldness, and the distressful events of a most unprosperous campaign in the Netherlands, were only mitigated by hopes of peace, to be obtained from the Congress at Breda. But Walpole, well aware that peace was not to be dictated by raw politicians at a Congress, but by an army in the field, wrote his sentiments in an able Letter to Mr. Yorke, an extract from which is given in this place, as well on account of the solidity and permanent utility of the reflections it contains, as for the sake of a note, in which Mr. Coxe rectifies a common error of no small currency and importance.

“ As to Congress and Treaties,” Mr. Walpole observes, “ *donatus jam rude*, nothing will ever bring me again upon that invidious and ungrateful stage. *The time is come that green years can dictate to grey hairs:*

Hairs: infants are now politicians, and crush hydras in their cradles. Even experimental knowledge and wisdom belong to the young, and not the old men of this age; and it may truly be said of us decrepit statesmen, *Bis parvi senes*. The Prince of Wales knows more than his royal father, the Duke of Bedford is already a better land and sea admiral than ever Sir Charles Wager was; our notable schemes for American expeditions will certainly preserve Cape Breton; the Earl of Sandwich will jostle our friend Trevor out of his place in Holland, and, by his superior genius animate and bring that heavy mass or chaos of a government, to order, vigour, and activity; and when he comes to Breda, with a dash of his pen, like an inspired man, will soon make France less formidable, and the House of Austria more tractable. Golden days are flowing in upon us; I shall not, but you may, live to see them in their full lustre: in the mean time, as I am a poor broken-winded politician, I will follow the advice of my namesake, *Sobæ senescens, &c.*"

On the passage respecting green years dictating to grey hairs, Mr. Coxe has the following note:

"The strong expressions in this letter will remind the reader of Mr. Walpole's speech in the House of Commons, and the celebrated retort of Mr. Pitt, which is given in Chandler's debates on a Bill for the encouragement and increase of Seamen in 1740, and echoed by Smollet and his copyists. Yet this celebrated retort of Mr. Pitt existed only in Johnson's imagination, who penned these debates; and is one of the instances which realize his assertion, that "he took care the Whig dogs should not have the better of it." An anecdote communicated by the late Lord Sidney, from the authority of his father who was present, will exhibit the slender foundation on which Mr. Pitt's supposed Philippic was formed. I give it in his Lordship's own words: In a debate, in which Mr. Pitt, Mr. Lyttleton, and, perhaps some of the Grenvilles, who were then all young men, had violently attacked Mr. Horace Walpole, he, in reply, "lamented that having been so long in business, he found that such young men were so much better informed in political matters than himself; he had, however, one consolation, which was, that he had a son not twenty years old, and he had the satisfaction to hope that he was as much wiser than them, as they were than his father." Mr. Pitt got up with great warmth, beginning with these words: "with the greatest reverence to the grey hairs of the honourable gentleman!" Mr. Walpole pulled off his wig, and shewed his head covered with grey hair; which occasioned a general laughter, in which Mr. Pitt joined, and all warmth immediately subsided.

Pursuing his endeavours to avert the calamities which he saw impending over the nation, Mr. Walpole addressed three Letters to the Duke of Cumberland, all written with uncommon force and judgment, and at length obtained an interview with him; but all his efforts were unsuccessful, nor was any disposition towards a change of measures indicated, till unexpectedly, and at a most critical moment, preliminaries of peace

peace were signed at Aix-la-Chapelle. At this juncture, Mr. Walpole rendered an essential service to his country, which Mr. Coxe thus relates :

“ In consequence of his intimate knowledge of all the treaties between England and Spain, Mr. Walpole discovered an important omission in the definitive treaty of Aix, which had escaped the notice both of the Plenipotentiaries and of the British Cabinet. The terms of the British commerce with Spain were settled according to certain articles in the treaty of Utrecht, which contained many grievous restrictions on the English trade, without referring to the subsequent treaty of 1715, by which those grievances were modified. Mr. Walpole had no sooner received a copy of the preliminaries, than he was struck with the omission, and imparted his observations to the Chancellor, and Mr. Pelham. The Duke of Bedford, Secretary of State, and Lord Sandwich, the principal plenipotentiary, accordingly applied, in their distress, to Mr. Walpole, and availed themselves of his advice, to obviate the ill effects of this omission. This incident gave rise to some interesting observations by Mr. Walpole on the treaty of Aix-la-Chapelle, which he styles a rhapsody of foreign politics, and which do honour to his judgment and diplomatic knowledge. In this rhapsody Mr. Walpole mentions a plan, which he suggested to the ministry, to remove one cause of perpetual misunderstanding with Spain, and at the same time to secure the South-Sea trade from future depredations, by ceding Gibraltar to Spain, in exchange for Porto Rico or St. Augustin; a measure which failed of success, as well from the unwillingness of the British Cabinet to yield a fortress of such strength and importance as Gibraltar, as from the aversion of the Spanish Court to give the English a footing in the West-Indies.”

At this period, so replete with happiness and honour to Mr. Walpole, his satisfaction was heightened by the marriage of his eldest son with Lady Rachel Cavendish, daughter of William, third Duke of Devonshire, with whom he had long been in habits of the closest intimacy, and with whose family his brother had maintained a strict political connection from the beginning of the century. The character of this nobleman is well delineated by Mr. Coxe.

“ This noble personage was the son of William, Duke of Devonshire, by Lady Rachel, daughter of William, the celebrated Lord Russell, who suffered death in the cause of constitutional liberty. The Duke was born at the close of the preceding century, succeeded to the title in 1729, and filled several high offices in the government, as well as in the royal household. While he was Lord-Lieutenant of Ireland, he gave a striking instance of prudence and firmness. On the introduction of a new coinage, Swift, elated with his former triumphs in the affair of Wood, and anxious to embarrass the measures of government, distributed inflammatory hand-bills, ordered the bells of the cathedral to be muffled, and endeavoured to excite a ferment among the people. The Duke, on his arrival, informed of these seditious attempts, sent an *aid-de-camp* to unmuffle the bells, and to threaten

Swift with an arrest should any riot be excited. The turbulent Dean was intimidated; a peal of loyalty was rung at the cathedral, and perfect tranquillity preserved. The Duke was a man of sound judgment, and unbiaſſed integrity; and Sir Robert Walpole, who often confidentially conſulted him on difficult queſtions, uſed to declare, that, on a ſubject which required mature deliberation, he would prefer his ſentiments to thoſe of any other perſon in the kingdom. Mr. Walpole alſo paid a juſt tribute to the character of his noble friend, whoſe talents were more ſolid than brilliant. Calling one day at Devonſhire-Houſe, which was juſt finiſhed, and not finding him at home, he left this epigram on the table:

“ Ut dominus, domus eſt : non extra ſupra columnis
Marmoreis ſplendet ; quod tenet, intus habet.”

Turning from events which affected only the private life of Mr. Walpole, Mr. Coxe ſpeedily reſumes the diſcuſſion of public affairs, details the ſtate of the cabinet, the character of the celebrated Earl of Cheſterfield, and the riſe and formation of the party of the Prince of Wales, or as it was uſually ſtyled, of Leiceſter-Houſe; a ſubject uncommonly curious and intereſting, and which Mr. Coxe has treated with the utmoſt vivacity and intereſt. The conduct of foreign affairs, from 1748 to 1751, is then diſcuſſed with equal ability, and the judgment and patriotiſm of Mr. Walpole are well diſplayed in a memorial containing ſome conſiderations on foreign affairs, which, as no member of the cabinet could venture to diſcloſe ſuch ſentiments in the cloſet, he himſelf put into the hands of the king. The effect of this memorial was not aſcertained, but Walpole was impelled by indignation againſt the impolicy of lavishing the treaſures of England on German Princes in time of peace, for the ſake of ſecuring an election of King of the Romans, to inveigh in parliament with great force and bitterneſs againſt the ſubſidiary treaty with Saxony.

“ This ſpeech,” Mr. Coxe ſays, “ was heard with profound ſilence and attention. Mr. Pitt, although he had warmly defended the Bavarian treaty, coincided with Mr. Walpole in diſapproving the new ſubſidiary treaties, was much ſtruck with this effuſion, and requeſted him to conſign it to writing. Mr. Walpole complied with his requeſt; and Mr. Pitt acknowledged, in the moſt flattering terms, the high ſatiſfaction which he derived from the peruſal.”

He wrote a polite letter of acknowledgment, declaring that the ſpeech contained much weighty matter; and, from beginning to end, breathed the ſpirit of a man who loved his country. At the cloſe of this eloquent harangue, which was delivered on the 22d of January, 1752, Walpole announced his reſolution to abſtain in future from parliamentary exertions, and from this period, Mr. Coxe ſays,

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“ I perceive no traces of his parliamentary interference, either in the periodical publications of the times, or among his own papers, excepting his exertions relative to trade and manufactures, which he never intermitted. He likewise fulfilled his parliamentary duties, in regard to every regulation which concerned the domestic interests of his country, and was particularly zealous in support of the Marriage Bill; in the progress of which he seems to have objected to the prerogative enjoyed by the Archbishop of Canterbury, of granting special licences.”

The old statesman did not, however, abstain from giving, with his usual ability and freedom, such advice as the state of the times seemed to require; and his biographer, in detailing the circumstances which gave rise to those councils, has given in chapters 37 and 38, an able and interesting view of the politics and parties which prevailed during the years 1754 and 1755.

At this period, Mr. Walpole performed a public service of another description. The fallacies both in religion and politics of the celebrated Lord Bolingbroke, the idol of Tories and Infidels in that day, and still an equal favourite with those who are desirous to reform the Church and Government of Great-Britain by subverting them, had long been indignantly regarded by the same staunch supporter of the true constitutional Whig principles, established by the Revolution in 1688. In numerous letters and conferences, he had expressed his sentiments of this noble author and his works.

“ I have at leisure hours,” he says in a letter to Mr. Yorke, “ taken the works of that charlatan into my hands; and find the notoriety of the falsehoods advanced in almost every page, makes the difficulty of an answer; for, instead of stating known propositions and facts, and making the proper inferences and true conclusions from them, his affirmations of things that never existed are strong and positive, and are incoherently scattered up and down his books, with interludes of amusing anecdotes and embellishments, nothing to the purpose, to divert the reader from farther enquiry, taking it for granted, that such impudent assertions must have some foundation of truth, which makes it hard to collect them into a body, and, by taking them to pieces, afterwards to expose the variety of falsehoods, stript of artificial ornaments, in their natural and hideous deformity.”

Possibly these letters and conversations might have been the only exhibitions of Walpole's indignation, had not Mallet published, in 1754, a superb edition of all Bolingbroke's works, in five volumes, quarto, thus impressing them with renewed force on the minds of many who would otherwise have forgotten or ceased to respect them. Roused by this circumstance, Walpole commenced a work, called “ an Answer to the latter Part of Lord Bolingbroke's Letters on the Study of History.”

History." The wise and the learned, to whom the manuscript was communicated, were liberal in their acknowledgments of the merits of the author, and the public have long possessed the means of forming a judgment on the attempt, as will be seen by the following account of it in the words of Mr. Coxe:

" Mr. Walpole finished only the first and second part of the work, which concludes which the dismissal of the Duke of Marlborough in 1711; but left an incomplete sketch of the third part, which was intended to carry the refutation down to the conclusion of the peace of Utrecht. The two first parts were published in 1763, by his son, under the title of "an Answer to the latter Part of Lord Bolingbroke's Letters on the Study of History, by the late Lord Walpole, of Wolterton, in a Series of Letters to a Noble Lord." This answer is an excellent supplement to Mr. Poyntz's Vindication of the Barrier Treaty, and to Bishop Hare's Letters to a Tory Member, which relate the negotiations at the Hague and Gertruydenburg; it may be considered as a complete refutation of Bolingbroke's Letters on the History of that period, which, when stripped of the graces of style and metaphorical ornament, may be justly called in Mr. Walpole's words, "a labyrinth of absurdity and contradictions."

Returning to the subject of politics, Mr. Coxe relates the endeavours of Walpole to reconcile the Duke of Newcastle and Mr. Pitt. This chapter contains a large portion of curious political information; and the following extract shows Mr. Walpole in a peculiarly amiable character, and should form a model for the re-union of those, whom party disputes alone have separated.

" Mr. Walpole was deeply concerned at this fatal struggle between two persons with whom he was equally connected. He had long acted with Mr. Fox in the support of government; he knew his capacity for business, and accommodating temper. In regard to Mr. Pitt, the antipathy arising from his former opposition to the administration of Sir Robert Walpole, had wholly subsided; Mr. Walpole appreciated his talents, admired his eloquence, and had strongly enforced, in the closet, the propriety of appointing him to the office of Secretary at War. A coincidence of opinion concerning the German subsidies, and the conduct of foreign affairs, had still further cemented their intimacy: he speaks of the great orator in several of his Letters, in high terms of regard and esteem; he submitted to his inspection several memorials and papers, and the answers of Mr. Pitt testify the high opinion which he entertained of Mr. Walpole. Though Mr. Walpole disapproved the virulence of his opposition, yet he considered him as the only person who, from his independent spirit and energy of character, was capable of over-ruling the wavering counsels of a divided cabinet, and directing the efforts of the nation with vigour and effect in the approaching war with France."

The two remaining chapters of the work before us, relate the elevation of Walpole to the Peerage, an honour which he had

had refused during the ministry of his brother, but of which he had become desirous, since his son had formed an alliance with the noble house of Cavendish. His conduct, at the time of soliciting this distinction, was, however, highly honourable. He supported the Militia Bill with all his power, and was indefatigable in recommending it to Lord Hardwick, although the Court had declared an intention to procure its rejection. He showed equal firmness in resisting all temptations to acquire popularity by courting the people at the expence of his judgment, and although his son was candidate to represent the City of Norwich, opposed, by a sensible Letter to the Mayor, the popular inclination to address the King in terms of censure on the loss of Minorca. He even went further, and declared, in many terms, his disapprobation of the popular, though absurd and unconstitutional doctrine, that it is the duty of a Member of Parliament to consult his constituents, or to obey their instructions on public occasions.

Lord Walpole lived to see the change of administration which brought Mr. Pitt into office, but not the perfect establishment of that ministry, which from him took its name and character, and was so prosperous and glorious. He died, like his brother, a victim to that cruel and excruciating disease, the stone, with which he had been afflicted, though with occasional alleviation, near thirty years.

The ample detail we have given of the scope and objects of this work, must enable our readers to judge of its importance in an historical and political view. To Mr. Coxe, as historian of the two Walpoles, the public are in the highest degree obliged for a valuable body of information, imparted with candour, moderation, and perspicuity. Yet we cannot help regretting that his task has been left, in a certain measure, incomplete; if he had extended his researches so far, as to have detailed public events from the year 1756, till the end of the last reign, he would have furnished a complete series of political documents, from the Revolution to that period. It is not ingratitude for what has been achieved which dictates this expression; but an earnest desire to obtain from an author who possesses such abundant resources, the best and most copious information that can be supplied, on a period so interesting to all who love their country and its constitution.

The general characteristics of Mr. Coxe's style are too well known to require illustration by extracts, more than have already been given from his present work. He is distinguished, among authors, for facility, correctness, and the absence of all affectation; and these qualities are invariably displayed in the

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work before us; a work which, had it been his only production, would have been sufficient to entitle its author to a more than common portion of literary celebrity.

ART. XIII. *Recreations in Mathematics and Natural Philosophy; containing amusing Dissertations and Enquiries, concerning a Variety of Subjects, the most remarkable and proper to excite Curiosity and Attention, to the whole Range of mathematical and philosophical Sciences, &c. First composed by M. Ozanam, of the Royal Academy of Sciences, &c. lately recomposed and greatly enlarged by M. Montucla; and now translated into English, and improved, with many Additions and Observations, by Charles Hutton, LL. D. F. R. S. &c. Four large Volumes. 8vo. with nearly 100 Quarto Plates. 3l. 3s. Kearsley. 1803.*

SOME of the ancient philosophers, particularly the Platonists, thought it a part of wisdom to veil their arts and sciences in mystical and ambiguous expressions, and to screen their knowledge from vulgar apprehension; at the same time, studiously avoiding such familiar discovery, as might, in any way, expose their science to contempt. "Sic ipsa," says the Platonist Macrobius, "mysteria fabularum cuniculis operiuntur, summatis tantum viris, sapientia interprete, veri arcani consciis: contenti sint reliqui, ad venerationem, figuris defendentibus à vilitate secretum." Plato himself seemed extremely fearful, that his *divine* philosophy should be polluted by the touch of common hands; he, therefore, most earnestly forbid his followers to prostitute mathematical principles to the general understanding: so great indeed was his reverence for philosophy, that he would rather choose to deprive the world of the most useful and excellent inventions, than attempt to reduce science to the level of vulgar capacities. It is to be lamented, that this prejudice of the ancient philosophers was very widely extended; for, when men of learning forbid the simplifying of their abstruse doctrines, and the application of their philosophical principles to practical purposes, the natural consequence was, that most men disregarded these studies entirely, as barren and useless speculations; whence it followed, as Ramus properly remarks, "that the science of geometry was almost universally neglected, and received little or no addition for many centuries."

Happily, however, for the interests of science, these prejudices have, since the revival of letters, been gradually giving way

way to more liberal and enlarged conceptions. He who would now maintain, that "arts or sciences are to be esteemed less noble, in proportion as they are more practical," would be looked upon as a lover, not of truth, but of paradox; since our best knowledge now is known to be subservient to action; and those studies, which do not, in some measure, conduce to practical utility as their ultimate end, are justly accounted barren.

In the course of the last century, many causes, which it would be going out of our way to enumerate, have contributed to a very extensive dissemination of the first principles of mathematics and natural philosophy. This extension of science has created the necessity of frequent publications, both to record and to elucidate increasing principles; and of such variety in the execution of those works, as may be adapted to the different talents and acquirements of students. It would be absurd to put into the hands of the student, at the commencement of his scientific career, treatises which would at once involve him in abstruse and intricate investigations: it would be equally improper, to keep him always upon the threshold of knowledge. The proper way is, to lead him on by regular degrees, and give him preparatory directions, until at length, as Dr. Barrow expresses it, he is enabled to "range through the celestial fields, measure the magnitudes, and determine the interstices of the stars, prescribe inviolable laws to the heavens themselves, and confine the wandering circuits of the stars within strict bounds." We must admit, therefore, that popular and familiar elucidations of the principles and uses of the science are, to a numerous and important class of readers, exceedingly beneficial; but we fear that, in many instances, works of this kind have been undertaken by persons who had but superficial, and often erroneous, notions of the subjects of discussion. It was therefore with peculiar pleasure that we turned to the volumes now before us; brought to the state in which they now appear, in consequence of the gradual and successive labours of two excellent mathematicians, M. Montucla and Dr. Hutton, each of whom has contributed much to the enlargement of the boundaries of science.

Dr. Hutton, the translator and editor of this new edition of Ozanam's Recreations, has given, in the first volume, an account of the life and writings of Ozanam himself; from which, however, we do not think it necessary to make any extracts, as the particulars of this author's life must be well known to the greater part of our readers, either from the perusal of the article Ozanam, in the Doctor's Mathematical Dictionary,

Dictionary, or from the memoirs inserted in different works of biography. Dr. Hutton has also given a neat sketch of the life of M. Montucla; from which, as it cannot but be novel and interesting, we take the liberty of making an extract.

John Stephen Montucla was born at Lyons, as we learn from these memoirs, September 15, 1725: his father was a banker, and died before Montucla was 17 years old. The youth, having finished his studies in the Jesuits' College at Lyons, went to Toulouse, to study the law; whence he repaired to Paris, to enjoy the combined benefits which the capital afforded him. Here he became acquainted with eminent scientific men, as Diderot, Degua, Dalember, Lalande, Blondel, &c. among whom he found friends; and which, as Dr. H. observes,

“ fixed and determined his choice and pursuit of the mathematical and philosophical sciences, in which he afterwards distinguished himself in so eminent a degree. It was only in relaxing and unbending his mind from such severe exercises, that he could sometimes occupy himself privately on subjects of less magnitude; such as when he in a manner made an entire new book of *Ozanam's Mathematical Recreations*, by the multitude of articles added, abridged, or substituted: on which occasion, he had so closely concealed from every person the secret of his concern in that neat and improved edition, that the work was actually sent to him to examine and authorize, in his capacity of public censor for mathematical books, an honorary office, to which he had some time before been appointed. To the last edition of these *Recreations*, however, from whence these four volumes have been translated, he set the initials of his name.

“ Many other pieces were, in the like anonymous manner, composed by Montucla; among which may be here noticed, an ingenious and learned *History of Researches relating to the Quadrature of the Circle*, published in 1754; a work very interesting, on account of the number of speculators who have gone astray after that seducing phantom, and of the curious properties which the researches have given rise to.” Vol. i. p. ix.

In the year 1756, when inoculation was introduced into France, Montucla translated from the English the principal writings on that subject.

“ In the year 1758, came out Montucla's grand work, the *History of Mathematics*, in 2 large volumes in quarto: a work of profound reading and learning; and upon which, young as he was, he had spent a great many years of his life. This performance, of immense labour and erudition, published at 33 years of his age, justly procured to the author a most distinguished place in the learned world. This history, so truly admirable, whether we consider the extreme clearness and precision with which the subjects are treated, or the profound learning it exhibits, having been long out of print, the au-

thor's employment under the government, as first commissary of the king's buildings, for many years prevented him from fully yielding to the solicitations of his learned friends, to continue the work through the 18th century, in a new and enlarged edition. But the unfortunate loss of his fortune and employment, by the late revolution in France, left him but too much leisure for that purpose. The consequence, happy in this instance for the sciences, has been a new edition in 4 large volumes; in which the history is continued down to the end of the 18th century, and the former parts also very much enlarged and corrected.

" In 1755, Montucla was elected an associated member of the academy at Berlin. And in 1761 he was placed at Grenoble, as secretary to the office of intendance, where he united in a happy marriage with Maria Françoise Romand, who was still living at his death.

" The duke de Choiseul having ordered, in 1764, a colony to be formed at Cayenne, Montucla went out there as first secretary to the commission, to which appointment was joined also that of *astronome royal*. The affairs of the colony not proving successful, after 15 months Montucla returned again to Grenoble, bringing with him many useful observations and specimens in botany and natural history, which proved beneficial both to the sciences and to the public at large. This voyage also furnished him with those curious observations on the shining of the sea in many places, and of various luminous insects, which are inserted near the end of the 4th volume of these Recreations.

" Soon after his return, Montucla was appointed at Versailles to the honourable and profitable office of first commissioner of the royal and public buildings; an employment which he executed with great ability and usefulness during more than 25 years, till the overthrow of the monarchy put an end at once to his office, and the little fortune his regularity and economy had enabled him to save, throwing him again on the world, in his old age, naked and stripped of every thing except his integrity, and the love and respect of his friends!" P. ix.

But talents and virtues like Montucla's could not be overlooked and disregarded. He

" was named a member of the National Institute from the time of its commencement. And the government of 1795 employed him in examining and analyzing the treatises deposited in the national archives. He was named professor of mathematics of the central school at Paris; but the bad state of his health would not permit him to accept it; and the Department honoured him with a place in the jury of central instruction. But a place in the office for the national lottery was the only resource for his family during two years; a pension of 2400 francs (100l.) given him by the minister Neuchateau on the death of Saussure, and which he enjoyed only four months before his decease, which happened the 18th of December, 1799; and was chiefly occasioned, as it often happens to literary and sedentary men, by a retention of urine; leaving a widow, as also a daughter, married in 1783, and a son employed in the office of the minister for the interior.

" Montucla

“ Montucla was one of the most considerable mathematicians of the 18th century; being well acquainted with all the branches and improvements in those abstruse sciences. His taste however, always chaste and clear, led him to prefer the pure and luminous methods of the ancient mathematicians, and to blame, in the French and the Germans, the great neglect of the same principles, which they shewed on all occasions by their preference of the mere modern analysis.

“ In the qualities of his heart too Montucla was truly estimable: remarkably modest in his manner and deportment; benevolent far beyond the means of his small fortune: of a very respectable personal appearance; he spoke with ease and precision, but unassuming and with simplicity; related anecdotes and stories in a pleasant and playful manner; and breathing, in all his conduct and deportment, the sweetness of virtue, and the delicacy of a fine taste.” P. xi.

Having gratified our inclination by extracting the above particulars from the interesting account of Montucla, we now proceed to the discharge of our duty, in analysing, as far as our limits will permit, a work, to the improvement of which this ingenious and amiable mathematician contributed so much.

The first volume of the present edition contains 447 pages, and is divided into two Parts. Part I. treats of Arithmetic, and contains thirteen Chapters: the subjects discussed in it are in the following order. Our numerical system, and the different kinds of arithmetic; some short methods of performing arithmetical operations; of certain properties of numbers; of figurate numbers; of right-angled triangles in numbers; curious problems respecting square and cube numbers; arithmetical and geometrical progressions; combinations and permutations; application of the doctrine of combinations to games of chance, and to probabilities; arithmetical amusements in divinations and combinations; curious arithmetical problems; magic squares and political arithmetic. Part II. of this volume is occupied by Geometry: it contains about 73 problems, which are well chosen; their solutions are in general simple and elegant; some of them are singularly curious, and many others highly useful. This part contains also an entertaining historical dissertation on the different attempts at squaring the circle; being, in fact, an abstract of Montucla's piece on that subject, mentioned in Dr. Hutton's memoir. Here are likewise a number of remarkable problems, respecting the lunules of Hippocrates, and others formed in imitation of them. In this part we also find ingenious remarks on the problem first proposed by Viviani, in 1692, under the title of *Ænigma Geometricum*; and which, as is well known, related to the piercing of the sphere with cylinders. A passage in connection with this subject enables us to refer to its proper author, the discovery of a curious property

property which we had previously ascribed to the industrious and profound Emerson. It was father *Guido Grandi*, it seems, who first remarked, that "if a polygon be inscribed in the circular base of a cone; and, if, on each side of this polygon, a plane be raised perpendicular to the base, the portion of the conical surface cut off towards the axis is equal to a rectilinear space." Indeed, as it is remarked at p. 417 of this volume,

"the portions of the cone cut off by the above planes towards the base, are evidently in the same ratio with the segments of the circle on which they rest. In fact, whatever figure be inscribed in the base, if we conceive a right cylindric [prismatic] surface raised from the circumference of the figure, it will cut off from the conical surface a portion which will be to it in the same ratio:"

that is, the ratio of the side of the cone, to the radius of its base. This volume concludes with useful tables of ancient and modern measures.

The second volume contains 464 pages, and is divided into three Parts. They present the reader with various problems and discussions relating to Mechanics, Optics, Acoustics, and Music. In each of these Parts, we find several particulars deserving of notice; but we can only mention a few. It is a matter of no small praise, that the definitions and statement of first principles, wherever given, are not loose and vague, but accurate and scientific: a remark which applies to every part of the work before us. It ought also to be mentioned, that the information is not merely calculated to entertain the reader; much of it will be found of great practical utility; as in the construction of balances, the discovery of false ones, the useful distribution of labour, the way to estimate work performed by different animals or engines, the production of the greatest effect at the least expence, &c. Among these particulars, we observe the correction of some popular errors, which are too numerous to be specified. Here too we find, a description of boats of similar principle and use with the Newcastle and Sunderland life-boats; a curious method of raising from the sea a vessel which has sunk; and an account of the camel, a machine employed by the Dutch, for carrying vessels heavily laden over the bar of Zuyder Zee. This Part also contains, an able examination of the several attempts to discover the *perpetual motion*; and a brief historical account of the most remarkable machines, both ancient and modern: as the automata of Archytas, Archimedes, Ctesibius, &c. the clocks of Strasburgh and Lyons, the machines of Truchet, Camus, and Vaucanson, the machine at Marly, the steam engine, balloons, telegraphs, &c. This Part concludes with tables of specific gravities, and of weights, ancient and modern.

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The next Part of the volume contains nearly 70 problems in Optics. Here is described the nature of light, of vision, and of optical instruments; as the *camera obscura*, mirrors, plane, spherical, burning, cylindric, and conical, lenses, telescopes, microscopes, magic lanterns, &c. Also various singular and entertaining experiments, illusions, and anamorphoses; besides the doctrine of colours and the rainbow, and the analogy between colours and sounds, with the description of the ocular harpsichord of Father Casiel. This Part is terminated by an interesting account of the things most worthy of regard in microscopical observations.

The concluding Part of this volume explains the principles of the formation and propagation of sound, with its velocity, &c. Here it is shown, why sounds may be propagated in every direction without confusion, how echoes are produced, with an account of the most remarkable ones, &c. In this Part also is given, the method of determining the number of vibrations in musical strings; that of adding, subtracting, multiplying, and dividing concords; enquiries into the fundamental principle of harmony and melody; cause of the pleasure arising from music; the properties of certain instruments; and descriptions of the different systems of music, and of several curious instruments, as the harmonica, euphon, &c. In this Part there are many very curious articles: as a specimen, we select the following.

“ Singular application of music to a question in mechanics.

“ This question was formerly proposed by Borelli; and though we do not think that it can at present be a subject of controversy, it has occasioned some difference of opinion among a certain class of mechanicians.

“ Fasten a string at one end to a fixed point; and having stretched it over a kind of bridge, suspend from it a weight, such as 10 pounds for example.

“ Now, if instead of the fixed point, which maintains the string in its place in opposition to the action of the weight, a weight equal to the former be substituted, will the string in both cases be equally stretched?

“ We have no doubt that every well informed mechanician will readily believe, that in both cases the tension will be the same; and this necessarily follows from the principle of equality between action and re-action. According to this principle, the immoveable point, which in the first case counteracts the weight suspended from the other end of the string, opposes to it a resistance exactly equal to the action which it exercises: if a weight equal to the former be therefore substituted instead of the fixed point, every thing remains equal in regard to the tension experienced by the parts of the string, and which tends to separate them.

“ But

“ But music furnishes us with a method of proving this truth to the reason, by means of the sense of hearing; for as the tone is not altered while the tension remains the same, nothing is necessary but to make the following experiment. Take two strings of the same metal, and the same size, and having fastened one of them by one end to a fixed point, stretch it over a bridge, so as to intercept between it and the fixed point a determinate length, such as a foot for example; and suspend from the other end of it a given weight, such as 10 pounds. Then extend the second string over two bridges, a foot distant from each other, and suspend from each extremity of it a weight of 10 pounds; if the tone of these two strings be the same, there will be reason to conclude that the tension also is the same. We do not know whether this experiment was ever made; but we will venture to assert, that it will decide in favour of equality of tension.

“ This ingenious application of music to mechanics, is the invention of Diderot, who proposed it in his *Memoires sur différentes sujets de Mathématique et de Physique*, printed at Paris in octavo in the year 1748.” Vol. ii. p. 440.

The third volume, which has 501 pages, comprehends Astronomy, and Geography as far as connected with Astronomy, Chronology, Gnomonics, Navigation, Architecture, and Pyrotechny. Part VI. which is the first in this volume, contains three Chapters: the first of these exhibits 21 elementary problems in Astronomy and Geography: here the student is taught how to find the meridian of any place, to find the latitude and longitude of any place, to find the length of the day, to ascertain the figure of the earth, to determine when there will be an eclipse, to observe eclipses, to measure the height of mountains, &c. Many of the methods here described are very ingenious, and not commonly known. This Chapter contains three tables, namely, of miles in a degree of longitude, on different parallels of latitude; a curious table of the times and appearances of eclipses within the present century; and a table of constellations. The second Chapter contains a brief but interesting view of the system of the universe. The third chapter contains, in 24 problems, all that is curious and useful in Chronology: it concludes with tables of remarkable epochs, remarkable events, of British philosophers and mathematicians, golden numbers, dominical letters, epacts, calends, nones, ides, &c.

Part VII. comprises, in 41 problems, what may very properly be termed, a complete treatise on the art of dialling, under all its branches and peculiarities. The eighth Part contains 11 very curious problems in Navigation, and the discussion of some difficult questions; as, for instance, “ If a vessel should be able to reach either of the poles, what method ought the commander to pursue, in order to steer in the direc-

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tion of a determinate 'meridian?' To this question we here find a very satisfactory solution. Part IX. containing 14 problems, affords the reader much information on the strength and stress of beams, piers, roofs, and arches: here are directions for the diminution of the thrusts of arches, for the construction of suspended arches, and for the frame-work of a roof, which, without tie-beams, shall have no lateral thrusts on the walls on which it rests; with many other curious and important particulars. The tenth Part relates to Pyrotechny, and contains accounts of the nature and formation of gunpowder, cartridges, rockets, serpents, maroons, saucissons, flars, jets of fire; with descriptions of the most ingenious and amusing operations in this department. These terminate the third volume.

The fourth volume contains 516 pages, and is divided into four parts; namely, Parts XI. XII. XIII. and XIV. In our description of this volume, we shall avail ourselves of the language of Montucla in his Preface. It

“ is entirely devoted to Physics, or Natural Philosophy. The first division of this volume, which forms the eleventh of the work, is a kind of Philosophical Miscellany, in which are collected the most curious questions of every kind. It commences with a necessary introduction, which contains an accurate account of every thing known and best approved in regard to the properties of fire, of air, of water, and of earth. A view is then taken of the different branches of Natural Philosophy in general: experiments on air, hydraulic and hydrostatic recreations; the history of thermometers, barometers, and hygrometers, with the method of constructing them; remarkable problems in physical astronomy, solved according to their real principles; curious observations on the divisibility of matter, the tenuity of odours, and that of light, &c; questions respecting comets; an account and examination of some singular and ingenious opinions on that subject; explanation and history of intermittent springs, phenomena of ice, the method of producing it, the analysis of paper kites, &c. are the principal articles which compose the eleventh Part; a proper idea of which can only be formed by consulting the Table of Contents.” P. xxi.

The remaining parts of this volume contain elucidations of the principles and apt illustrations of the chief phænomena of Magnetism, Electricity, and Chemistry; each of these departments of Natural Philosophy is handled in a manner at once amusing, perspicuous, and satisfactory. The fourteenth Part concludes with a Dissertation on the Philosopher's Stone, on Potable Gold, and on Palingenesy; with an instructive history of Chemical Problems. This volume contains several curious and useful Tables; it is terminated by two supplements; one of which treats on the different kinds of phosphorus both natural

tural and artificial; and the other contains an historical account of perpetual lamps, and a few arguments to show that, according to the principles of sound philosophy, they are to be considered as a chimera.

Having thus described, in some measure, the mode of arrangement, and the various subjects treated of in these Recreations; we think it our duty to give them our warm commendation, as extremely well adapted to convey clear, and, at the same time, popular views of the several branches of science which are here discussed. We have not endeavoured to point out, nor indeed to ascertain, what respective parts of the volumes before us were contributed by each of the persons concerned in the work; no one, we conceive, will think this necessary. The work will not increase the deserved celebrity of its successive authors, though it may add to their usefulness. It is no small proof of a genuine regard for philosophy, when men, whose peculiar privilege it is to move in the most exalted sphere of science, will condescend to smooth the rugged path to eminence, and strew with flowers the wearisome way to the Temple of Knowledge.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Argument (in Verse) of the Foxiad, an Historical Poem, in Ten Books: with Notes, and a Dedication to the Eulogist of Bonaparte. By the Author of the Regicide.* 8vo. 30 pp. 1s. Sudbury printed; Bickerstaff, &c. London. 1803.

This author, who with great justice attacked the entertainer of Tallien, in his extracts from the *Regicide* (noticed, vol. xx. p. 199) now flies at higher game, and under the fiction of an Heroic Poem, in ten Books, dissects the conduct, and exposes the whole political life of a much more celebrated personage. As it has happened to some of us to watch the whole political career of the hero of this Poem, we can say, upon the fullest conviction, that, whatever may be thought of the poetry, the allegations are perfectly just; nor do we believe that a single fact is misrepresented from the beginning to the end. The ten Books of this supposed Poem are said to contain a thousand lines each, and the subjects allotted to each form, undoubtedly, very

prominent epochs in the history. They are thus recounted: "the title of the first Book is, *the Middlesex Election*; the second, *the American War*; the third, *the Coalition*; the fourth, *the East-India Bill*; the fifth, *the Regency*; the sixth, *the Russian Embassy*; the seventh, *the French Revolution*; the eighth, *the Naval Mutiny and Secession*; the ninth, *Maidstone*; the tenth, *the Peace and Visit to the Consul*.

To our apprehension, this very list of subjects has the force of an indictment of the heaviest nature, which the reader may suppose, is pressed much more strongly in the poetical brief which follows. The exordium supposed to be extracted from the Poem, gives a good specimen of the whole.

" 'Twas late my lot a *Regicide* to sing,
Like Price, who triumph'd o'er a fallen king;
What time his presence grac'd this happy land,
Distinguish'd favorite of the Patriot Band.
But now a nobler theme inspires my lays,
The *First of Men* demands unrivall'd praise,
The Friend of France, and not of France alone,
The friend of every nation but his own;
To all her foes his liberal love extends,
He bounds his hatred to his country's friends."

These lines form the key to the whole; which is, in our opinion, a memorial of the most singular political delinquency that can any where be collected. Besides the arguments, there are, in the form of notes, many supposed passages from the Poem, which have in general much point and satire. We conceive the author to be a person who has, from an Eastern country, sent up some severe addresses in prose, to the leaders of opposition. He has published also Poems, but of a different kind.

ART. 15. *A practical Petition against Tractorizing Trumpery, and the Perkinistic Institution. In Four Cantos. Most respectfully addressed to the Royal College of Physicians. By Christopher Caustic, M. D. LL. D. A. S. S. Fellow of the Royal College of Physicians, Aberdeen, and honorary Member of no less than Nineteen very learned Societies. 8vo. 92 pp. 3s. 6d. Hurst. 1803.*

Nothing is more Protean than quackery. To attract notice it will even seem to satirize itself, as in the present instance. Conscious that a large majority of the readers of books would think *tractorizing trumpery* the most apposite description of the pretended remedy, this author, whose object is to puff it, condescends to stigmatize it in those words. Thus he secures attention, as he supposes; after which, his object is to insinuate the wonderful merit of the tractors, and to throw the most illiberal censure on the regular practitioners of physic, particularly those who have openly opposed Mr. Perkins. To those who have read how many persons, and some even wise persons, were deluded with the pretences of the fanatical Greatrakes, to believe that diseases were cured by touching or stroking, there is little wonderful in the temporary celebrity of the tractors; but this poem, and twenty such

such efforts of puffing, will be insufficient to support the delusion for any long period.

At the same time we must acknowledge, with respect to the poem itself, that it has a considerable share of Hudibrastic drollery. The author is particularly happy (with a few exceptions) in his ludicrous compounded rhymes, and has many other qualities to ensure no trifling success in doggerel verse. For instance :

“ For I could quote, with flippant ease,
Grave Galen, and Hippocrates,
Brown, Cullen, Sydenham, and such men,
Besides a shoal of learned Dutchmen.” P. 2.

“ For bottled urine has, no doubt,
In public mails been frank'd about
(A thing there must be monstrous trouble in)
To London, as it were, from Dublin.
That such a man as Doctor Mayersbach
(Such things took place not many years back)
May view this *Uric oxyd's* basis,
And tell exactly what the case is.” P. 11.

Again,

“ Why screeam the bats, why hoot the owls!
While Darwin's midnight bull-dog howls!
Say what portends this mighty rampus,
To fright our senses out of compass!” P. 31.

We cannot but regret to see so much ingenious burlesque wasted upon so unworthy a subject; but if the poem is written by the proprietor of the patent himself (and who else could think it worth while?) he has at least the resource, when his nostrum shall be out of date, of courting the comic Muse for a livelihood; unless the temporary credulity of a few should place him above necessity.

Why the poem is printed in the form of stanzas we cannot guess. It is mere Hudibrastic measure. There are many notes, some of which are humorous; but the humour is generally coarse, and anger often boils over in them.

ART. 16. *Flaribelle, or the Tale of the Forester. A Ballad, in Four Parts, in Imitation of the ancient Style.* 4to. 1s. 6d. Kirby. 1803.

This is the most good-humoured, chit-chat, *funny* sort of an old-new ballad that we ever saw. The old father loses his children, the young man loses his sister, the lover loses his mistress; and they all meet as comfortably together, at their papa's fire-side in a winter night, as if nothing had happened. The whole ends with a wedding and a country dance.

ART. 17. *The Return of Fitzsbort. A Poem, in Three Books.* 12mo. 2s. Crosby. 1803.

The author confesses himself a tradesman; and it is a great pity, whatever his trade may be, that he does not rather attend to it, than

to the Muses. Neither do his principles seem to promise him much greater credit: speaking of the Irish Rebellion, he says,

“ But right was crushed by power.”

As a poet, he has given himself so just a character, that we have only to transcribe it.

“ The language, though sometimes strong, is far from being uniformly smooth; too frequently, if not generally, harsh. There are, perhaps, too many instances of negligent and prosaic versification,” &c. &c.

The young man seems to have taken a wrong bias, and we are heartily sorry for him. We recommend an earnest attention to his proper business, which certainly is not poetry.

ART. 18. *Miscellaneous Pieces of Poetry. By a Mechanic. Published solely for the Benefit of his Mother, a poor Widow. 12mo. 1s. Williams. 1803.*

It is a great pity that this well-meaning writer did not contrive some better means of assisting his poor mother, as very little can be expected from this publication, which is a tissue of enthusiastic rhapsodies.

DRAMATIC.

ART. 19. *Hear both Sides. A Comedy, in Five Acts. As it is performed at the Theatre-Royal, Drury-Lane. By Thomas Holcroft. The Third Edition. 8vo. 90 pp. 2s. 6d. Phillips. 1803.*

The moral of this play (which is implied in the title) “ that we should not unfavourably prejudice any man before all the circumstances of his conduct are known,” certainly deserves praise; as there are but few among the Comedies of the present day from which any important moral can be extracted. The leading character here displayed, is a man of the most active benevolence, so determined in the pursuit of his object, that he adopts means which (though not bad when properly understood) expose him to much suspicion and obloquy. He suffers a friend to devise to him a large fortune, and disinherits his nephew and nearest heir, in order to preserve that nephew from ruin, yielding to him the inheritance as soon as he appears sensible of his errors and extravagance. Several other persons in the drama experience the friendship of this man, although they supposed themselves objects of his bitter enmity. This part of the plot is well conceived, though, in our opinion, it might have been better executed. Several of the characters are, like those of most modern dramas, unnatural, and many of the circumstances strikingly improbable. The dialogue is, in some scenes, wholly made up of short sentences; which, whatever their effect may be on the stage, are disagreeable in reading. These were the faults which struck us on the perusal, and not that which the author (in an angry Preface) complains has been ascribed to his piece by critics in the newspapers. In that Preface, he boasts of
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the reception which his Comedy experienced, and of which we do not think it, upon the whole, undeserving; since, besides the merits which we have already noticed, the principal character is strongly delineated, some parts of the story are interesting, and there is some humour and vivacity, though not much of wit or elegance, in the dialogue.

ART. 20. *Delays and Blunders. A Comedy, in Five Acts. As performed at the Theatre Royal, Covent Garden.* 8vo. 74 pp. 2s. 6d. Longman and Rees. 1803.

Very few of the comedies (as they are called) of the present day, and especially of those produced by this writer, can be deemed proper subjects of criticism. The plot is seldom such as can be stated without disgust at the succession of unnatural and absurd events; and for character, wit, and genuine humour, trick, bustle, and cant expressions are the almost invariable substitutes. While the public tolerate, nay applaud, such compositions, who can severely blame the authors of them?

Gessit enim nummum in loculos demittere, post hoc
Securus cadat an recto stet fabula talo.

The piece before us is not more absurd than its fellows, and rather more interesting, if interest can arise from grossly improbable circumstances. An unfortunate man, who, in a fit of desperation, had wounded his father-in-law (by whom he had been cruelly persecuted) is confined on a charge of having murdered him. His wife is also confined, by her next relation, as a lunatic. Their daughter, who is the only witness of the supposed murder, hides herself; and the attempts to find and subpoena her, form the principal events of the drama; which is, however, varied by the addition of several other characters and circumstances. It appears, in the end, that the father-in-law (though wounded) had died a natural death; that the wife is not mad; and the husband not false to her, as had been represented. These leading incidents are rather too tragic in themselves; but there is abundance of farce to relieve them; which, if the "*incredulus odi*" can be got over, may raise a laugh on the representation. Who, excepting reviewers, are the readers of such performances, we can hardly guess; yet we understand they produce a handsome sum on the publication.

NOVELS.

ART. 21. *The Black Knight. An historical Tale of the eighth Century. Translated from the Original, recently published at Paris.* 8vo. 1s. Neil. 1803.

This, though published in a mean form and at a small price, is an interesting Tale, and not ill told. It has the appearance of being reprinted from some publication of more respectable form. We never heard of the original.

- ART. 22. *Features of the youthful Mind; or, Tales for juvenile Readers.* By Anne Stone. 12mo. 129 pp. 3s. Harris and Richardson. 1802.

This is a proper book for young persons betwixt the age of five and ten years. We shall commend it briefly, but not feebly, by saying, that the reviewer of it has set it apart for the use of his own children, and wishes to see the other promised volume.

MEDICINE.

- ART. 23. *Observations on the epidemical Diseases now prevailing in London; with their Divisions, Method of Treatment, Prevention, &c.* By Robert Hooper, M. D. 8vo. 43 pp. 1s. 6d. Murray. 1803.

The late sickly season has given full employment to the different members of the medical profession, not only in the metropolis, but over the whole kingdom. Although the varieties of disease have been numerous; yet a community of origin and nature has, in the opinion of most practitioners, belonged to them all. In this point of view, there has been *but one epidemic* this spring, though its *complications have been numerous*. The author of the present pamphlet, however, enumerates *four* diseases as having prevailed epidemically at one and the same time, namely, the peripneumonia vera, peripneumonia notha, catarrhus, and rheumatismus acutus. The symptoms by which each of these attacks was accompanied, he has described with much accuracy; and has subjoined the method of treatment, as well as the appearances on dissection; his situation, as physician to an Infirmary, (the Saint Mary-le-Bone,) having afforded him opportunities of opening the bodies of several who died of these different attacks. The general plan of treatment accords with that of another physician (Dr. Richard Pearson) who lately published some observations on the Catarrhal Epidemic, which we noticed in our Review for March last. We perceive, however, that Dr. Hooper does not insist so much as the author just mentioned upon evacuating the stomach and bowels; and that he is an advocate for a more free use of the lancet.

- ART. 24. *Quincy's Lexicon-Medicum. A new Medical Dictionary; containing an Explanation of the Terms in Anatomy, Physiology, Practice of Physic, Materia Medica, &c. To which is added, a Glossary of obsolete Terms.* By Robert Hooper, M. D. F. L. S. 8vo. 16s. Longman and Rees. 1802.

The former edition of Quincy's Medical Dictionary abounded in old theoretical jargon, and was extremely defective in whatever related to physiology, the materia medica, and chemistry. When, therefore, the editor of the present edition was solicited to undertake its revision, he thought he could not do a more acceptable office to the public, than almost wholly to new model it. In doing this, he has

paid particular attention to the derivation of terms, to the anatomical descriptions, to the explanation of the uses and functions of the different parts of the body, to the nosological arrangement of diseases, and to the description of their symptoms and diagnostics; and he has been careful to introduce the various improvements in the London and Edinburgh pharmacopœias, and in modern chemistry; together with the terms employed in surgery, midwifery, &c. It may be recommended as a useful manual to the medical and surgical student.

ART. 25. *Medical Directions, for the Use of Navigators and Settlers in hot Climates.* By Thomas M. Winterbottom, M. D. Physician to the Colony at Sierra Leone. Second Edition. 12mo. 144 pp. 2s. 6d. Phillips. 1803.

The directions contained in this pocket volume appear to be the result of an attentive observation on the effects of a hot climate upon the human constitution; and are written in a plain familiar manner, to render them more intelligible to that description of people for whose use they are intended. Many judicious remarks are offered concerning the abuse of venesection, emetics, and the bark, so frequently employed by Europeans on their arrival in tropical climates, under the erroneous idea of preventing fevers, bilious attacks, and other disorders peculiar to those latitudes. He also cautions against the smoking of tobacco, which, he is persuaded, is prejudicial to the constitution, and is not of the smallest avail in preventing contagion. In regard to diet, he does not approve of a total rejection of animal food, which is proper for Europeans once a day, with a large proportion of vegetables. He deems it right to imitate the example of the natives of these climates, who use with their food, pretty freely, the capsicum, or red pepper. For drink, Madeira and Port wine (both diluted with water) and spruce beer, are recommended. Water alone, he observes, does not quench the thirst; nor is it advisable for those who have been accustomed to something stronger, to drink it alone. Spirits and water are bad. Temperance is strongly inculcated. In regard to dress, cotton and flannel are the best adapted to these climates. The former should be worn next the skin. Going early to rest is very conducive to health on the African coast; but sleep during the day seldom refreshes. On account of the morning fog and dews, early rising is not so salutary as in England and other parts of Europe; nor has cold bathing proved advantageous to the settlers at Sierra Leone. It is of great importance to preserve, in these situations, an easy and cheerful state of mind. Violent gusts of passion, or great care and anxiety, lay the foundation for a variety of disorders. By a due attention to these points, the author is persuaded, that navigators and settlers will be as little affected with sickness in Africa or the West Indies, as they are in Europe. After noticing the complaints which usually occur on ship-board, the author proceeds to a description of the several diseases peculiar to the tropical regions, with the mode of treating them. Lastly, he gives a list of medicines, with short remarks on their uses and doses.

DIVINITY.

ART. 26. *A Charge delivered to the Clergy of the Diocese of Landaff, in June, 1802: by Richard Watson, D. D. F. R. S. Bishop of Landaff.* 4to. 35 pp. 1s. 6d. Cadell and Davis. 1802.

This Charge (well worthy of attention, as every thing from Bishop Watson must be,) is employed chiefly upon the discussion of two great questions, which have been agitated in different parts of Europe.— 1. “ May not the security of life, liberty, and property, the great end for the attainment of which men enter into civil society, be as effectually promoted by the energy of civil laws, without the aid of religion, as with it?” 2. “ Will the greatest moral benefit be produced to a Christian society with or without a civil establishment of the Christian religion?” The former of these questions is briefly answered in the negative, on the authority of ancient philosophers, in opposition to the modern teachers, Frederic of Prussia, Helvetius, and Voltaire. The second is more fully examined: first, by removing the specious allegation that Christianity was more pure in the three first centuries, when it had no civil establishment. It is shown that it had a species of establishment, and that the superiority of the early Christians, in some points, may be accounted for on other principles. This seems to terminate the examination of the two questions proposed, at page 16. The Bishop then adverts to the supposed increase of sectaries in this country, and the means of resisting it; to the question of residence, and the first bill proposed in the House of Commons on that subject. He is friendly to the proposer and the principle of the bill; and stating that a bishop and his clergy ought to have but one and the same end in view, the spiritual welfare of the people committed to their care, he applies a rule of Cicero respecting friendship, to the case of soliciting or granting licences of non-residence. “ *Hæc igitur lex in amicicia sancitur, ut nec rogemus res turpes, nec faciamus rogati.*”

The conclusion of the Charge may serve to give, at this moment, a valuable public admonition:—

“ The vessel of the State, after weathering a bitter storm, has at length (with her masts still sound, with her sails and rigging still fit for service) been conducted into the port of Peace. There may the good Providence of God long permit her to remain in safety; and she will remain the longer there in safety, if she is careful never to exhibit to the enemy *nudum remigio latus*; if those on board are careful always to remain united in a determined purpose, as they were on a late occasion, to perish sooner than abandon her just defence.”

ART. 27. *Reflections on War. A Sermon, preached at the Baptist-Meeting, Cambridge, on Tuesday, June 1, 1802, being the Day of Thanksgiving for a General Peace.* By Robert Hall, A. M. 8vo. 44 pp. 1s. Button. 1802.

With much sorrow do we reflect, that before we have had time to go through the Sermons of Thanksgiving for Peace, the flames of War have been again rekindled. To the present eloquent writer our attention

attention is naturally drawn by the recollection of an admirable Sermon on Modern Infidelity, noticed in our 15th volume, p. 263, which, we perceive, has now reached its fifth edition. The author is a fine writer and able reasoner, and though he must have found that his courage in preaching truth created to him some enemies, he must have been more than repaid by the esteem of the wise and good, and the consciousness of duty well performed.

In the present discourse, the horrors and the evils of war are stated with a temperate eloquence, which has perhaps the more effect from avoiding exaggeration. The part that appears to us most original in this Sermon is that, wherein the preacher shows how much the extent and durability of wars are increased by the infusion of speculative opinions into the causes of contest. On this principle he explains, in a very striking manner, the peculiar character of the late war. The passage is forcible, and truly eloquent (p. 22); but we insert rather one to which it leads, in which the conduct of our own nation is admirably depicted.

“ In enumerating the motives to national gratitude, which the retrospect of the past supplies, it would be unpardonable not to reckon among the most cogent, the preservation of our excellent constitution; nor can I doubt of the concurrence of all who hear me when I add, it is a pleasing reflection, that at a period when the spirit of giddiness and revolt has been so prevalent, we have preferred the blessings of order to a phantom of liberty, and have not been so mad as to wade through the horrors of a revolution to make way for a military despot. If the constitution has sustained serious injury, either during the war, or at any preceding period, as there is great room to apprehend*, we shall have leisure (may we but have virtue!) to apply temperate and effectual reforms. In the mean time let us love it sincerely, cherish it tenderly, and secure it as far as possible on all sides, watching with impartial solicitude against every thing that may impair its spirit, or endanger its form.” P. 25.

We see no reason why this discourse should not be received by the public with the same attention as that to which we have referred. The principles of the writer appear equally good, and the language by which they are illustrated and enforced, no less pleasing and energetic.

ART. 28. *A Sermon, preached at the Anniversary Meeting of the Female Friendly Society at Campsall, on Thursday, Nov. 11, 1802. By the Rev. John Lowe, M. A. Domestic Chaplain to the Right Hon. Earl Fitzwilliam.* 8vo. 1s. Rivingtons. 1803.

A short but appropriate Advertisement informs the reader, that this Society originated in the benevolence of the amiable daughter of Bacon Frank, Esq. of Campsall. Its object was to remove the ignorance and animate the industry of the female children of their poorer neighbours. The effect appears to have answered the wishes of the Society; and this very pertinent address is well calculated to improve and extend the benevolence in which it originated. We heartily join in the spirited

* We trust this apprehension is unfounded. *Rev.*

apostrophe with which the discourse terminates; "may all the daughters of affluence go and do likewise."

ART. 29. *The Parish Church; a Discourse, occasioned by a Vacancy in the Cure of St. Mary, Aldermanbury, September 19; with Notes, and Clericus on Qui Tam. Respectfully dedicated to the Society for the Suppression of Vice. By John Mair, M. A. 8vo. 71 pp. Dutton, &c. 1802.*

The professed purpose of this Discourse is unquestionably good; to inculcate the duty of a regular attendance on divine service in each person's own parish. But this purpose is executed in a manner so very exceptionable, that we may well conjecture that the preacher did not conciliate one vote, on the occasion mentioned in the title-page. This *voting*, indeed, of a *multitude*, for an instructor in religious truths and duties, is a lamentable practice; but happily it is not general; and we wonder that any parish, wishing to have "the word of truth rightly divined to them," should desire to retain such a patronage. It confers a wild sort of power, without any *responsibility*. Mr. M. though not destitute of shrewdness, *folds* in such a manner through 68 pages of Sermon and Notes, that his hearers seem to be lectured by some warm young man, aged sixteen years; rather than by a sedate divine, aged more than sixty.

ART. 30. *Lectures on the Epistles appointed for the Service of the Church of England, on the Days of Passion Week, Easter Even, and Easter Sunday. By Daniel Sandford, D. D. of Christ Church, Oxford, Chaplain to the Right Honourable Lady Abercromby, and Minister of Charlotte-Street, Edinburgh. 8vo. 3s. 6d. Rivingtons. 1803.*

This publication contains eight Lectures; the object of which is, to furnish the less learned Christian with a plain exposition of the epistles used in the service of our church, at that holy season when we commemorate the most important facts of our religion, the death and resurrection of our blessed Saviour.

They are extremely well calculated to answer the intended purpose; they are plain, perspicuous, and yet sufficiently argumentative. The fifth Lecture in particular gave us great satisfaction; and cannot be read by any well-disposed person without due edification. They are inscribed to the Queen, and with her Majesty's gracious permission. We commended a volume of Sermons, by the same author, in our last number, p. 398.

ART. 31. *A Letter to a Noble Duke, on the incontrovertible Truth of Christianity. 12mo. 2s. Robson. 1803.*

This is merely a republication of Mr. Leslie's Short and Easy Method with the Deists, so much and so deservedly admired. It seems that Mr. Leslie was originally induced to write this tract at the suggestion of an ancestor of the present Duke of Leeds, it is therefore properly enough inscribed to his Grace. The language is occasionally varied, and the tract itself somewhat abridged; but the main argument is unaltered, and we may add unanswerable.

LAW.

LAW.

ART. 32. *Observations on the Speech of Sir William Scott, and other Matters relating to the Church; in which the fatal Consequences of permitting the Clergy to hold Farms are stated, in a Letter to a Member of Parliament. By a Kentish Clergyman, Author of Thoughts on the Preliminary Articles of Peace, &c.* 8vo. 91 pp. 2s. 6d. Rivingtons, &c. 1803.

We have had occasion to notice, and with a certain degree of approbation, some former publications of this writer. The present is, we doubt not, equally well intended, but (in our opinion) has been written without a due consideration of the important subjects which it treats, and contains very few judicious or well-grounded remarks. In the first part, which relates to the holding of farms by the clergy, the author expresses great alarm lest any relaxation of the statute of Henry VIII. in that particular, should have the effect of secularizing that body, or (as the author *elegantly* expresses it) “degrading the clergy into a set of dirty *puddling* farmers.” He admits that noblemen and gentlemen may employ themselves in cultivating their lands without any such degradation, but seems to think that the farming of a few acres of arable or pasture must necessarily contaminate the morals and vitiate the character of a clergyman; that he must imbibe the notions, imitate the manners, and follow the worst practices of farmers. Admitting for a moment that there is plausibility in this *a priori* reasoning, is the author aware that the experience of ages has shown his fears to be groundless? Till within these few years, the prohibitions in the statute of Henry VIII. have been known to few, if any, of the clergy; nay, to very few even of the profession of the law. Not a single clergyman, we will venture to say, has, till very lately, been restrained from farming by any fear of the statute. Yet (if we except the fictitious character of Trulliber, drawn by Fielding) what clergyman have we seen degraded or secularized by that employment? This imputation has not, so far as we know, been seriously cast upon them by the bitterest of their enemies. But had this writer taken the trouble to read, or at least to understand, the speech of Sir William Scott, before he made remarks upon it, he might have saved himself much trouble. Nothing can be further from the intentions of that excellent man than to encourage the practice of agriculture by the clergy *as a means of gain*, or to allow them an unqualified power of taking farms. His design is, to accommodate the statute of Henry VIII. to modern times, for so great alterations had taken place in society, that the nature and effect of its provisions were wholly changed. This we could prove in detail; but as the speech of Sir William Scott is sufficiently explicit on this point, and as the subject is under parliamentary discussion, we will only add, that, in the new bill, it is provided that no lands besides their glebes shall be held by spiritual persons without a licence from the bishop, and a clause wholly unknown to the old law is judiciously added, which prohibits them from buying and selling publicly

publicly in their own persons. After all, the very proposition which this author makes implies that discretionary power (of judging how much land a clergyman may occupy) must be lodged somewhere; and where, according to his own admission, can it be so properly lodged as with the bishop?

On that part of the statute which relates to residence, the author seems not much more judicious or better informed. He appears not to be aware that this part also of the statute had almost sunk into oblivion, and that the revival of it within these few years had more frequently subjected such of the clergy as, from various causes, had been unable to comply with it, to the extortion of informers, or the persecution of enemies, than compelled the idle or negligent to any beneficial residence. That in this case also there must be a discretionary power to determine on the truth and validity of exemptions, it would be easy to prove; but our respect for, and confidence in the legislature, prevents our enlarging at present on this interesting national concern.

The author next proposes "the purchase of all advowsons belonging to the laity, those excepted which belong to the crown and the universities;" and that, with that exception, "the bishops should be invested with the whole patronage." That the abuses of lay patronage, which he enumerates, may sometimes have taken place, we are far from denying; yet the *total* abolition of that patronage is, we think, not to be desired; sure we are that it is not to be expected. His next suggestion is, that all lands formerly alienated from the church shall be redeemed. This proposal involves so many considerations, and opens so wide a field for discussion, that we decline saying more at present on the subject, except that, although we readily agree that the average incomes of the parochial clergy should be increased, we doubt much whether the mode of doing it recommended by the writer be practicable, at least to the extent proposed.

Lastly, he urges the propriety of consolidating the laws respecting tithes, and rendering the recovery of them more easy and less expensive to the clergy. In this suggestion we heartily concur, and think the subject well worthy the attention of parliament; but the taxes recommended, in order (as the author expresses it) "to restore the church to her pristine splendour," are not, we apprehend, likely to be adopted, or indeed free from strong objections.

MILITARY.

ART. 33. *Caractere militaire des Armées Européennes dans la Guerre actuelle; avec une parallèle de la politique, de la puissance et des Moyens des Romains et des Français.* Egerton, Londres. 1802.

Military Characters of the different European Armies. Translated from the French. Egerton. 1803.

We are not sufficiently acquainted with the civil and military constitutions of the different armies of Europe, to give a decided opinion

of the characters which are here portrayed; but judging of their correctness from the portrait which is given of our own army, we are inclined to believe that there is some inaccuracy with much just delineation, and a very lucid illustration of the subject. We were much disappointed at the very summary description which the author gives of the Prussian army, of which we expected a history as well as a detailed account of its present state; for we have always been accustomed to consider this army (how justly perhaps may be doubted) as the source of the modern system of European tactics; we should therefore have been glad to have seen a comparison drawn between the improvements which have been made by the master and the scholars. But after repelling, or rather extenuating, the charge of Jacobinism, which has been made against the Prussian army, and telling us, "that the Prussian generals have won every battle which they gave, and never experienced a check, but when they suffered themselves to be attacked (an exception is indeed suggested by the translator, in Champagne, where he insinuates, they retreated by a pont d'or), the author is hurried away into the vortex of French policy, and returns again to the Prussians, only to assert, "that the suspicions cast upon the Prussian army were nothing but a calumny invented by the enemies of that monarchy."

His observations on the tactics of the Austrian army, and the defects of their field artillery, are well worth the attention of this country. We believe, indeed, the objection here made to their battalion guns, has been in a considerable degree obviated in our army, by the alterations which have taken place in the mode of harnessing the horses, and of mounting the drivers. But we are surprised that we find no notice taken of another defect in the military system of the Austrians, to which the ill success of their efforts against the French, has been in a considerable degree attributed. However urgent the necessity of advancing or retreating may be, however expedient it may be to follow up a victory, or to regain the consequences of a defeat, the Austrian army never moves until all the accounts of the expences incurred in its former position are completely made up and arranged by the different paymasters and officers of the quartermaster-general's staff. All who have been conversant in army accounts, know how much this tends to support that system of economy, which forms the most prominent feature in the establishment of the Austrian army; and if the rule was observed, with proper exceptions, its utility would be very obvious; but in the extent to which it is carried, it has frequently produced an effect directly opposite to that which was intended, by protracting the war, and by the destruction of the troops and the military stores.

The character of Suwarrow appears justly drawn; of the other armies of Europe, full as much is said as they deserve.

We shall conclude with a short specimen of the style of the author and his translator, taken from the accounts of the French army.

"C'est la maxime constante de toutes les armées Françaises d'avoir une réserve composée des meilleures troupes, et commandée par un général habile. Cette précaution prudente empêche que leur témérité dans bien des occasions ne leurs devienne fatale. Les François combattans

batans d'après leurs propres dispositions, ils ont la facilité d'avoir des réserves. Ils manqueraient de troupes pour cela s'ils formoient des lignes étendues au lieu de les rassembler comme ils font, sur les points d'attaque auxquels ils réduisent les batailles.

“ Les troupes légères commencent le combat. Si elles réussissent à déconcerter l'ennemi, elles le poussent avec une vivacité, et une audace extrêmes. Le courage des individus est en évidence, l'émulation naturelle, et la vanité nationale exaltent les courages, et produisent des actions extraordinaires. Les François ont un tact très fin pour juger de la contenance, et discerner les intentions de l'ennemi. Ils saisissent, avec justesse et promptitude, l'occasion de le pousser, s'ils s'aperçoivent qu'il chancelle. Plus d'une fois les tirailleurs ont décidé des affaires considérables. Sont-ils repoussés? le corps de réserve les reçoit. Il attaque où soutient le choc. L'infanterie, presque toujours ferrée craint peu le cavalerie. L'artillerie de bataillon ne les inquiète pas beaucoup: l'effet est peu considérable si elle tire à boulet; les artilleurs ennemis ne peuvent tenir contre la mousqueterie à la distance ou il faut être pour que la mitraille des petites pièces fasse effet.” P. 17.

“ The French artillery preserves nothing but the name of what it formerly was. Their officers are ignorant, inexpert, and inferior to all others. The French give no field pieces to the battalions. The movements of the infantry, not being subject to those of the artillery, are so much the lighter; they repair this fault (if it may be called one) by placing their pieces according to the urgency of the moment, or the nature of the ground; and the want of sufficient numbers is compensated by the flying artillery. This is composed of the flower of their soldiers, who expose themselves without measure. According to the avowal of their best generals, this artillery has been one cause of their successes: it is superior to the common artillery, from the choice of the men who compose it; it makes up for its want of ability and experience, by its boldness and rapidity of movement, and supplies the place of that quantity of artillery which generally burdens armies.” P. 17.

ART. 34. *The Field Engineer's Vade-Mecum.* By J. Landmann, Professor of Fortification and Artillery to the Royal Military Academy at Woolwich. Egerton. 1803.

Never did we open a book which corresponded more perfectly with the title-page than this; and we do not scruple to recommend it as one of the most complete epitomes of practical science which we have ever seen. We do not point it out to the studies of the skilful engineer or geometrician, for it contains nothing with which they are not already well acquainted; but to the officer on service who has not been educated as an engineer, and to all persons concerned in the mensuration of distances, it will be found of the highest utility.

AGRICULTURE.

ART. 35. *On the Improvement of poor Soils: read in the Holdernefs Agricultural Society, June 6, 1796; with an Appendix and Notes.* By J. Alderfon, M. D. 8vo. 34 pp. 2s. Vernor and Hood. 1802.

“ By decomposition and absorption, earth becomes vegetable; vegetable matter is no sooner decomposed in the stomach of animals, than it is *capable of* being converted into animal matter; and, when farther eliminated and purified by the delicate organs of the human species, reaches the utmost perfection of created intelligence.” P. 13. Earth, vegetable, animal, immaterial—such is Dr. Alderfon’s chemical conjuration! Having read this passage, we looked back to the title of the essay, supposing it must be on the improvement of poor *souls*; and having read it at breakfast, we contemplated most philosophically the goodly *matter* of the toast and butter before us; and then pathetically apostrophized them—how long will it be ere ye are converted into *spirit*! “ The whole quantity of water that falls from the clouds ought to be employed in agriculture, and not allowed to run on to the ocean.” P. 20. Within the present century, then, the channels of our rivers will be dry land. Conclusion: “ It will be possible, in time, to bring every acre of ground into an almost equal degree of value.” P. 34. The Preface had prepared us to look for, what we have found in these and similar passages, things wonderfully ingenious and new; for it says, “ the following *paper* was conceived in the moment of mental gratification.”

ART. 36. *An Essay on the Conversion of Soils; Part of which has been submitted to the Honourable Board of Agriculture: together with some Observations and Remarks on the Breeding of Sheep and Cattle.* By Henry Hoyte, Land-Valuer, Farringdon, Berks. 4to. 44 pp. 2s. 6d. Piggot, Farringdon; Kirby, &c. London. 1802.

Mr. Hoyte *converts* soils in a way much less fanciful than that in which Dr. Alderfon had *improved* them. “ Laying aside all speculations, I shall confine myself to a statement of facts.” P. 2. Mr. Hoyte’s instructions are of a nature not very disputable; when he tells us, that “ strong clayey soils are always wet in the winter season, in consequence of the surface being of too dense a quality to admit of the water making its way through.” P. 3. And, that “ strong soils require heavy cattle, and light soils lighter cattle.” P. 40. These, however, are not the best parts of the book, which contains some useful suggestions, expressed in the style of a practical farmer. The most obvious general remark upon this tract is, that Mr. Hoyte’s conversion of soils is a durable improvement of them, but not immediately profitable; therefore agrees well with the interest of land-owners, but would leave *tenants* at will, or with short leases, destitute of present subsistence for themselves and their families.

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POLITICS.

POLITICS.

ART. 37. *Observations on the present relative Situation of Great Britain and France, November 16, 1802.* 8vo. 16 pp. Liverpool. No Publisher's name.

The chief objects which the writer of these Observations appears to have in view are, to dissuade the nation from entering into a new war, to stigmatize the party who condemned the peace, and to inspire a general abhorrence of (and perhaps some legal animadversion upon) the political writers in our public papers. In the first of these objects we should cordially agree, provided that peace could have been maintained without a sacrifice of the honour and interests of the country.—As to the second, although we thought, and still think, the treaty of Amiens a justifiable measure, under the circumstances which existed at that period, yet we are far from joining in the violent censures here applied to those who disapproved of that measure, and still further from imputing to them a desire of renewing the war without any fresh provocation or aggression.

With regard to the animadversions on the conduct of the French Government, which have appeared in our newspapers, though we are far from justifying every expression that may have been used in those publications, we may venture to assert, that none of the animadversions which we have seen exceed in severity the reproaches perpetually vented during the late war against States in alliance with us, nay often against our own. Upon what grounds this writer claims for the Consul of France a privilege not possessed by our own Government, that of exemption from censure, we are at a loss to discern. The Laws and Courts of Justice were open to a prosecution for any part of the abuse complained of; and we hope never to see any other restraint laid upon the only press in Europe which continues free. But the principles and character of this writer may be known from the passage which asserts, that those who predicted the anarchy and carnage which have desolated France, *occasioned* them. His performance is indeed flimsy, declamatory, and partial throughout.

ART. 38. *Ten Letters, principally upon the Subject of the late Contested Election at Nottingham.* 8vo. 43 pp. 1s. Jordan.

The remarks which we made, in our account of Mr. Bowles's Postscript,* on the daring denials of most of the facts asserted by him respecting the Nottingham Election, apply strongly to the Letters before us, the chief of which bear the signature of a Mr. Robert Davison, brother, as we understand, to the Mayor of that place, whose conduct is so much reprobated in the Report of the Committee of the House of Commons, and who is also, if we mistake not, together with others, under prosecution in the Court of King's Bench, for

* See Brit. Crit. for April, 1803.

misapplying the corporate funds to election purposes. The representations of Mr. R. Davison must, therefore, be considered as those of a warm partizan; and indeed they breathe throughout the spirit of what the author calls *Whiggism*; but what we, with Mr. Bowles, distinguish by a somewhat different appellation. A Mr. Maddock, to whom Mr. Davison's Letters are addressed, is supposed to have said, in conversation, that Mr. D. was an enemy to Government.— This assertion is vehemently denied, and Mr. M. is, in return, charged with holding principles favourable to tyranny, &c. Those who are so tender of their own political characters should, we think, have a little more delicacy in treating the characters of others. Mr. D. avows, with triumph, the satisfaction he expressed on the return of his favourite candidate, Mr. Birch; yet, if he knew, what we conceive must have been notorious, and what has since been amply proved, that this return was obtained by the most daring and profligate violations of the freedom of election, we should consider his triumph not merely as a proof of hostility to the existing Government, but to all legal government whatsoever. The chief object, however, of this vehement gentleman is not so much to vindicate himself as to deny or palliate all the enormities practised on that occasion. Many of these have been completely proved before the proper tribunal, and the existence of most of the remainder has been reasserted, after a diligent enquiry by Mr. Bowles. But, after the evidence laid before the Committee, after their Report, and the consequent Act passed by the Legislature, what shall we say to the man who terms those enormities "*trifling electioneering riots*,"* and asserts that "*nicknames, scurrilities, and some few coats converted into spencers*,"† formed the chief violences committed. He boasts also of the election having *terminated* with more peace and order than is usual on such occasions. It was certainly highly meritorious in this writer's friends, that, when they had gained their object by the infamous means which have been *proved*, they abstained from committing further outrages. But this writer, after the most liberal abuse of Mr. Coke, Mr. Bowles, &c. has, in the strongest manner, though perhaps unintentionally, evinced the propriety of the late Act of Parliament, since he assures us (and mentions some striking facts in order to corroborate his assertion) *that the last election was the most peaceable contested one ever remembered in Nottingham!!!* After this declaration, who will not join this *consistent* author in vindicating the immaculate town of Nottingham, so "*grossly and unprovokedly* (as he assures us) *aspersed by that LIBELLOUS WRITER Mr. Bowles?*

* Page 15.

† As if, in the midst of a crowd and tumult, a man's clothes could be cut from his back without danger.

MISCELLANIES.

ART. 39. *Case respecting the Maintenance of the London Clergy, briefly stated and supported by Reference to authentic Documents. By John Moore, LL. B. Rector of St. Michael's Bassishaw, and Minor Canon of St. Paul's.* 8vo. 1s. Rivingtons. 1803.

This is a very interesting and curious statement, compressing the substance of the learned Bishop Walton's Treatise concerning the Payment of Tithes in London, and of the author's own collections, intended as a supplement to that work. The Bishop's Treatise may yet, indeed, be expected to be re-edited entire, with notes and a continuation, if Mr. M. should be sufficiently encouraged, as he well deserves to be, to defray the expence of an impression. Unwilling, however, in the mean time, that the cause, in which he has a common interest, should suffer for want of any information of which he might be possessed, Mr. M. has drawn up this short, but able, statement of the case; "that his brethren of the clergy may know the ground on which they stand, and the inhabitants of London may be apprized of the just expectations of their ministers."

The statement discusses the rights of the London clergy *in general*, with remarkable perspicuity; and adduces no assertion respecting those rights, without reference to indisputable authorities. These rights, Mr. M. observes, though sometimes called tithes, are more properly distinguished by the name of oblations. The payment of these oblations was made by a composition, regulated by the rent of houses, shops, warehouses, cellars, and stables, which, after having varied from time to time, appears to have been at last fixed by the statute (37. Hen. 8. Ch. 12.) at 2s. 9d. in the pound. This rate, intended as an equivalent, not only for *oblations*, but for *personal tithes*, had been lowered from 3s. 6d. as that of 3s. 6d. had been from 4s. 1d. See pages 26, 27. But the object of this work is to promote the just expectations of a *particular part* of the London clergy; of those whose incomes, after the dreadful fire of London, were fixed at an annual payment, in lieu of tithes, or rather of the statutable rate of 2s. 9d. in the pound, which their brethren, not affected by the *Fire Act*, (as it is termed), have still a legal right to demand. The fire burnt down or damaged eighty-five parish-churches. "When the Legislature met," says Mr. Moore, "to consider how they might best remedy this sore evil, it was enacted, that thirty-four of those churches should not be rebuilt, but that the parishes to which they belonged should be united to others: and by a subsequent Act the maintenance of the parochial ministers of the fifty-one churches, which were to be restored, was fixed at certain specific sums, to be levied by an equal rate on the houses in their respective parishes." The reasons, stated in the preamble, for passing *this Act*, Mr. M. relates, "were that the tithes in the City of London had been levied and paid with great inequality; and, since the dreadful fire there, by taking away some houses, altering the foundations of many, and newly erecting others, were become

so disordered, that, in case they should not be reduced to a certainty, many controversies and suits at law might arise. The Act, therefore, determined what should be the certain annual tithes of all the parishes, whose churches were demolished or in part consumed by the fire, and appointed a summary mode of recovering them, where they should be withheld. Thus far, indeed, the object which the Legislature had in view has been attained: litigation has been prevented; but, at the same time, *the maintenance of the several incumbents was fixed at a very low rate, and the door was shut against any improvement that might keep pace with the times.*"

Mr. M. then states, with great judgment and energy, the circumstances that seem to press strongly for a revision and amendment of the Act in question; such as alterations which have taken place in the dispositions of houses; and particularly the great advance upon every article of life, which depresses the condition of the clergy, thus circumstanced, still lower, and makes their little less. Mr. M. therefore thinks, that "here is sufficient ground for applying to the Legislature to revise and amend an Act, which, though suited to the exigencies of the times when it was past, has eventually been productive of great hardship to the clergy of the present day, and will probably be still more severely felt by those who may come after them." In this opinion Mr. M. has been supported at various meetings of his brethren, and particularly by their determination to adopt his suggestion. Their petition, we find, has been accordingly presented to the House of Commons, by Sir John William Anderson. The dispassionate reader of Mr. M.'s statement will not be inclined to dispute the propriety of such a petition, or of those modes of relief which Mr. M. has modestly pointed out. To Mr. M. his brethren are highly indebted, as to an advocate who has pleaded their cause with equal candour and ability; and who has thus powerfully commended it to the wisdom, the justice, and the liberality, of Parliament. Mr. M. concludes by remarking, that "all that the London clergy have to wish on the subject, is, that, in settling the future produce of their benefices, it may be remembered, that the demands they shall be empowered to make are a *composition for personal tithes*, as well as *oblations* due from the inhabitants, and are to afford a *suitable maintenance for the clergy of the most opulent commercial city in the world.*"

ART. 40. *Journal of a Party of Pleasure to Paris, in the Month of August, 1802. By which any Person intending to take a Journey may form an accurate Idea of the Expence that would attend it, and the Amusement he would probably receive; together with thirteen Views from Nature, illustrative of French Scenery; acquatinted by J. Hill, from Drawings by the Author. The Second Edition. 8vo. 112 pp. 10s. 6d. Cadell and Davies. 1803.*

A few not very satisfactory views, but indifferently *acquainted*, in general, have helped this very slight work to reach a second edition. The author, however, to do him justice, makes no parade of fine writing, but expresses with simplicity the sensations produced by the various objects which his party visited. Towards the latter end of his

his book he attempts to figure as a poet, in an Elegy on the Miseries of an Emigrant, but with only moderate success. His prose statement of the fact, which gave occasion to his elegy, is to us more affecting than his verses.

“Near Clermont was situated the chateau and domain of the Duke de Fitz James, who, during the Revolution, had been an emigrant, but has lately been permitted to return, and to take possession of that part of his property which remains unfold, and which, out of an estate of enormous extent, is a miserable pittance indeed; as we heard, not with more than five thousand livres. His chateau is entirely destroyed, his woods cut down, and that, which must have been a paradise, reduced to an absolute desert.” P. 103. How accurate this writer is in his statement of expences, there will now, perhaps, be few opportunities for his countrymen to decide.

ART. 41. *Eccentric Biography; or, Memoirs of Remarkable Female Characters, Ancient and Modern: including Actresses, Adventurers, Auroresses, Fortune-tellers, Gypsies, Dwarfs, Swindlers, Vagrants, and others, who have distinguished themselves by their Chastity, Dissipation, Intrepidity, Learning, Abstinence, Credulity, &c. &c. alphabetically arranged, forming a pleasing Mirror or Reflection to the Female Mind. Ornamented with Portraits of the most singular Characters in the Work.* 12mo. 349 pp. 4s. Hurst. 1803.

The counterpart to this little work, containing the biography of eccentric male personages, was noticed by us in our 19th volume, p. 543. The present book contains 96 names, and is illustrated by eight portraits, not ill engraved, representing the persons of Joan of Arc, Mrs. Bellamy, D'Eon, Mrs. Godwin, the Dutchess of Kingston, Mrs. Montague, Mrs. Robinson, and Jane Shore. This volume, as well as the former, is calculated for amusement, rather than instruction; and the lives of some modern females, whose example is far from useful, occupy a space very much larger than is assigned to others, who were the glory of their sex. The late Dutchess of Kingston is allotted more than forty pages, while Elizabeth Elitob, the celebrated Saxon scholar, is not at all mentioned. Mrs. Godwin, or Wolstonecraft, is celebrated with too much partiality for her particular opinions. Thus, “Quick to feel, and indignant to resist the iron hand of despotism, whether civil or intellectual, her exertions to awaken in the minds of her oppressed sex a sense of their degradation, and to restore them to the dignity of reason and virtue, were active and incessant.” More of this nonsense follows; as if the reader could forget how little female virtue was enforced by her example. The book, however, is a trifle, and as a trifle may be passed by.

ART. 42. *Elegantia Latinæ; or, Rules and Exercises illustrative of Elegant Latin Style, intended for the Use of the higher Classes of Grammar-Schools.* 12mo. 3s. Rivingtons. 1803.

This is the production of Dr. Valpy, and introduced by him in his school at Reading. It is presumed, that the scholar has already made some

some progress in Latin composition, or this publication would at least appear too intricate. This seems the only exception to which it is liable; the sixth Chapter, on the Structure of a Period, exhibits much satisfactory information, and is dictated by solid good sense. We recommend the book, as very proper to be introduced in schools for the purpose of facilitating improvement in Latin composition.

ART. 43. *The Elements of Book keeping; comprising a System of Merchants' Accounts, founded on real Business, and adapted to Modern Practice: with an Appendix on Exchanges, including the recent Alterations.* By P. Kelly, Master of Finsbury-Square Academy, London. The Second Edition, augmented and improved. 8vo. 207 pp. 5s. Johnson, &c. 1802.

Improved editions of scientific books have more claim upon the notice of a reviewer than other re-edited publications, since the addition of a single table of extensive use may be a material accommodation to the public. Mr. Kelly's Elements of Book-keeping, since we spoke of them in vol. xviii. p. 440, have received an augmentation of nearly 40 pages, without change of price. The chief accession is an Appendix on Exchanges, of singular use and value; containing a clear explanation of bills of exchange, and the nature of their balance in different places of commerce. A table of the course of exchange, from Lloyd's List, July 1, 1802, serves as an example, and is so distinctly explained, that no reader can fail to understand the meaning and principle of the expressions employed in such statements. Instances of reduction from one currency to another are subjoined. Besides the contents of the Appendix, the work is improved by new examples, by corrections of errata, &c.; and the author assures his reader, in a short Advertisement, that he has had the caution not to commit any of his tables to the press, though taken from the best authorities, without the previous inspection and approbation of experienced merchants, or persons skilled in exchange, of different countries.

FOREIGN CATALOGUE.

FRANCE.

ART. 44. *Précis des leçons d'architecture, données à l'école polytechnique, par J. N. Durand, architecte et professeur d'architecture.* Two Parts in 1 vol. in 4to. with 32 Plates. Paris; pr. 20 fr.

If false notions had retarded the progress of architecture, and disfigured the mode of instruction in it, the present work will, in a great measure, serve to rectify such ideas, and to facilitate the study of an art, not less useful than agreeable.

Espr. d. Journ.

ART.

ART. 45. *Cours de physique céleste, ou Leçons sur l'exposition du système du monde, données à l'école polytechnique, par J. H. Hassenfratz.* 1 vol. in 8vo. with 29 Plates. Paris; pr. 7 fr.

Mr. H. has taken for his guides the works of *Laplace*. He thus expresses himself in regard to the progress which this science owes to him.

“ Newton n'avoit donné qu'une foible ébauche de l'explication du flux et du reflux, et quelques savans avoient senti la nécessité de revenir sur ce problème: Laplace l'a repris entièrement; et l'accord surprenant du résultat de ses calculs avec l'observation, est une des vérifications les plus imposantes de la loi de la pesanteur.

“ Les grandes inégalités de Saturne et de Jupiter ont beaucoup occupé les géomètres vers le milieu du siècle dernier: Laplace est le seul qui ait à la fois assigné leur véritable cause et la longueur de leurs périodes.

L'inégalité séculaire de la lune étoit considérée comme un phénomène qui s'écartoit de la loi de la pesanteur: Laplace lui-même avoit cru d'abord qu'il falloit, pour l'expliquer, admettre une nouvelle hypothèse, qui étoit que l'action de la pesanteur ne se transmet pas instantanément d'un corps céleste à un autre; mais ayant examiné de nouveau cette importante question, il en a donné une solution complète: et c'est une des plus belles applications dont la théorie Newtonienne soit redevable au siècle dernier.

“ En général Laplace a donné les moyens de porter l'approximation des mouvemens célestes incomparablement plus loin qu'on ne le faisoit avant lui: ainsi, par exemple, de toutes les tables de la lune, celles qui étoient calculées, d'après la théorie, par les méthodes de Mayer, s'écartoient le moins de l'observation, et cependant elles s'en écarteroient en certains points de 30 secondes; maintenant les tables calculées par les méthodes de Laplace, ne s'en écarteroient au plus que de 5 et 6 secondes.

“ La lune est l'astre qui a le plus occupé les géomètres, et c'est aussi à perfectionner sa théorie que Laplace s'est plus particulièrement appliqué. Dernièrement encore il a déterminé la loi et la cause de deux de ses inégalités, l'une en longitude et l'autre en latitude, dont la comparaison des observations avoit fait soupçonner l'existence; et comme ces inégalités sont dues à la non-sphéricité de la terre, il les a fait servir à déterminer la mesure de l'applatissage de cette planète. Ce moyen, quelque singulier qu'il paroisse, est cependant préférable à celui des mesures directes du méridien, puisque ces dernières ne peuvent jamais donner que l'applatissage de l'ellipsoïde osculateur du lieu où elles sont prises.

“ Enfin ce géomètre calculoit, par la théorie, la vitesse de la rotation de l'anneau de Saturne, en même temps qu'Herfchel la déterminoit par l'observation directe.”

This Course is divided into twelve Lectures. In the first, the author treats of the earth, and of the two celestial bodies with which it is most connected, the sun and the moon. In the second, he speaks of the fixed stars; and of the planets, in which are included *Uranus*, before named *Herfchel*, and *Ceres*, a planet first discovered in the
mouth

month Nivose of the year 9, by *Piazzi*; the comets are likewise comprised in this Lecture.

In the third Lecture, Mr. *H.* treats of the apparent movements of the earth, and of those of the sun; as he does in the fourth of the real motions of the earth, which explain all its apparent motions.

The fifth Lecture develops some consequences of the real motion; as, for example, such as relate to time, and the manner of measuring it.

The sixth Lecture treats of the apparent and real motions of the moon; as also of the eclipses, which are the consequences of them.

The seventh and eighth relate to the apparent and real motions of all the planets, including the comets.

The figure of the earth, and the different methods employed for determining it, form the subject of the ninth Lecture.

The tenth and eleventh treat of central forces, and of gravitation in general; of the mass of the planets, and of their reciprocal perturbation.

In the last Lecture, Mr. *H.* considers the phenomena of the tides. This is an application of the laws of gravitation to a large mass of liquid opposed in its movements by the accidents of its basin. *Ibid.*

ART. 46. *Traité de mécanique céleste; par P. S. Laplace, membre du sénat conservateur, de l'Institut national, et du bureau des longitudes de France, &c. &c.* Tome 3. 1 vol. in 4to; pr. 17 fr. or the price of the 3 vols. 51 fr. Paris.

In the two former volumes of this work, Mr. *L.* had explained the laws of equilibrium and of motion. By applying them to the phenomena which the actual system of the world presents, he had deduced the principle of general gravitation. From this principle alone he had drawn the general formulæ of the motion of the heavenly bodies, the theory of their perturbations, that of their attractions, of their figure, of the oscillations of the fluids which surround them, and of the librations which they experience about their centres of gravity.

In the volume which we here notice, the author applies the general formulæ to the different bodies which compose our planetary system. *Ibid.*

ART. 47. *De l'homme considéré moralement; de ses mœurs et de celles des autres animaux; par J. C. Delamètherie.* Paris. An XI.

Mr. *D.* proposes to give a complete system of philosophy in his different works, of which the present volume is to be considered as forming a part.

His general principles have been explained in his *Principes de la Philosophie Naturelle* (of which the second edition, in 2 voll. in 8vo. appeared in 1787.)

Since that time he has, in his other works, developed the principal ideas which are to be found in this.

His *Vues physiologiques*, printed in 1780, explain the laws of organized beings, from plants to the most perfect animal, man.

In his *Traité sur l'air pur*, Mr. *D.* endeavours to ascertain the constituent principles of bodies, particularly of organized beings; but this

this work is no longer suited to the ideas adopted in modern chemistry.

His *Théorie de la terre*, the second edition of which appeared in 1797, comprises not only the subject of geology, or the theory of our globe, but likewise that of cosmogony, or the formation of the universe, according to the notions of Mr. D.; some of which have, it is said, perhaps chiefly in his own country, been pretty generally admitted.

The present work, *sur l'homme*, &c. is a further expansion of one of the chapters of the *Principes de la philosophie naturelle*. As a specimen, both of the manner and style, we shall here transcribe a portion of the thirty-seventh chapter, on *Temperance*.

“ CHAPITRE XXXVII.

“ *De la tempérance.*

“ La tempérance apprend à modérer ses désirs. C'est un des premiers préceptes de la sagesse ; car un défaut de modération est souvent très nuisible au bonheur.

“ Les animaux et l'homme de la nature sont assez tempérans ; lorsque leurs besoins sont satisfaits, ils se reposent et sommeillent. Souvent ils s'amuse à jouer ensemble.

“ Mais l'homme social s'écarte sans cesse des règles de la tempérance ; il n'a nul besoin, et toujours il désire. A-t'il obtenu ce qu'il vouloit avec le plus d'ardeur ? il se forme de nouveaux besoins ; on compte pour peu ce qu'on possède, on ne voit que ce qu'on n'a pas. Ces maux d'opinions sont ceux qui l'éloignent le plus du bonheur ; et ils n'ont d'autres sources que des désirs immodérés. C'est ce qu'Horace a si bien exprimé dans sa première satire, liv. 1er. : *Qui fit, Mæcenas, ut, &c.*

“ Celui qui s'abandonne à des désirs immodérés, seroit maître de l'univers, qu'il ne seroit pas encore content. Les Scythes connoissoient bien cette vérité, quand ils disoient à Alexandre : “ Lorsque tu auras subjugué les habitans de notre petite terre, ton ambition ne fera pas encore satisfaite, tu voudras encore passer en d'autres globes pour y exercer les mêmes fureurs.

“ Un homme assez apathique, en apparence, me disoit un jour : “ Si j'avois de l'ambition, elle ne seroit satisfaite que lorsque je serois l'Être-suprême.”

“ Cependant on devroit être bien persuadé que le bonheur consiste dans des jouissances modérées : *La paix de l'ame est le souverain bien*. Or, on ne fauroit la posséder en attachant son existence à un trop grand nombre d'objets. Celui qui seroit convaincu de ces vérités, jouiroit, dans le calme, des avantages que la nature lui a accordés ; il borneroit ses besoins à ce qu'il possède. Son ambition seroit de ne pas perdre un instant pour le bonheur. Profitant constamment du moment présent, il ne se permettroit des projets pour l'avenir, qu'autant qu'ils seroient nécessaires pour ne pas tomber dans l'apathie ; il rempliroit sa tâche de citoyen et se livreroit ensuite aux plaisirs qui se présenteroient, de manière cependant à ne pas user sa sensibilité ; son temps seroit partagé entre de bons amis et une tendre amie, et il arriveroit ainsi au bout de sa carrière, sans avoir de regrets sur le passé, ni de crainte sur l'avenir.

“ La

“ La tempérance embrasse tous nos besoins ; par conséquent elle se divise naturellement en trois parties ; l’une modère les besoins du corps, l’autre les besoins de l’esprit, et la troisième les besoins du cœur.

“ Nous aurons occasion de parler de ces différens besoins dans le cours de cet ouvrage. Nous nous bornons ici à traiter de la tempérance, relativement aux trois passions principales que nous avons vues dominer le cœur de l’homme social d’une manière si impérieuse ; savoir ; L’amour propre, le désir des richesses, et l’attrait des deux sexes l’un pour l’autre.”

“ *De l’intempérance.*

“ On doit donner ce nom à tout excès, en quelque genre que ce soit ; ainsi il y aura intempérance dans les jouissances des plaisirs du corps ; intempérance dans les jouissances de l’esprit ; intempérance dans les jouissances des affections du cœur.

“ L’intempérance est la source de la plupart des maux de l’homme social ; elle exalte, d’un côté, son imagination, de manière qu’il n’est jamais satisfait ; de l’autre, elle use sa sensibilité, et amène la fatigue. Tous les hommes intempérens forment des désirs continuels, et la fatigabilité les prive de toutes les vraies jouissances.”

“ *De l’excès de tempérance.*

“ Celui qui veut être trop tempérant, se refuse aux plaisirs que lui accorde la nature ; c’est à dire, l’ordre présent des choses. Il perd ce que l’existence peut avoir d’agréable ; et si on ne peut pas dire qu’il est coupable, tout au moins il est dupe de sa façon de penser. La vie n’a de prix que par le plaisir. Ne nous refusons donc pas à ceux qui nous sont permis, et dont nous pouvons user sans nous écarter des règles de la tempérance.

“ La tempérance est une des principales vertus du sage ; c’est elle qui le distingue particulièrement. Sa force d’âme lui fait modérer ses besoins, et il les proportionne toujours aux moyens qu’il a pour les satisfaire.”

The systematic part occupies a comparatively small space in this work ; we have no doubt that it will, in some points, be generally and effectually opposed. *Ibid.*

ART. 48. *Elémens de Statistique, où l’on démontre, d’après un principe entièrement neuf, les ressources de chaque royaume, état et république de l’Europe ; suivie d’un état sommaire des principales puissances, et colonies de l’Inde ; ornée de cartes coloriées, représentant d’un coup d’œil les forces physiques de toutes les nations Européennes ; traduits de l’anglais de W. Playfair, par D. F. Dornant, de l’Académie des arts ; précédant interprète dans les Etats-Unis de l’Amérique ; traducteur des Elémens de l’organisation sociale.*—On y ajoute un tableau comparatif de l’étendue et de la population de tous les départemens de la France ; un précis statistique des Etats-Unis d’Amérique ; un essai sur la navigation intérieure de ce pays ; un tableau des principales divisions du nouveau continent, un aperçu des marchandises et denrées qui conviennent le mieux au commerce des républiques française, américaine, &c. Paris ; pr. 6 fr.

We mention this translation chiefly on account of the valuable notes with which it is enriched ; and of the numerous, as well as important, additions

additions to the original; which may be said to render it, in a great measure, a new work. *Ibid.*

ART. 49. *Pensées et Maximes de Maleherbes, suivies de Réflexions sur les lettres de cachet, pour faire suite à sa vie, recueillies par E. L***.* 2 voll. in 12 of 132 pp. Paris; pr. 2 fr.

To such sentiments as the following, our readers in general will, it is conceived, be ready to subscribe.

“ Il n'y a réellement qu'une sorte d'égalité qui dépende de l'homme, c'est celle des vertus.

“ C'est faire une épreuve dangereuse d'un pouvoir nouveau, que de s'en servir pour offenser.

“ L'homme de bien voit l'envie, s'attend à l'ingratitude, et fuit sa conscience et son cœur.

“ Le plaisir de la vanité n'a qu'un quart d'heure; celui qui fuit une bonne action ne finit pas si vite; le cœur le conserve pour le temps où la nature semble nous les ôter tous.

“ Il semble que ceux qui parlent en public doivent répondre de deux choses; d'abord de leur bon sens, ensuite de celui des auditeurs.

“ Un fléau bien difficile à chasser, c'est cette immoralité épidémique dont les peuples entiers semblent frappés dans des temps malheureux, et qui ronge tous les liens de l'ordre social.

“ La pensée de l'éternité console de la rapidité de la vie, &c. &c.”

Magas. Encyclopéd.

ART. 50. *Xe. et XIe. Cahiers de la Bibliothèque commerciale, ouvrage destiné à répandre les connoissances relatives au commerce, à la navigation, &c. par J. Peuchet, membre du conseil de commerce au ministère de l'intérieur, &c.*

These two *Cahiers*, forming 96 pp. in 8vo. contain, among other articles, *Considérations sur l'influence des prohibitions absolues sur l'industrie; Examen de leurs effets sur le revenu public. Pêche de la baleine; son importance; état de celle de Dunkerque, &c.—Instructions pour le départ des navires d'Europe, et sur les moussons des Indes orientales; par M. de Court, commissaire de la marine.—Considérations sur le commerce et la navigation de la mer Noire.—Traité de paix et de commerce avec la Porte Ottomane.* *Ibid.*

ART. 51. *Tableau des états Danois envisagés sous les rapports du mécanisme social; par Jean Pierre Catteau; avec une carte.* 3 vols. in 8vo. of 354, 370, and 374 pp. Paris, 1802. Pr. 18 fr.

In this work, the actual situation of this kingdom, and of the different parts which compose it, is presented with great exactness. Denmark, properly so called, the duchies of Sleswic and Holstein, Norway, including Finmark, part of Lapland, Iceland, the Faeroe Islands, Greenland, various establishments in Asia and in Africa, together with three islands in America, form the power of this politic body. These possessions, dispersed from the gulf of Bengal to that of Guinea, from the Arctic Pole to the Antilles, render its government, according to this author, somewhat precarious. The different laws used in Holstein,

Holstein, Norway, and even in Iceland, as well as the character and manners of the inhabitants, he conceives likewise to increase the difficulty of its administration.

Mr. C. here gives the geographical and physical state of the Danish possessions, with an account of such of their institutions as relate to the government of these countries; he then treats of their judiciary regulations, their military system, the public revenues, their population, productive industry, manufactures, internal and external commerce, their public, useful, and humane establishments, with the greatest precision, and on the best authorities. The last chapter, on the religion, education, language, character, manners, and usages of these people, and, lastly, on the proficiency made by them in the arts and sciences, are much more circumstantial and satisfactory than any thing which had been before published on these subjects. It certainly appears from them, that the arts of painting, sculpture, poetry, and music, find in the rigour of the climate, an obstacle to their progress.

These three volumes are preceded by an excellent chart of the Danish States, by Mr. Lapie. *Ibid.*

We have been favoured with the following Letter, from a gentleman who seems so well qualified to give information upon the subject, that we cannot hesitate to insert his communication entire.

“ To the Editors of the British Critic.

Eastbourn, May 9, 1803.

“ GENTLEMEN,

“ HAVING observed, in your Review of last March, p. 191, in which Captain Walth's Journal of the Campaign in Egypt has been discussed, that you particularly allude to the inscription on the great pillar near Alexandria, I take this occasion to place the matter in its true light, by acquainting you with the actual circumstances of the discovery. Hitherto I have delayed to say any thing on the subject; because I was willing to hope, that Mr. Hamilton, whose exertions had already been so successful, might have recovered some few observations from the wrecked vessel at Cerigo, conveying additional information relating to the great pillar, and the inscription on the base of it: in this, however, as we have been disappointed, and as we have lately understood that Mr. Hamilton, despairing of any future success, has determined to return to Greece, with a view of retracing his tour in that most interesting country; I shall defer no longer my intention, but shall immediately proceed to explain some facts not very generally understood.

“ Soon after Captain Leake of the Artillery and myself arrived in England from the Levant, Dr. Raine, on our request, presented to the society of Antiquaries a memoir, subscribed by us, containing a copy of part of a Greek inscription, which, in conjunction with Mr. Hamilton, Private Secretary to the Earl of Elgin, we had decyphered on the base of the great column near Alexandria, commonly named Pompey's Pillar. We were surprised to learn, that, at a preceding meeting

meeting of this society, a copy of the same inscription had been laid before them by Colonel Turner, who, it seems, attributed the discovery to Captain Dundas, of the Staff Corps, and Lieutenant de Sade, Aid-du-Camp to the Earl of Cavan, in Egypt. Captain Walfsh, in his Journal of the Campaign, has been led into a similar error; so that our friends, not aware of the circumstances of the case, express a very just surprize, and must at least think that the matter requires some explanation. In justice, therefore, to ourselves, and to satisfy those who feel any interest on the occasion, I shall submit a brief statement of facts to consideration, and make it appear, that, as Captain Dundas and Lieutenant De Sade possess doubtless too much good sense to claim what they have no right to claim; so, to cite them as the discoverers of the inscription alluded to, is to make a groundless and unfounded assertion.

“ There had been so much discussion on the Great Pillar near Alexandria, and as yet nothing amounting to proof or authority discovered, by which its æra or its object could be determined, that we thought it would be no unworthy employment of our leisure, to devote our attention to the inscription on the base; to decypher which had been considered as a hopeless attempt by most travellers; by some its very existence had been doubted. We were, in the first instance, desirous to examine, if as much could be traced now as was formerly published by Pococke: on a close inspection, we found that his facsimile was very different from the present appearance of the characters: instead of fair rounded letters, which in some parts are visible enough, he has copied lines and irregular marks, which have no meaning or connection; this circumstance was striking; and made us imagine, that, as many of the most legible characters differed so widely from those in Pococke's inscription, there might be a probability to decypher others, form words, and at length discover the purport of the whole. When the sun begins to cast its rays obliquely on the western side of the pillar (for on that side is the inscription) the letters are most legible; and this period of time is not of more than four or five minutes duration; so that, by making daily visits to the pillar (between eleven and noon in the winter season) we gradually decyphered one character after the other; and we possessed, before our shipwreck at Cerigo, a sort of journal of the progress of this discovery. It must here be confessed, that some merit is certainly due to Captain Dundas: he generally accompanied us in our visits to the pillar; and, though he did not actually discover any of the characters, he always displayed great zeal on the occasion; and promised to continue a cast in melted sulphur, of the inscription which we had begun previous to our departure from Alexandria. With regard to Lieutenant de Sade, I have no hesitation in asserting, that he knew nothing of what was contained in the inscription until the whole was decyphered, and a scaffold prepared by us to take the impression in sulphur. I well remember the morning on which he accompanied us to the pillar. We absolutely pointed out to him the characters, as we had decyphered them: it was the day on which the Earl of Cavan, then commanding in Egypt, wished to examine the manner in which the pillar was supported. These circumstances considered, how can we for a moment imagine, that those gentlemen,

lemen, who have not returned from Egypt since the campaign, should wish to raise up to themselves a claim on such a weak and tottering foundation? This would be to depart from sense indeed.—No;—the claim has been assumed for them by others; and the merit (if there is any merit in this discovery) has been wrested from those, whose title, on a review of facts, must be clear and unquestionable. The inscription, which is as follows,

TO ΩΤΑΤΟΝΑΥΤΟΚΡΑΤΟΡΑ
 ΤΟΝΠΟΛΙΟΥΧΟΝΑΛΕΞΑΝΔΡΕΙΑΣ
 ΔΙΟΚΛΗΤΙΑΝΟΝΤΟΝ ΤΟΝ
 ΠΟ ΕΠΑΡΧΟCΑΙΓΥΠΤΟΥ

has been supplied in the concluding line in Captain Walsli's publication, and in Colonel Turner's Memoir to the Society of Antiquaries, with the word *προσκυνῆ*; I shall take leave to remark, that the fifth line, though short, consisted of small characters, and doubtless contained as many as the rest; certainly twice as much space was once covered with letters, as would be occupied by the word *προσκυνῆ*;—besides, in dedicatory inscriptions, the verb is very rarely expressed; the nominative and accusative cases are sufficient, and to omit the verb is classical and elegant: numerous instances of this might be produced from Spon, as well as from Chandler's inscriptions. From these examples, and from many others, which we have seen and copied in Greece, we have been induced to supply the last line with *καὶ ὁ δῆμος, οἱ καὶ ἡ πόλις εὐσεβήτην*. With respect to the name of the Prefect, it has been written *Πορτίος*; but on what authority? Unless, indeed, it has been discovered, that a Governor of Egypt, so named, did exist in the reign of Diocletian; this, however, does not appear to be the case: we were, besides, always agreed, that six, and not five letters, were wanting to fill up the *hiatus*; but, in general, the characters are irregular in their size; so that this is no strong argument against the admission of *Πορτίος*. One feels, however, more disposed to adopt the opinion of Dr. Raine, who presented our Memoir to the Society of Antiquaries, when he ingeniously conjectures, that the Prefect's name was *Πομπήιος*, and that this circumstance occasioned the pillar to be named *Pompey's Pillar*.

“ I am, your's, &c. &c.

“ JOHN SQUIRE.

“ N. B. The dotted letters were never accurately traced; though we have more than conjecture on our side to warrant their insertion.”

These remarks of Captain Squire are valuable and ingenious, and the claim of the discovery such as will doubtless be allowed by the other gentlemen. Let us add, that Pococke does not seem to have bestowed much pains upon this inscription, probably from despairing to decypher it entirely. His words respecting it are these:

“ There are some signs of a Greek inscription on the west side (of Pompey's Pillar) which can hardly be discerned unless the sun shines

on it: it consists of four lines; what letters I could make any conjecture of, I have given below." Vol. i. p. 8.

The letters given by him are these:

ΙΟ . . 7 ΟCOTATOΙ Ρ.Ο.Ρ. ΤΑ
 ΤC C . . Ο CΟΝΙΟΤ . ΤΟΝΑΛΕΛΛΑ
 ΔΙC ΜΑΡΡΟΛΙΟΝ ΤΟΝ ΑΛΙ . .
 ΠΟCΕ ΑΡΑC C

The differences here are considerable, and cannot all be reconciled to the real letters; but this may show how much care was necessary to trace the real inscription.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

It is with singular pleasure that we acknowledge the receipt of a Letter from *F.* (Glasgow). To have given satisfaction to a person whose mind appears so ingenuous, we consider as highly fortunate. We thank him also for the sensible and useful remarks which conclude his Letter.

The communication of a *Berkshire Clergyman* cannot be used, for the reason he assigns, and for others; but we thank him for it.

We shall attend to *Mr. P.*'s observations.

We are of opinion, that the passage which we cited, fully justified the expression to which *Rusticus* objects. The work at large does so abundantly.

LITERARY INTELLIGENCE.

The printing of *Mr. Johnes's* translation of *Froissart* is proceeding at his seat at *Hafod*. The first volume is expected about Christmas.

Mr. Grant, a Lieutenant in the Navy, has in the press the Narrative of a *Voyage of Discovery*, which will contain a particular account of the new passage, North of Van Dieman's Land, and other very interesting matter.

An English *Diateffaron*, from the Greek of Professor White, will soon appear, with historical and explanatory notes, by the *Rev. Richard Warner*.

A new edition of *Mr. Asple's* valuable work on *the Origin of Writing*, will soon be published, much augmented and improved.

A botanical work on *the Genus Pinus*, by *Mr. Lambert*, of the Linnæan Society, is in the press.

An account of voyages made in the Southern Ocean has been written by *Captain Burney*, the first volume of which will soon appear.

THE

BRITISH CRITIC,

For JUNE, 1803.

Ἄρειον δίκαιως κρίνοντα πρὸς τοῦ καταδικασθέντος ἀξίως μεμθῆναι ἢ
ἀδίκως κρίνοντα παρὰ τῆ φύσει δίκαιως ψέγεσθαι. ΕΠΙCTET.

It is better, by giving a just judgment, to be blamed by him who is deservedly censured, than, by giving an unjust judgment, to be justly censured by the fact itself.

ART. I. *Modern Geography; a Description of the Empires, Kingdoms, States, and Colonies, with the Oceans, Seas, and Isles in all Parts of the World; including the most recent Discoveries and political Alterations: digested on a new Plan, by John Pinkerton. The astronomical Introduction by the Rev. S. Vince, A. M. F. R. S. and Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge; with numerous Maps, drawn up under the Direction, and with the latest Improvements, of Arrowsmith, and engraved by Lowry. To which are added, a Catalogue of the best Maps and Books of Voyages and Travels in all Languages, and an ample Index. Two Volumes. 4to. 4l. 4s. Cadell and Davies. 1802.*

ENGLISH literature has long required a publication of this kind, to which, in all matters of geographical investigation, there might be a secure reference and appeal. It has become peculiarly necessary of late years, when discoveries and improvements in geographical science have succeeded beyond the most sanguine expectation. That a standard book

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should

should also first appear in our language, seemed, in a certain degree, indispensable; for it is principally from the exertions, the perseverance, and the fortitude of our own countrymen, that these discoveries and improvements have been made. In Asia, till Turner and Symes wrote, we knew but little of Thibet, and still less of the vast empire of Ava. In Africa, Bruce, Browne, Park, and Horneman have, in various directions, extended our knowledge; with the promise, on the part of the latter, of still further increasing our stores of geographical science. Horneman, indeed, is not our countryman; but his exertions are made under the auspices of Englishmen, who are also to receive the first and most immediate benefit of his discoveries. In America, we owe a great deal to the perseverance of Hearne, and the indefatigable activity and courage of Mackenzie; while, along its shores, Vancouver has ascertained much that was before doubtful. Our last information also from New Holland has added to our knowledge of that interesting portion of the globe. The whole, indeed, of the accessions to this branch of science, which has been made in the compass of a very limited period, is really astonishing; and, as it constitutes the pride and glory of our island, so it particularly demanded a standard publication, to record, ascertain, and precisely fix the limits of these valuable and important discoveries in the various quarters of the world. Indeed, there hitherto appears to have been no book of geography in any language, to which, in cases of difficulty and doubt, any application could be made with any security of information. Our own, even the best geographical grammars, were lamentably deficient in every particular, filled with dry unimportant matter, and distinguished only by their mean and imperfect maps; nor could our neighbours on the continent, either of Germany or France, if we except the vast compilation of La Martiniere, supply us with any thing much more satisfactory. We venerate D'Anville, indeed, who was endued with the true spirit of geographical science; but he was himself sensible of the deficiencies and errors which prevailed in geography; and, as Mr. Pinkerton tells us, exclaimed, in his old age, to those around him, "Ah, mes-amis; il y a bien des erreurs dans la géographie."

These volumes are introduced by a masterly Preface, from Professor Vince, of Cambridge, which very copiously, and very perspicuously, discusses both astronomy and meteorology, as far as they mutually involve and illustrate the science of geography. Mr. Arthur Aikin, whom Mr. Pinkerton represents as a zealous and successful cultivator of natural history, has undertaken the description of the botany of the different

regions. The whole certainly appears to supply a great part of what we have before desired, but desired in vain.

We shall first give a specimen of Professor Vince's Preface.

“ On the Motion of the Moon, and its Phenomena.

“ 102. The moon being the nearest, and, next to the sun, the most remarkable body in our system, and also useful for the division of time, it is no wonder that the ancient astronomers were attentive to discover its motions, and the orbit which it describes. The motion of the moon, in its orbit about the earth, is from west to east, and its orbit is found to be inclined to the ecliptic. The motion of the moon is also observed not to be uniform, and its distance from the earth is found to vary; which shows that it does not revolve in a circle about the earth in its center; but its motion is found to be in an ellipse, having the earth in one of its foci. The position of the ellipse is observed to be continually changing; the major axis not being fixed, but moving sometimes direct and sometimes retrograde; but, upon the whole, the motion is direct, and it makes a complete revolution in a little more than $8\frac{1}{2}$ years. The eccentricity of the ellipse is also found to change; that is, the ellipse is sometimes nearer to a circle than it is at other times. The inclination of its orbit is found likewise subject to a variation from 5° to $5^{\circ} 18'$. All these irregularities arise from the sun disturbing the moon's motion by its attraction.

“ 103. As the ellipse which the moon describes about the sun is subject to a variation, the periodic time of the moon about the earth will also vary; in winter, the moon's orbit is dilated, and the periodic time is increased; and in summer, her orbit is contracted, and her periodic time is diminished. The periodic time of the moon increases whilst the sun is moving from his apogee to his perigee, and decreases whilst he moves from his perigee to his apogee, and the greatest difference of periodic times is found to be about $22\frac{1}{2}$ minutes.

“ 104. The *mean* periodic time of the moon is 27 d. 7 h. 43' 11",5; this is called the sidereal revolution, being the *mean* time from her leaving any fixed star till her return to it again. Now it is found by observation, that the *mean* time from her leaving her apogee till she returns to it, is 27 d. 13 h. 18' 4": hence the moon is longer in returning to her apogee than she is in making a revolution in her orbit, and therefore her apogee must move forward. The *mean* time from her leaving her node till she returns to it again, is 27 d. 5 h. 5' 35",6; and this being less than her *mean* periodic time, it follows that she returns to her node before she has completed her revolution, and therefore her nodes must have a retrograde motion.

“ 105. The time between two *mean* conjunctions of the sun and moon, or from new moon to new moon, supposing their motions had both been uniform, is found by the rule in the article 101: taking, therefore, the mean periodic time of the moon and sun as already stated, we get the mean time from conjunction to conjunction to be 29 d. 12 h. 44' 2",8, and this is called her *synodic* revolution. The *true* time from new to new moon will be sometimes greater and some-

times less than this. The causes of all these irregularities we will briefly explain.

“ 106. The apparent diameter of the moon is found continually to vary; now the apparent diameter of any very distant body varies inversely as its distance. Hence, as the apparent diameter of the moon increases, she must approach the earth; and when it decreases, she must recede from the earth. The variation of her apparent diameter agrees exactly with what ought to be the case, if the moon moved in an ellipse about the earth in one of its foci; we conclude, therefore, that the moon moves in an ellipse about the earth, situated in one of its foci, as no other supposition will agree with the observed variation of the moon's diameter. From the variation of the sun's diameter, it appears in like manner, that the earth must revolve in an ellipse about the sun, having the sun in one of the foci.

“ 107. The earth moving in an ellipse about the sun in its focus, the nearer the earth comes to the sun, the more it is attracted by him, and this attraction increases in the same ratio as the square of the distance diminishes; and, on the contrary, it decreases as the square of the distance increases. As, therefore, the earth approaches the sun all the time it moves from the aphelion to the perihelion, the attraction increases; and, conspiring partly with the earth's motion, it accelerates the motion of the earth; and, when the earth moves from perihelion to aphelion, the attraction acts partly against the earth's motion, and diminishes its motion. Thus, the velocity of the earth increases whilst it moves from aphelion to perihelion, and decreases as much whilst it moves from perihelion to aphelion. As the moon moves in an ellipse about the earth in its focus, she must, in like manner, by the earth's attraction, have her velocity increased from her apogee to perigee, and decreased as much from her perigee to apogee. These are the principal causes of the variation of the velocities of the earth and moon; but, as the sun attracts the moon, as well as the earth attracts it, the attraction of the sun will cause another variation of the moon's velocity. Thus, the moon being attracted both by the sun and earth, they will cause great irregularities in her motion; and hence it is very difficult to compute the place of the moon. After finding the *mean* place of the moon, that is, the place where she should have been if her motion had been uniform, it requires not less than twenty corrections, in order to get the true place to a sufficient degree of accuracy. SIR I. NEWTON was the first person who pointed out the sources of these irregularities, but they are of a nature too difficult to admit of a popular illustration.

“ 108. When we view the moon with a telescope, we find that her surface is very rough, with mountains and cavities; this appears from the very jagged boundary of the light and dark parts. Also, certain parts are found to project shadows always opposite to the sun; and, when the sun becomes vertical to any of them, they are observed to have no shadow: these, therefore, must be mountains. Other parts are always dark on that side next the sun, and illuminated on the opposite side: these, therefore, must be cavities. Hence the appearance of the moon constantly varies, from its altering its situation in respect to the sun. The tops of the mountains on the dark part of

the moon, are frequently seen enlightened at a distance from the confines of the illuminated part. The dark parts have, by some, been thought seas; and by others to be only a great number of caverns and pits, the dark sides of which next to the sun, would cause those places to appear darker than the rest. The great irregularity of the line bounding the light and dark parts, on every part of the surface, proves that there can be no very large tracts of water, as such a regular surface would necessarily produce a line, terminating the bright part, perfectly free from all irregularity. Also, if there was much water upon its surface, and an atmosphere, as conjectured by some astronomers, the clouds and vapours might easily be discovered by our telescopes; but no such phenomena have ever been observed.

“ 109. On April 9, 1787, Dr. HERSCHEL discovered three volcanoes in the dark part of the moon; two of them seemed to be almost extinct, but the third showed an actual eruption of fire, or luminous matter, resembling a small piece of burning charcoal covered by a thin coat of white ashes; it had a degree of brightness about it, as strong as that with which such a coal would be seen to glow in a faint day light. The adjacent parts of the volcanic mountain seemed faintly illuminated by the eruption. A similar eruption appeared on May 4, 1783. On March 7, 1794, a few minutes before eight o'clock in the evening, Mr. WILKINS of Norwich, an eminent architect, observed, with the naked eye, a very bright spot upon the dark part of the moon; it was there when he first looked at the moon; and the whole time he saw it, which was about five minutes, it was a fixed steady light, except the moment before it disappeared, when its brightness increased. The same phenomenon was also observed by Mr. T. STRETTON, in St. John's-Square, Clerkenwell, London. On April 13, 1793, M. PIAZZI, Astronomer-Royal at *Palermo*, observed a bright spot on the dark part of the moon; and several other astronomers have observed the same phenomenon.

“ 110. It has been a doubt amongst astronomers, whether the moon has any atmosphere; some suspecting that at an occultation of a fixed star by the moon, the star did not vanish suddenly, but lost its light gradually, and thence concluded, that the moon has an atmosphere. M. SCHROETER of *Lilienthan*, in the *Dutchy of Bremen*, has endeavoured to establish the existence of an atmosphere, from the following observations. 1. He observed the moon when $2\frac{1}{2}$ days old, in the evening soon after sun set, before the dark part was visible; and continued to observe it till it became visible. Two cusps appeared tapering in a very sharp, faint, prolongation, each exhibiting its farthest extremity faintly illuminated by the solar rays, before any part of the dark hemisphere was visible; soon after, the whole dark limb appeared illuminated. This prolongation of the cusps beyond the semi-circle, he thinks must arise from the sun's rays being refracted by the moon's atmosphere. He computes also the height of the atmosphere, which refracts light enough into the dark hemisphere to produce a twilight, more luminous than the light reflected from the earth when the moon is about 32° from the new, to be 1356 Paris feet; and that the greatest height capable of refracting the solar rays is 5376 feet. 2dly, At an occultation of *Jupiter's* satellites, the third disappeared, after having been 1" or 2" of time indistinct; the fourth became indiscernible near
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the limb; this was not observed of the other two. See the *Phil. Trans.* 1792.

“ 111. Many astronomers have given maps of the moon; but the most celebrated are those of *Hewelius* in his *Selenographia*; in which he has represented the appearance of the moon in its different states from the new to the full, and from the full to the new; these figures *MAYER* prefers. *LANGRENIUS* and *RICCIOLUS* denoted the spots upon the surface, by the names of philosophers, mathematicians, and other celebrated men; giving the names of the most celebrated characters to the largest spots. *Hewelius* marked them with the geographical names of places upon the earth. The former distinction is now generally used.

“ 112. Very nearly the same face of the moon is always turned towards the earth, it being subject to only a small change within certain limits, those spots which lie near the edge appearing and disappearing by turns; this is called its *Libration*. The moon turns about its axis in the same direction in which it revolves in its orbit. Now the angular velocity about its axis is uniform, and it turns about its axis in the same time in which it makes a complete revolution in its orbit; if, therefore, the angular motion about the earth were also uniform, the same face of the moon would always be turned towards the earth. For if the moon had no rotation on her axis, when she is on opposite sides of the earth, she would show different faces; but if, after she has made half a revolution in her orbit, she has also turned half round her axis, then the face, which would otherwise have been shown, will be turned behind, and the same face will appear. And thus, if the moon's angular velocity about her axis were always equal to her angular velocity in her orbit about the earth, the same side of the moon would be always towards the earth. But as the moon's angular velocity about her axis is uniform, and her angular velocity in her orbit is not uniform, their angular velocities cannot always equal, and therefore the moon will sometimes show a little more of her eastern parts, and sometimes a little more of her western parts; this is called a libration in *longitude*. Also, the moon's axis is not perpendicular to the plane of her orbit, and therefore at opposite points of her orbit, her opposite poles are turned towards the earth; therefore her poles appear, and disappear, by turns; this is called a libration in *latitude*.

“ 113. Hence, nearly one half of the moon is never visible at the earth, and therefore nearly one half of its inhabitants (if it have any) never saw the earth, and nearly the other half never lose sight of it. Also, the time of its rotation about its axis being a month, the length of the lunar days and nights will be about a fortnight each.” *Introd.* p. xxiii.

“ *Of the Nature and Motion of Comets.*

“ 155. Comets are solid bodies, revolving in very eccentric ellipses about the sun in one of the foci, and are subject to the same laws as the planets are; but they differ in appearances from them: for they are very faint bodies; and in some of them, as they approach the sun, a tail of light begins to appear, which increases till the comet comes to its perihelion, and then it decreases again and vanishes. The ancient philosophers supposed them to be planets. *Aristotle* says,

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says, that some *Italians*, called *Pythagoreans*, say, that a comet is one of the planets. Apollonius affirms, that the comets were, by the *Chaldeans*, reckoned amongst the planets, and had their periods. Seneca, having considered the phenomena of two remarkable comets, believed them to be of equal duration with the world, though he was ignorant of the laws which governed them; and foretold that future ages would unfold these mysteries. He recommended it to astronomers to keep a catalogue of them, in order to be able to determine whether they returned at certain periods. Notwithstanding this, most astronomers, from his time to Tycho Brahe, considered them only as meteors existing in our atmosphere; but he, finding they had no diurnal parallax, placed them above the moon. At length, Sir I. Newton having proved, that Kepler's law, by which the motions of the planets are regulated, was a necessary consequence of his theory of gravity, it immediately followed, that comets were governed by the same law; and the observations upon them agreed so accurately with his theory, as to leave no doubt of its truth. Comets, therefore, revolve in very eccentric ellipses about the sun, in one of the foci. Astronomers, however, for the ease of calculation, suppose them to move in parabolic orbits, for that part which lies within the reach of observation, by which they can, with great accuracy, find the place of the perihelion, its distance from the sun, the inclination of the plane of its orbit to the ecliptic, and the place of the node, but not the periodic time.

“ 156. Dr. Halley supposed, that the comet which was observed by Apian, in 1531, was the same as that which Kepler and Longemontanus described in 1531, [Qu? 1607?] and the same as that which he observed in 1682; and, having computed the effect of Jupiter upon it at that time, he found that it would increase its periodic time above a year; in consequence of which, he predicted its return at the end of the year 1758, or the beginning of 1759. He informs us, that he did not make his computations with the utmost accuracy; but his prediction was right, for it was seen on December 14, 1758, and passed its perihelion on March 13, 1759. Thus he had the glory of first foretelling the return of a comet.

“ 157. Comets are not visible till they return into the planetary regions. They are surrounded with a very dense atmosphere; and, from the side opposite to the sun, they frequently send forth a tail, which increases as the comet approaches its perihelion; immediately after which, it is longest and most luminous, and then it is generally a little bent, and convex towards those parts to which the tail is moving; the tail then decreases, and at last vanishes. The smallest stars are seen through the tail, notwithstanding its great thicknets; which shows that the nature of it is extremely rare. Aristotle thought the tail to be a thin fiery vapour arising from the comet. Apian, Cardan, Tycho, and others, supposed that the sun's rays, being propagated through the transparent head of the comet, were refracted as by a lens; but the figure of the tail does not answer to this. Kepler supposed, that the sun's rays carried off some of the gross parts of the comet. Sir I. Newton thought, that the tail was a very thin vapour, which the head or nucleus of the comet sends out by reason of its heat.

Dr.

Dr. Halley, in his description of the *Aurora Borealis* in 1716, says, "the streams of light so much resembled the long tracts of comets, that, at first sight, they might be well taken for such." And afterwards, "this light seems to have a great affinity to that which the effluvia of electric bodies emit in the dark." D. de Mairan calls the tail of a comet the *Aurora Borealis* of the comet. This opinion Dr. Hamilton supports by the following arguments. The atmosphere is known to abound in electric matter; and the appearance of the electric matter in vacuo is exactly like the appearance of the *Aurora Borealis*, which, from its great altitude, may be considered to be in as perfect a vacuum as we can make. The electric matter in vacuo suffers the rays of light to pass through without being affected by them. The tail of a comet does not spread itself sideways, nor does the electric matter. Hence he supposes the tails of comets, the *Aurora Borealis*, and the electric fluid to be matter of the same kind.

"158. In respect to the nature of comets, Sir I. Newton observes, that they must be solid bodies like the planets; for if they were nothing but vapours, they must be dissipated when they come near the sun. For the comet in 1680, when in its perihelion, was nearer to the sun than one sixth of its diameter; therefore the heat of the comet at that time was to summer heat as 28000 to 1; but the heat of boiling water is about three times greater than the heat which dry earth acquires from the summer sun; and the heat of red hot iron is about three or four times greater than the heat of boiling water. Therefore the heat of dry earth at the comet, when in its perihelion, was about two thousand times greater than red hot iron. By such heat, all vapours would be immediately dissipated.

"159. This heat of the comet must be retained a long time; for a red hot globe of iron, of an inch diameter, exposed to open air, scarcely loses its heat in an hour; but a greater globe would retain its heat longer, in proportion to its diameter, because the surface, at which it grows cold, varies in that proportion less than the quantity of hot matter. Therefore a globe of red hot iron as big as the earth would scarcely cool in 50000 years.

"160. From the beginning of our æra to this time, it is probable, according to the best accounts, that there have appeared about 500 comets. Before that time, about 100 others are recorded to have been seen, but it is probable that not above one half of them were comets." P. xxxii.

If there be no material novelty of observation or discovery in the foregoing extracts, it will appear that the Professor has put the most important facts in philosophy together, with the most perspicuous arrangement; and the whole of his Introduction will be found to exhibit a most useful and interesting compendium.

We shall enter upon Mr. Pinkerton's portion of the work in our next number.

(To be concluded in our next.)

ART. II. *The true Churchman ascertained, &c.*

(Continued from p. 493.)

ART. III. *The Church of England vindicated from Misrepresentation: shewing her genuine Doctrines, as contained in her Articles, Liturgy, and Homilies. With a particular Reference to the Elements of Christian Theology, by the Bishop of Lincoln. By a Presbyter of the Church of England. 8vo. 162 pp. 4s. Mawman. 1801.*

ART. IV. *The Articles of the Church of England proved not to be Calvinistical. By Thomas Kipling, D. D. Dean of Peterborough, and late Fellow of St. John's, College, Cambridge. 8vo. 91 pp. 2s. 6d. Mawman. 1802.*

THOUGH these works are all on the same subject, we were induced, by various reasons, to form our opinion of the first of them, and to deliver that opinion to the public, before we looked into the other two.

We had heard Mr. Overton talked of as the champion of a party; by the heads of which, his apology was said to have been perused, and honoured with an *imprimatur* before it was sent to the press. The work of such a man we thought entitled to some distinction, from an anonymous pamphlet, which was characterized to us as a farrago of insolence and absurdity, and as an apology for *schism*, and other irregularities, which receive no countenance from Mr. Overton's reasonings. Mr. Overton, too, attacks the *British Critic*, as latitudinarian in principle; and we felt it a duty, either to confess our mistakes, if we had fallen into any, or to vindicate ourselves, without calling on the aid of so respectable an ally as the Dean of Peterborough.

But having, in our last number, proved, in opposition to the apologist, that the compilers of our Liturgy and Articles did *not* mean to impose upon the Church of England the Calvinistic doctrine of *election*, upon which the whole system depends; and having shown, that he has either mistaken, or wilfully misrepresented, *our* sentiments respecting *subscription*, our debt of delicacy seems to be fully discharged. We may therefore, without impropriety, avail ourselves of Dr. Kipling's aid, in exposing the sophistry of this artful writer and his nameless friend, when they treat of *original sin* and the *operations of grace*. But before we enter upon these topics, it may not be improper to exhibit a connected view of the system of Calvin. This they have forborne to do, for reasons best

best known to themselves; but their omission has been supplied in a masterly manner by Dr. Kipling, who, after commenting upon the most remarkable doctrines maintained by the great reformers, proceeds thus.

“ If the description now given is, what I originally proposed it to be, and what I have earnestly laboured to make it, a complete and faithful description of the Calvinistic doctrine of predestination, it will follow, that the *PRÆDESTINATE* of Calvin are composed of two classes of men, Elect and Reprobates; and that absolute *reprobation* is not a less constituent and essential part, than absolute *election* is, of this primary Calvinistic tenet. But as some of our modern writers on this long-contested subject, and several also who have not written upon it, but yet are well known to profess and call themselves Calvinists, are pertinaciously of opinion, that absolute reprobation is not a necessarily constituent principle; in order that, if possible, this may not any longer remain a doubtful and disputable point, I shall first produce to the reader one more extract from Calvin's Institutes, and then endeavour to establish, what this author has advanced in it.

“ *Hæc vero dum audit humanum ingenium, contineri nequit ejus protervia, quin velut ad canticum classici varie et supra modum tumultuetur. Ac multi quidem, ac si invidiam a Deo repellere vellent, electionem ita fatentur, ut negent quenquam reprobari; sed inscite nimis et pueriliter: quando ipsa electio, nisi reprobationi opposita, non staret.—Jam qui non admittunt ullos a Deo reprobari, quomodo se expediant ab illa Christi sententia, omnis arbor, quam non plantavit Pater meus eradicabitur? Apertè exitio addici et deoverti audiunt, quoscunque cœlestis Pater dignatus non est, quasi sacras arbores, in agro suo plantare. Si hoc reprobationis signum esse negent, nihil est tam liquidum, quod illis queat probari.*” Inst. Lib. iii. c. xxiii. 1.

“ It is clear from this passage beyond the possibility of doubt, that in Calvin's opinion (and he surely was no despicable judge in this matter) his two doctrines of election and reprobation are so closely interwoven, and so necessarily connected together, that they must be either both true, or both false. But as some of his modern disciples have not merely questioned, but openly rejected his authority on this subject, I shall now proceed to *demonstrate* what he has asserted; that if there be no such persons as he calls reprobates, there cannot be any such persons as he denominates elect: in other words, that, if the Calvinistic doctrine of reprobation be not true, the Calvinistic doctrine of election must be false.

“ For the purpose of establishing the truth of this position, I shall first mention to the reader, that the following expressions, and others of a similar import, occur in Calvin's writings frequently: *Deus quosdam elegit, reliquit aliis—quos vult eligere, aliis rejectis—eligit alios, aliis præteritis,—quos præterit, reprobat**. From whence it follows, that the

* Neither Mr. Overton nor his anonymous friend the presbyter will call this in question; but should any of our readers wish for a proof of it, we refer them to the 18th and 19th pages of this excellent tract by Dr. Kipling.

words *præteriti, relictæ, rejecti, reprobi*, are in Calvin's writings different names only for the very same individuals. Secondly, I shall remind him of what has been shown in this chapter, as the groundwork of Calvin's system, that in consequence of the first transgression of our first parents, they and their whole posterity became *a mass of corruption**; and that on account of the merits and death of Christ Jesus, the *elect* are extricated by the Deity from this corrupt mass.

“ These things being premised, suppose now, that of this mass not a single individual has been *reprobated* by the Deity; then, in the language of Calvin, none has ever been *passed by*, none *rejected* by him. But if none be passed by and rejected, none *can* have been *selected* and *chosen*. Consequently, if there be no such persons, as Calvin terms *reprobates*, there can exist none of those whom he terms *elect*.

“ So also on the other hand, if from this mass of fallen creatures any have been selected, chosen, segregated, some must be *left behind*, *passed by*, and *rejected*. So that, if there be any such persons as Calvin denominates *elect*, there must also be persons, whom he styles *reprobates*.”

Hence it may be assumed, as a truth incontrovertible, that Calvinistic election and Calvinistic reprobation can neither of them exist singly, and indeed that the whole system must stand or fall together. For, as the author continues to argue,

“ Calvinism resembles a machine, so modelled and constructed, that if any one wheel, or any one peg, were taken out of it, the whole would fall in pieces. Suppose, for example, that the doctrine of reprobation was taken from Calvin's system; then also, as may be gathered from the above demonstration, would the doctrine of election follow. But with the elects and reprobates would the *decrees* concerning them be abolished: and were there none of these parts of his system in existence, *invincible* grace, that main spring of Calvinism, would cease to have either any object to act upon, or any end to effect. Again, suppose the doctrine of *invincible* grace to have no foundation in truth: on this supposition there would not be an agent in existence to hinder some of Adam's progeny from falling away finally. That is, there would be no Calvinistic elect: consequently no reprobates: therefore none predestinated: no absolute decrees; nor any thing else peculiar to Calvinism. Lastly, the same thing would follow if Calvin's doctrine of original sin were taken from his system. The *existence* of that corrupt mass, which Adam's fall is said to have engendered, depends upon this doctrine; and if you annihilate this mass, you annihilate the very materials of which Calvin's elect and reprobates are formed. Deum ex perdita massa eligere et reprobare. Consequently, as before, no part of his system would remain. It were easy to illustrate the truth of what I have advanced above, by various other instances. But these are of themselves sufficient to show, that the truth

* Ex corrupta massa desumpti omnes. *Inst.*

of each Calvinistic tenet is necessary to the truth of every other, that no person can therefore be a *piece* of a Calvinist, and that to talk, as Overton does (p. 95, &c.) of *a moderate and a milder Calvinism*, is to use the signs of ideas without any ideas annexed to them." P. 48.

If this be sound reasoning, and he must have a head singularly turned to whom it appears fallacious, we must interpret the doctrine of the Church, respecting original sin and the influence of divine grace, so as not to make her teach Calvinistic election, or Calvinistic reprobation; otherwise we shall make her doctrine inconsistent with itself. Even Mr. Overton, in her name, disclaims reprobation; and, in one part of his pamphlet, the anonymous presbyter *seems** to do the same; while, by a comparison of her Liturgy with her Articles, we have proved that the *election*, which she teaches, cannot possibly be the unconditional election of *individuals*. This being premised, we are ready to accompany the two Calvinists through the views which they have taken of the consequences of Adam's fall.

Mr. Overton begins his observations on this subject, with taking for granted the matter in dispute, and with censuring Mr. Locke, Bishop Law, Bishop Warburton, and Bishop Watson, for maintaining, that the penalty of the first transgression was the forfeiture of immortality. He knows, however, that the same thing was maintained by Archbishop King, the Bishops Bull and Sherlock, not to mention Grotius and a hundred others of inferior name; but he has *prudently* kept these writers out of view, because their *orthodoxy* has not been questioned, like the orthodoxy of the Bishops of Gloucester and Carlisle. In the meantime, though we should incur his anathema, and even be classed by him with Calvin's reprobates, we cannot help expressing our astonishment, as Warburton expressed his, "that any other death should have been understood by the denunciation—*In the day thou eatest thereof, thou shalt surely die*" (Gen. ii. 17). The original words are, מות המרה; and the same phraseology occurs in Gen. xx. 7; xxvi. 11; Exod. xix. 12; xxi. 12, 15, 16, 17; xxii. 19; xxxi. 14, 15; Lev. xx. 2, 9, 10, 11, 12, 13, 15, 16, 27;

* If this gentleman be the rector of All Saints, Aldwinkle, as from his peculiar phraseology we strongly suspect, he cannot *really* disclaim Calvinistic reprobation, unless he has got a new light since he wrote his History of the Church. There he figures, if not as a Necessarian of the school of Hobbes and Priestley, certainly as a supralapsarian Calvinist of the utmost rigour; and even here he speaks of *Edwards on free Will* in terms, which no moderate Calvinist would use who perceives to what the reasoning of Edwards tends.

xxiv. 16, 17; Lev. xxvii. 29; Numb. xv. 35; xxvi. 65; xxxv. 16, 17, 21, 31; but does any man suppose that by *death*, in these passages, is meant *eternal torments in hell*?

Calvin himself, severe as he undoubtedly was, would not surely have condemned to *hell-fire* all the *subjects* and *servants* of Abimelech, for no offences of their own, but only because that prince had not restored to Abraham his wife; nor will this anonymous presbyter affirm, strange as his affirmations sometimes are, that Abimelech threatened all his people with *hell-fire*, when "he charged them saying, he that toucheth this man (Isaac) or his wife, shall surely be put to death." In like manner, when God in the 19th Chapter of Exodus denounces *death* against every one who should touch Mount Sinai, we cannot possibly suppose that he means what, in the New Testament, is called *the second death*, or eternal life in torments; because beasts are included with men under the sentence.

As Moses is the author of all these passages, what is there in the second Chapter of Genesis to make us suppose, that in it he uses the words מות המות in a sense quite different from that in which he employs them every where else? Evidently nothing; and when he records the actual passing of the sentence, he does it in such language as must convince every unprejudiced reader, that by *death* he meant nothing but the loss of consciousness. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Indeed if this be not the full import of the sentence, these two champions for Calvinism must admit not merely universal *redemption*, but even universal *salvation*; for, "as by the offence of one, judgment came upon *all* men to condemnation; even so by the righteousness of one, the free gift came upon *all* men unto justification of life"*; and, "as in Adam *all* die, even so in Christ shall *all* be made alive"†. From the death therefore incurred by Adam, whatever it was, all mankind, the righteous and the wicked, the elect and the reprobate, are undoubtedly redeemed by Christ; but *we* know nothing from which *all mankind* are undoubtedly redeemed by Christ, except the everlasting power of the grave.

An inveterate prejudice, taken up by Calvinists, and others, from the schools of Greek and Roman philosophy, has induced them to undervalue this redemption, as unworthy of Christ, and to find more in the sentence passed upon our first parents, than the words of that sentence will bear.

* Rom. v. 18.

† 1 Cor. xv. 22.

The philosophers of antiquity, such of them at least as were not Materialists, taught not only the immortality, but even the eternity of the human soul; and the greater part of philosophic Christians, though they reject this last notion as groundless and extravagant, have yet hastily concluded, that, because the soul is no compound being like the body, it cannot, but by a positive act of Almighty power, be deprived of its consciousness. They have therefore too often considered the body as its prison, and supposed that, at death, it not only *will*, but *must* retain its consciousness; and be exquisitely happy, or exquisitely miserable, in a separate state, to all eternity. These notions, which are derived not from the sacred Scriptures, but from the writings of the later Platonists, lead all, by whom they are entertained, to consider the uncontrolled dominion of death as a tyranny by no means sufficiently cruel to cause "the whole creation to groan and travel together in pain," and to look on the resurrection of the dead as among the *least* valuable of those benefits which were purchased for us by the sufferings and resurrection of Christ*. Hence, without a shadow of proof, have they inferred, that the sin of Adam has brought such *guilt* upon all his posterity, as to make them "subject to death, with *all miseries, spiritual, temporal, and eternal*"†; and that it is from these *miseries*, and *not* from the dominion of death, that the Son of God died to redeem mankind.

But all this is mere gratuitous reasoning, founded on false principles. The human soul had no conscious personal subsistence previous to its union with the human body; and what reason have we to suppose, or, to speak more correctly, what reason *could Adam* have to suppose, that it would retain its consciousness and personality, after the body should be resolved into its parent dust? From merely contemplating the nature and union of these two essential parts of the compound being man, he could not fail, we should think, to infer, that they were created or formed for each other; and that the soul would neither enjoy nor suffer after the dissolution of the body which it had been created to animate. To talk of a *positive act* of

* Cicero surely knew better than any philosopher or divine of the present day, what effect the prospect of death had on the minds of reflecting heathens. Now, in the first book of his *Tusc. Quest.* he introduces one of the speakers as putting this question: "*Quæ potest in vita esse jucunditas, cum dies et nocteis cogitandum sit, jam, jamque esse moriendum?*" And the other, as afterwards asking, "*Quis potest, mortem aut dolorem metuens, quorum alterum sæpe adit, alterum semper impendit, esse non miser?*"

† Westminster Confession, chap. 6th.

Almighty power being necessary to deprive the soul of its consciousness, or even of its existence, is to betray a mind very little accustomed to deep meditation. Reason as well as revelation assures us, not only that God *created*, but also that he actually "*upholds* all things by the word of his power;" and were the support thus given to be withdrawn from them, not only the souls of men and the world we inhabit, but even the most exalted order of angels in heaven, would of themselves fall back (if we may use the expression) to their original nothing.

What! will this anonymous presbyter exclaim, with his usual insolence, are the British Critics become advocates for the *mortality* of the soul? God forbid! The British Critics know as well as he does, that the soul is a simple substance not necessarily to die with the body; while the present constitution of the world, in which "all things come alike to all," compared with the attributes of its Almighty Sovereign, renders it in the highest degree probable, that there shall be another state in which the obliquities of the present shall be made straight, and every man receive the due reward of his deeds; but be it remembered, that the *present* constitution of the world, from which this inference is fairly drawn, succeeded to the promise made to our first parents, that "the seed of the woman should bruise the head of the serpent." That promise secured to mankind a restoration to life and immortality; and the unequal distribution of good and evil here, is admirably calculated to make those, to whom the promise is revealed, rely on it with confidence, while it furnishes some probability of a future state to the reflecting part of the heathen world.

All nations, accordingly, have believed the immortality of the soul; but Christians know, that the soul is preserved alive only to reanimate the body, that the whole man may enjoy the happiness of heaven, or suffer the pains of hell, after the general judgment. Hence it is, that St. Paul says, "if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also, who are fallen asleep in Christ, are perished—ἀπώλοντο—are *lost*;" and again, "if after the manner of men I have fought with beasts at Ephesus, what advantageth it to me, *if the dead rise not?* let us eat and drink, for to-morrow we *die?*"

From these passages nothing can be clearer, than that the first great purpose, though by no means the only purpose, for which Christ came into the world, and suffered death upon a cross, was to restore to all mankind that immortality which was forfeited by the fall of Adam; and so far was St. Paul from

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considering it as an unimportant purpose, that he represents* “the whole creation as groaning and travelling in pain together, until then, when life and immortality were brought to light by the Gospel;” and, as he goes on, “not only they (the Gentile world) but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the *adoption*, to wit, the *redemption* OF OUR BODY.”

We conclude, therefore, in opposition to these Calvinistic divines and semi-pagan philosophers, that the import of the sentence denounced against Adam is this: “I have formed thee of the dust of the ground, and breathed into thy nostrils the breath of life; and thou art become a living soul. But if thou eat of the fruit of the tree of knowledge of good and evil, thou shalt cease to be a living soul; for I will take from thee the breath of life, and thou shalt return to the dust, of which thou wast formed.”

But was not human nature *depraved* and *corrupted* by the fall, so as to have been ever since “utterly indisposed, disabled, and made opposite to all good, and wholly and continually inclined to all evil?” So said the rebellious assembly of divines at Westminster, adding that, “from their original corruption do proceed all actual transgressions.” In this opinion Mr. Overton concurs with them; for, after complimenting an eminent modern prelate for observing to his clergy, that, “in the corruption and depravity of human nature, are founded all the peculiar precepts and doctrines of the Gospel,” he adds,

“This, with its invariable consequence, in all capable subjects, *actual transgression*, are the *disease*, and in the very nature of the thing, only as the malady is rightly understood, will there be a proper solicitude respecting the remedy.” P. 129.

But are these gentlemen absolutely certain, that had Adam abstained from the forbidden fruit, no such thing as moral evil would ever have deformed the fair face of creation? Such is indeed the opinion very generally received; but it is an opinion, for which we can discover no foundation in the word of God. Adam was as truly guilty the instant he *resolved* to eat, as after he had *actually* eaten. His guilt too was of a *moral* kind; for though the precept itself, not to eat, was one of those which divines very properly denominate *positive*, obedience to the will of God is in every instance a *moral* duty. Thus, then, was an *actual transgression* committed, and sin intro-

* Rom. viii. 22, 23.

duced into the world *before* human nature was corrupted, and "rendered wholly and continually inclined to all evil."

If Mr. Overton feel not the force of this reasoning, let him listen to his brother presbyter on the essence of moral evil; who, in his reply to an observation of the Bishop of Lincoln's, in his exposition of the ninth Article of Religion, thus expresses himself:

"The Bishop's concluding paragraph is intended to soften down and somewhat blunt the edge of the last words in the Article which are so harsh and offensive, that *concupiscence or lust hath in itself the nature of sin*. He supposes at least that this is inferior, and less criminal than *the act of sin*; though St. Paul (Rom. vii.) calls this concupiscence *exceeding sinful*, regarding it as the GREAT ESSENCE OF EVIL in the human heart, and from which all other evils proceed, as streams from the fountain; as such therefore, *exceeding sinful*, and, as the Article expresses it, most justly *deserving God's wrath and damnation*." P. 72.

If this reasoning be conclusive, Adam was *exceeding sinful*, before he *actually* ate the forbidden fruit; and if so, it cannot be true, as Mr. Overton and the Westminster assembly contend, that from the corruption introduced into human nature by the eating of that fruit, proceed *all* actual transgressions. Here was an actual transgression *before* the fruit was eaten; and if Adam, in his state of perfection, was seduced from his duty by the blandishments of his wife, and the suggestions of the devil, what reason is there to imagine, that if *he* had resisted that *one* temptation, *all his descendants*, even in the ardour of youth, would have resisted *every other* temptation by which they could have been assailed in a crowded and mixed society?

In the fifth Chapter of his Epistle to the Romans, St. Paul contrasts our gain through Christ, with our loss through Adam, and clearly shows, that the condition of mankind, under the Gospel, is more favourable to their everlasting happiness, than it would have been under the first covenant, had that covenant never been violated; but this is evidently not true, if *before* the eating of the forbidden fruit, the perfection of man was such as to render him *impeccable*.

The crude notions which, on this subject, are entertained by the followers of Calvin, are extremely inconsistent. They admit that Adam was originally placed in a state of *probation*, and, of course, that he was capable of improvement; but he who is capable of improvement, must be capable likewise of error and of sin. While the race consisted only of one pair, it is not indeed easy to conceive how they could have been tempted to the transgression of any part of the second table

of the moral law; but what reason have we to suppose, that when mankind should have multiplied and replenished the earth, they would not, under the first covenant, have been exposed to equal temptations with those, to which they are liable under the second? In the oracles of truth there is nothing which countenances so improbable a supposition; and if they would have been tempted as we are, some of them might have sinned as we sin, and have been justly punished for their transgressions; though it is evident, that the gift of immortality could have been forfeited only by the eating of the forbidden fruit.

If the two covenants be viewed in this light, the advantages of the second over the first are very obvious; but as they stand contrasted in the system of Calvin, the case is far otherwise. This Calvinistic presbyter, in reply to an observation of the Bishop of Lincoln's, that "the effect of Christ's obedience is universally allowed to be commensurate with Adam's disobedience," thus expresses himself:

"The Bishop must know better if ever he read one Calvinistic author. That *both sides*, Calvinists and Anti-Calvinists, admit the effects of Christ's obedience to be commensurate with Adam's disobedience, is an assertion he must know to be *untrue*. No Calvinist ever admitted such an idea, in the sense the Bishop affixes to the word *commensurate*; nor ever supposed, but that the effects of Adam's sin would be felt and fatal, where Christ and his righteousness were never known, nor the blessings of his redemption *extended*." P. 68.

This we admit to be the genuine Gospel of John Calvin; whose "tender mercies generally seem cruel;" but it is not the Gospel which was preached by St. Paul. According to him, "not as the offence, so also is the free gift. For if, through the offence of one, many be dead; *much more* the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many;" and again, "as by the offence of one *judgment* came upon *all* men to condemnation; even so by the righteousness of one, the *free gift* came upon ALL MEN UNTO JUSTIFICATION OF LIFE."

But what is really the doctrine of the Church concerning the effects of Adam's fall? Mr. Overton searches for that doctrine in the private opinions of particular reformers, and produces some confessions of the martyr, Bradford, which, if they be fairly reported, prove that the mind of their author must have been for a moment in a state of religious phrenzy, occasioned probably by the prospect of a cruel death.

"The eminently pious Bradford, referring to his expected martyrdom, says; "I have most justly deserved, not only this kind, but also all kinds of death, and that eternally, for mine *hypocrisy, vain-glory, unclean-*

uncleanness, self-love, covetousness, idleness, unthankfulness, and carnal professing of God's holy Gospel. I am, and always have been, a vile hypocrite, and grievous sinner." And again, "this paper, pen and ink, yea the marble-stone weepeth, to see my slothful security, and unthankful hardness, to so merciful and long suffering a Lord. I confess it, I confess it, though not tremblingly, humbly, or penitently, yet I confess it, oh! hypocritically I confess it"! Pp. 146, 176.

Who would quote such wild ravings as these, for the purpose of throwing light upon the doctrines of the Church? Or who can be expected to pay any regard to the declarations of a man, who first confesses himself a *hypocrite*, and then confesses that *confession* to have been *hypocritically made*? Such quotations would not have surprised us in the work of an emissary of the Church of Rome, or of an apostle of infidelity; but we really did not expect to see the English reformers, and, of course, the reformation exposed in this manner to the ridicule of unbelievers, by an *apologist* for any part of the regular clergy of the establishment. The anonymous presbyter, to do him justice, acts not so foolishly. He looks for the doctrines of the Church in her Articles, Homilies, and Liturgy, where alone they are *certainly* to be found; and in our endeavours to ascertain what she teaches on the subject under consideration, we shall follow his example. But it is impossible to know her meaning in the ninth Article, without previously knowing what the Pelagians taught on the subject; for, say the compilers of the Article, "original sin standeth not in following of Adam, as the Pelagians do vainly talk."

The peculiar doctrines of Pelagius himself have been already stated, and it is only necessary to observe here, that many of his followers taught that mankind are subjected to death, each for his own actual transgressions; that every man is born with the same purity of mind, and freedom of will, with which Adam was created; and that whosoever sins, sins not in *consequence* of his *fall*, but only as *following his example*; in imitatione Adami.

It is obvious that some of these opinions, as they are contrary to the doctrine of St. Paul, and to the evidence of experience, are likewise condemned by the Article, and that he who holds them is not a true son of the Church of England. No man of common sense, indeed, can believe that infants are subjected to death, either for their *own actual* transgressions, or, as the Heresiarch himself taught, by the *necessity of nature*; for infants have it not in their power to commit sin, and the majority of infants live to the age of manhood.

Though infants may be born with the same purity of mind, it is impossible to suppose them possessed of the same *liberty of*

will with which Adam was created. Adam was at once a man with all his faculties in full vigour; and he was taught the proper use of those faculties by his Maker. The infant mind seems to be merely passive, receiving impressions from the objects of sense, and roused to action only by the feelings of pain, or the cravings of hunger. In this state many associations, the source of future passions, are formed in it long before it acquire, or can acquire, the use of its reasoning and moral powers; so that every man naturally engendered of the offspring of Adam must, "as the Article teaches, be very far gone from original righteousness," before he arrive at the years of discretion.

By *original righteousness—originali justitia*—nothing can be meant here but the equal balance of Adam's faculties; for, at his creation, he had *actually done* neither *right* nor *wrong*; nor do we read of any of his actions till he ate the forbidden fruit. That he continued some time (we know not how long) innocent, devout, and grateful, to his Creator, is not to be doubted; and during that time he was directed, in every difficulty, by infinite wisdom. His descendants, on the other hand, while they come into the world in the helpless state of infancy, are necessarily made subject to their earthly parents; and under such tuition, it is impossible but they must deviate far from the original righteousness of Adam. Such, however, we apprehend, must have been the moral state of his descendants, though the forbidden fruit had never been tasted; unless we suppose, with Archbishop King*, that, under the first covenant, men were to have no will of their own, "that in every affair of life, even that of feeding themselves, they were to depend on God's immediate direction, without the hazard of making any experiments for themselves." But if such a state as this be indeed a state of probation, which is inconceivable to us, and if it was to be the state of man under the first covenant; it is difficult to imagine in what respect that covenant could be less advantageous than the second, as we have seen St. Paul expressly teaching.

In support of this scriptural theory (for we shall never hazard any theory on the consequences of Adam's fall, which has not its foundation in Scripture) we may observe that corruption is common, not in an *equal*, but in a *greater* or *less* degree to every descendant of Adam, according, no doubt, in part to the temperament of his body, but in proportion likewise to the care that has been taken of the formation of his earliest habits.

* Sermon on the Fall of Man,

No, says Mr. Presbyter, in his reply to a similar remark by the Bishop of Lincoln :

“ That *original or birth sin*, the subject of this Article, attaches in a *greater or less degree*, to every descendant of Adam, is quite new, nor do I ever remember to have heard (remember ever to have heard) such a suggestion before. If it is the *fault and corruption of every man's nature*, it must attach to every descendant of Adam *alike*, and not in a *greater or less degree*.” P. 64.

And pray, most learned and judicious Sir, why must it attach to every descendant of Adam *alike*? Did you never see a corrupt tree bringing forth evil fruit, though all the fruit was not *equally* evil? Or did you never observe, among children two years of age, some much more *perverse* than others? Aye, but this original or birth sin, “ exposes every child of Adam *alike to God's wrath and damnation*, if the Article is to be believed.”

Very true, but what is meant, in the Article, by God's wrath and damnation? Evidently, not *eternal torments*, unless the doctrine of the Article be at variance with that of St. Paul, by which we are taught, that “ as by the offence of one, judgment came upon all men (and we suppose it will be allowed upon all children) “ to condemnation; even so by the righteousness of one, the free gift came upon all men (and all children) unto justification of life.”

But this supposes, with the Bishop of Lincoln, that “ death and the miseries which accompany mortality, are all that is meant by God's wrath and damnation;” and, “ is it possible,” says this presbyter of humbled heart*,

“ that any man of *common sense* and understanding can believe this to be the meaning of the Article? To be sure this squares the circle completely, and demonstrates the position, that *God's wrath and damnation* is (are) only a liability to death, and the concomitant pains of mortality, and nothing more; and this NOT for *Adam's sin*, but solely on account of what persons have committed themselves.”

The author seems, on this occasion, to have confounded the Bishop of Lincoln with some old Calvinist; for these gentlemen, though they disclaim the doctrine, all teach in reality that mankind are subjected to death, every one for his *own* transgressions. Adam's sin, they say, is *imputed* to each of his descendants; but sin cannot possibly be imputed to a man, who was not really guilty of it, except through mistake or

* This author, like Dr. Haweis, is continually boasting of a humbled heart; and like him too, he repeatedly pronounces all Anti-Calvinists men of unhumbled hearts!

malice, from both of which it is to be presumed, they allow God to be free. According to the genuine Calvinist therefore, every individual of the human race, if he did not actually eat the forbidden fruit, *consented* to the deed of Adam *when he was eating it*, and, of course, partook of his sin and shared his punishment. This, however, is not the Bishop of Lincoln's doctrine, nor our's. We consider liability to death not as a punishment, but as the *natural* state of man, to which he was justly reduced, when his first father *forfeited* the *supernatural* privilege of immortality; and we look upon "the sufferings of this present life as not worthy to be compared with the glory that shall be revealed in us," and as admirably calculated to make us "set our affections on things above, and not on things on the earth."

"But is it possible, that any man of *common sense* can believe that death and temporal judgments, especially when viewed in this light, are all that is meant in the Article by *God's wrath and damnation*?" We think it is; because a man of very *uncommon sense*, whose phraseology it became the compilers of the Article to adopt, has certainly employed the words *wrath* and *damnation* to denote temporal judgments. St. Paul, speaking of the unbelieving Jews, and evidently referring to our Saviour's prophecy (St. Luke, xi. 49, &c.) of the calamities to fall upon that generation, says, "they please not God, and are contrary to all men; forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost*." The same Apostle reproving the Corinthians for their highly indecent and unworthy celebration of the Lord's Supper, saith, "he that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself, not discerning the Lord's body. *For this cause*, many are *weak* and *sickly* among you, and many *sleep*."†

But, says Mr. Overton, the Church must mean something more than all this, by "the infection of nature, which," according to the Article, "doth remain, yea in them that are regenerated;" for

"her communicants confess, that they have provoked *most justly* God's *wrath and indignation* against them. Her opinion with respect to the future destiny to unbelievers and evil-doers, is that *without doubt* they shall *perish everlasting*; that they shall go into *everlasting fire*. This she believes will be a *most just judgment*. She prays, accordingly, for every child that she baptizes, *that it may be delivered from God's wrath*."

* 1 Theff. ii. 15, 16.

† 1 Cor. xi. 29, 30.

He might have added, that it may receive remission of its sins by spiritual regeneration;

“and for all her members, in her constant services, implores deliverance from God's wrath and from everlasting damnation, and from the bitter pains of eternal death.

“Equally forcible on the point is the language of her Homilies. We are all, says the Homily on the Passion, *miserable persons, sinful persons,—justly driven out of Paradise, justly excluded from heaven, justly condemned to hell fire.* We daily and hourly, adds the Homily on Repentance, *by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing to ourselves, if he should deal with us according to his justice, eternal damnation; yea, so grievously have we offended God by our sins, that we deserve a thousand hells, if there could be so many.* And the death, which is denounced against disobedience, says the Homily against the fear of death, is not only *everlasting loss, without remedy, of the grace and favour of God, and of everlasting joy, pleasure, and felicity; but also the condemnation of both body and soul, without either appellation, or hope of redemption, unto everlasting pains of hell.*” P. 147.

But what, will the unprejudiced reader ask, have all these quotations to do with *original sin*, or the meaning of the Article on that subject? This question, we really cannot answer. They are brought forward by Mr. Overton as proofs of his position, that the Calvinistic doctrine is the doctrine of the Church; but we should as soon think of introducing them into the schools of moral philosophy, to decide a question concerning the criterion of virtue. Except the single petition quoted from the *ministration of public baptism*, they all obviously refer to *actual sinners*, about whose deserts we trust that, in the Church of England, there is no controversy; and the last in particular, is applied in the Homily itself to *worldly men*, who trust in uncertain riches, and place their happiness in the enjoyments of this life. Thus,

“Although these two causes (the love of honour, riches, and possessions, and the instinctive love of life) seem great and weighty to a *worldly man*, whereupon he is moved to fear death; yet there is another cause much greater than any of these afore rehearsed, for which indeed he hath just cause to fear death; and that is, the state and condition whereunto, at the last end, death bringeth *all them that have their hearts fixed upon this world, without repentance and amendment.* This state and condition is called the *second death*, which unto *all such* shall ensue after this bodily death. And this is that death, which indeed ought to be dreaded and feared; for it is an everlasting loss, without remedy,” &c.

Is this Calvinistic doctrine, or has it any relation to the sin and punishment of children?

But

But does not the Church pray, that every child whom she baptizes, "being delivered from God's wrath, may be received into the ark of Christ's Church;" and, that "by coming to God's holy baptism, he may receive remission of his sins by spiritual regeneration"? Certainly she does, and with great propriety; because she hopes that every child whom she baptizes *may live* to the age of manhood, and become a *lively member* of Christ's Church, in which alone man have the security of a *covenant* for the remission of their actual sins. That these petitions do not refer to *original sin only* is self-evident; for that which implores remission, implores it of *sins*, and surely Calvin himself did not contend for more than *one original sin*. But that new-born infants are not really and formally *guilty*, we have much higher authority than even that of the Church; for our Saviour himself said expressly, "suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein*." And against, "verily I say unto you, except ye be converted, and become *as little children*, ye shall not enter into the kingdom of heaven."

The Article, however, teaches that "every man who is naturally engendered of the offspring of Adam, is of his own nature inclined to do evil; so that the flesh lusteth always contrary to the spirit;" and that, "although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

We have already observed, that the uniform doctrine of the church, before the æra of Pelagius and St. Augustine, was, that Adam was endowed with the manifold gifts of the Holy Ghost, to conduct him in his way from earth to heaven. The same is the doctrine of the Church of England, who thus begins her Homily on the nativity of our Saviour.

"Among all the creatures that God made in the beginning of the world, most excellent and wonderful in their kind, there was none, as the scripture beareth witness, to be compared, almost in any point, unto man, who, as well in body as soul, exceeded all other, no less than the sun in brightness and light exceedeth every small and little star in the firmament. He was made according to the image and similitude of God, he was *endued with all kind of heavenly gifts*."

These gifts were forfeited when immortality was forfeited, and were renewed when immortality was restored. They are

* St. Mark x. 14, 15.

† St. Matth. xviii. 3.

not renewed, however, as the inherent right of the offspring of Adam; for, as we are taught in the following Homily*,

“ After the loving kindness of God our Saviour appeared towards *mankind* (not a select party) not according to the righteousness that we had done, but according to his great mercy, he saved us by the fountain of the new birth, and by the *renewing of the Holy Ghost*, which he poured upon us abundantly, through Jesus Christ our Saviour.” Now, as mankind, without this renewing of the Holy Ghost, would be *mere animals*, it is obvious that, without supposing any *positive* malignity infused into their nature by the eating of the forbidden fruit, “ in every man *naturally* engendered of the offspring of Adam, the flesh must always lust against the spirit;” and, since we know by experience, as well as from revelation, that “ lust, when it hath conceived, bringeth forth sin,” a man may surely, with a very safe conscience, subscribe this Article, though he see no evidence for such a *positive* corruption of human nature by the fall of Adam as to furnish Calvin with his *corrupt mass*.

It is, however, extremely probable, that our reformers, or at least some of them, *did* believe a moral disease, or depravation of the mental faculties, to have been propagated from Adam, through all his posterity; and there are a few detached places of scripture which *seem*† to countenance this opinion; but it is a matter of no importance whatever, whether a man believe the corruption of human nature, introduced by the fall, to be positive or negative. We are sure that, if mens' natural powers be now weaker or more corrupt than Adam's were, either they will be rendered equal to his, by a superabundant influx of divine grace, or less will be required of his descendants than would have been required of him, had he continued in his paradisaical state. “ The servant,” says our divine master‡, “ who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required.”

* Homilies, edition 1802, p. 345.

† We say *seem*, because the greater part of those which are usually quoted for this purpose (see Westminster Confession) have obviously no relation to it whatever; and the remainder admit, without force, of a very different meaning from that which is put on them by the followers of Calvin.

‡ St. Luke, xii. 47, 48.

We agree, therefore, with the Bishop of Lincoln, that the framers of the ninth Article, though their own opinion may have coincided with that of Augustin, were yet actuated by such a spirit of moderation, as induced them to employ expressions which would admit of another interpretation; that the subject is difficult and abstruse, in which it is scarcely possible that there should be uniformity of opinion; and that, between the two opinions which we have stated, the difference is not very material.

No! says our Calvinistic presbyter, (p. 67)

“ A grosser self-contradiction can hardly be suggested, than that, *desigining to avoid diversity of opinion, they purposely, FROM A SPIRIT OF MODERATION!!* though confessedly coinciding with Augustine, used such expressions as would admit another interpretation, and introduce that very diversity of opinion which they declare it their intention to preclude: nay, that they were the absurdest of men, to attempt a uniformity of opinion, which was scarcely possible; and the weakest, to make that an object of such importance which, after all, was not very material whether attained or not. Assertions like these are so gross, and palpably contradictory to the evidence before us, that it is a kind of insult to the understanding of the reader, to attempt to pass them for probabilities”!!!

And this is language fit to be used by a presbyter, filled with the meek and humble spirit of Calvinism, to a Bishop of that church, whose cause he professes to plead! But we beg his pardon: the presbyter talks (p. 159) of his “reverend and right reverend brethren,” and doubtless thinks himself entitled to treat without ceremony his BROTHER the Bishop of Lincoln. It is a pity, however, that so evangelical a man should mistake rudeness and “railing accusations” for the plainness and simplicity of the Gospel; and it will be deemed a matter of regret, by Mr. Overton and his clients, that this fellow-labourer in the vineyard of Calvin should have represented our reformers as absurdly expecting from all Christians, to the end of the world, a perfect uniformity of opinion with respect to every point incidentally mentioned in the Thirty-nine Articles and two books of Homilies!

“ It does not by any means appear,” says Overton, p. 46, “ as some have *perversely* argued, that their ideas of consent extended to every subject and every opinion that can possibly enter the theologian's mind. They had, no doubt, immediately in view the great subjects then in controversy, and upon which they *professedly* treated in these Articles, and on each subject the extent to which they have *expressly* decided.”

Now, as the subject upon which they expressly treat in the ninth Article is the Pelagian heresy, and as that heresy is over-

thrown by either of the interpretations of the Article which we have given, though most completely by the first, which is primitive and most anti-calvinistic, it follows, according to Mr. Overton, that the reformers would have admitted subscription in *either* of these senses. They have indeed declared, that they did not look for that uniformity of opinion, respecting the consequences of the fall, for which the *right reverend presbyter* contends, by giving four different interpretations of the words $\theta\epsilon\iota\sigma\mu\alpha\ \sigma\alpha\epsilon\chi\theta\acute{o}\varsigma$, without preferring any one of them to the other three. But,

“ on this point,” says Mr. Overton, p. 149, “ the tenth Article speaks thus: “ The condition of man, after the fall of Adam, is such, that he *cannot* turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; wherefore we have *no power* to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us, that we may have a *good will*, and *working withus* when we have that good will.

“ By *natural good works* is here, doubtless, meant those works which are outwardly and speciously good, and which are estimable in human judgment. That he can perform *these, civilem justitiam, et diligendas res rationi subjectas*, as the Augsburgh Confession expresses it, nobody denies. The question is, not what his powers are in respect to natural things, but in respect to spiritual things; not how far he can conform himself to the laws of civil society, but how far he can convert himself to true Christianity. In this Article then it is, we see, affirmed, not only that man cannot, by his own natural strength and good works, *convert* himself to God, but that he cannot even *prepare* himself for this work, or, of course, take the *first step* in it. The grace of God by Christ must *prevent*, previously influence his mind, even that he may have a good will.”

Now, we are so far from being inclined to controvert this doctrine respecting the *present* powers of man, that we have no hesitation to maintain its truth with respect to his *original* powers. Adam, at his first creation, we believe to have been exactly such a man as the author here describes, fully able to perform “ *civilem justitiam, et diligendas res rationi subjectas;*” but an absolute stranger to spiritual things, till, by the first covenant of grace*, he was made an heir of immortality, and

* Bishop Bull, treating of that covenant, says: “ Hoc illud est, quod *Lex sive Fœdus operum*, à Theologis vulgo, sed perperam appellatur. Legis naturæ observationi vitam immortalem ac cœlestem ulatenus deberi, nemo, opinor, Catholicus affirmaverit. Namque immortalitas primi hominis, dum in statu integro maneret, non naturæ lege (quæ tamen in ipso perfectissima fuit) nitebatur, sed GRATIA et PROMISSO DEI. Concordans constansque est Catholicorum omnium Doctorum,

and "endued," as the church teaches, "with all kind of heavenly gifts."

Man, in his *natural* state, both before and after the fall, may be compared to two or three savages, plunged, they know not how, into the heart of a barren wilderness, surrounded by the ocean. In such a place, they might contrive to subsist, by the exertion of their mental and corporeal powers; but they could not "turn or prepare themselves" to quit it, in search of a better country, of which they *knew* nothing; nor could they, after being informed of such a country, reach it by their own powers, unpractised, as we must suppose them, in arts of swimming and navigation: but, were an able and skilful guide sent to them from the sovereign to conduct them to the happy land, he would first "influence their minds," by a description of the country, that "they might have a good will" to undertake the journey and voyage. Suppose the journey undertaken, and a vessel prepared to transport them over the sea, they would all reach the happy place of their destination, if they should all implicitly obey the directions of their guide; but were one of them to persist in travelling through the wilderness in a devious way of his own, and another, not only to lend no aid in the navigation of the ship, but even to leap out of her, and try to *swim*, by his own strength, to the place of their common destination; it is obvious, that both these men would be lost, through their own perverse *resisting* of their guide; and that the others would be landed in safety, because they co-operated with him and followed his instructions.

Our presbyter, however, will rail at this simile, as absurd, and perhaps impious, though it was suggested to us by sacred scripture. "What are we to think," says he, p. 75, "of the divine grace *co-operating* with *our endeavours*, when it is expressly declared, that we have no power to *do good works*?" Instead of answering this question ourselves, we shall recommend to his consideration the following answer, by Dr. Kipling.

"There is no point of theology," says this excellent divine, p. 36, "on which Calvin has expressed his opinion more openly, and

Doctorem, cum qui ante, tum qui post Pelagium vixere, sententia (consentientibus Hebræorum magistris) primum hominem non modo cum integritate naturæ conditum, sed et Divino insuper Spiritu donatum fuisse; quo, tanquam principio quodam τῆς θείας φύσεως, naturales ipsius facultates (alioquin ad id nequaquam suffecturæ) antolerentur ad beatitudinem cœlestem consequendam."

App. ad Exem. Animadversionis 17 Grave Edit.

with

with greater vehemence, than this: Whether, in the work of salvation, is the grace of God CO-OPERATOR only, or SOLE OPERATOR? He has both positively affirmed, that in every stage of this business, divine grace is sole operator; and also denied positively, that this grace, in any stage of it, co-operates only with man: but, in the tenth Article, it is said, *Dei gratia nos præveniente, ut velimus, et CO-OPERANTE dum volumus, ad pietatis opera facienda.* No words can be more pointedly directed against Calvin's system than these are. What he *positively denied*, this Article *positively affirms*. It is consequently an anti-calvinistic Article.

“ Presbyter affirms, that our Thirty-nine Articles cannot be subscribed *ex animo*, but in their literal and grammatical sense; and that in their literal and grammatical sense they are capable of a Calvinistic meaning. He has therefore subscribed to this tenth Article, which asserts the *co-operation* of divine grace, as asserting that the grace of God does *not* co-operate with our endeavours. It is affirmed also by Mr. Overton, that the literal sense of our Articles is Calvinistic; and he, too, like Presbyter, is a decided enemy to all latitude of interpretation. He then, as well as Presbyter, when he subscribed to this tenth Article, committed a crime closely bordering upon perjury.

“ Hence we may learn, what sort of morals they be which are taught and practised in *the true church*. If its ministers, the evangelical preachers, will, knowingly and deliberately, and in the most solemn manner, *teste episcopo*, give their consent in writing to this proposition, that there is no difference whatever between *both* hands and *one* hand (which in effect they do when they subscribe to this anti-calvinistic Article in a Calvinistic sense) in order to gain admittance into the ministry of the church established, what will they *not* do or say, when they have gained admittance?”

(To be concluded in our next.)

ART. V. *The Three Books of M. Terentius Varro, concerning Agriculture. Translated by the Rev. T. Owen, M. A. of Queen's College, in the University of Oxford, and Rector of Upton Scudamore, in the County of Wilts.* 8vo. 257 pp. 5s. 6d. Cooke, Oxford; Rivingtons, and Egerton, London. 1800.

ACCIDENTS, not controulable by our wishes, have delayed too long our notice of this publication. The substance of the Proæmium is, that this is the oldest treatise on agriculture known to the translator, excepting a mutilated relic of M. P. Cato; which, although curious on account of its antiquity, and of the ancient customs, particularly the Roman sacrifices, does not appear to have been reduced into so complete a system as this work of Varro. This work also, when

when it came from the hand of its author, was in a much more finished condition than it now retains. The variations in the copies of this work are said to be numerous, and the present is asserted to be the first translation of it into any language. The translator has sometimes softened the grossness of expression in the original. Varro was the intimate friend of Cicero, to whom he addressed his Dictionary of the Latin tongue; a grammarian, a philosopher, historian, and astronomer; and is said to have written five hundred volumes on different subjects. He was Lieutenant-general in Spain and Asia under his friend Pompey, and afterwards Ædile. His birth is fixed at the year of Rome 638, and his death at 726, in the 88th year of his age.

The Table of Contents, which should have followed the Life, is much too long to be produced by us. It may be sufficient to say, that Book I. relates to Agriculture, or *farming*; Book II. to Cattle, or grazing; and Book III. to the Villa, or farm-house, &c. and that the particular topics are very numerous, and generally important.

We next find nine pages, entitled "Life of Varro." Nothing was ever more unfortunately named. There is scarcely a particle of information concerning his life; but only a few anecdotes respecting his works, taken from Cicero, Quintilian, Aulus Gellius, and Lactantius. Something more like a life of him appears in the Proœmium. It is to be regretted, that Mr. Owen had not seen, or if he had seen, that he did not more avail himself, either of the sketch contained in the Bibliotheca of Fabricius, or of a work now lying before us, entitled "Scriptores rei Rusticæ Veteres Latini, e Recensione Io. Matth. Gesneri, cum ejusdem Præfatione et Lexico Rustico. Biponti, 1787." The first volume contains Cato and Varro; the second, Columella; the third, Palladius and Vegetius, "cum Gargilii Martialis Fragmento, et Aufon. Popmæ Lib. de Instrumento Fundi;" the fourth, Lexicon Rusticum. In vol. i. p. 99 of this work, is a Life of Varro, "a Martino Hankio Conscripta;" and this is followed by "Notitia Literaria de M. Terentio Varrone." From p. xii. of Gesner's Preface, we shall extract a part of what relates to the works of Varro.

"M. Terentius Varro *jam eloquentem* Sæfarnarum beneficio *agricoltionem expolivit*; tum quod methodum ei applicavit divisionibus subtiliter institutis, quas deinde accurate plerumque persequatur; tum quod genere dicendi utitur erudito, quod polymathian, Græcæ præferim literaturam, ubique respiciat. Hinc *etymologias* festatur, ut auctorem librorum de lingua latina facile agnoscas; collocutores etiam et personas quasi ludi sui deligit, quorum nomina ad res, de quibus agitur, apte cadant: *proverbia* admiscet pluscula; antiquitatem in rebus et verbis, leges, historias, fabulas, passim docet obiter; dictionem
suam

Suam translationibus ubique pæne exhilarat, doctumque et abstrusius dicendi genus sequitur perpetuo."

The translator shows, by several passages from the *Georgics*, that Virgil had Varro in his view much more than Hesiod and Aratus.

Having endeavoured to procure for this work the notice of classical readers, despairing of modern agriculturists, we proceed to Mr. Owen's translation. To read the whole of this with care is certainly a duty which has been discharged by us; but to compare it throughout with the original would be a superfluous labour. We shall produce a specimen of Mr. Owen's skill, from such a part of the book as promises to be most entertaining to our readers; designing to show the merits of the translation, and not of the original work; Mr. Owen, rather than Varro being the proper subject of our attention.

It may be proper however to premise, that Varro was in his eightieth year when he wrote this treatise; that he names more than fifty authors who had written concerning agriculture, in Greek and Latin; and that he professes to derive his information from three sources, his own practice, books, and the verbal communications of experienced agriculturists.

Instead of several scraps of translation, we shall produce, in the way of specimen, one passage of considerable length; and because Varro may chance not to be found, even in the collections of many among our classical readers, we shall print the Latin text also, from the Bipontine edition, 1787.

“ Sed quod te malle arbitror, Axi, dicam de hoc ornithone, quod fructus causa faciunt, unde, non ubi, sumuntur pingues turdi. Igitur testudo (ut peristylum tectum regulis, aut rete) fit magna, in qua millia aliquot turdorum ac merularum includere possint. Quidam cum eo adjiciunt præterea aves alias quoque, quæ pingues veneunt care, ut miliarix ac coturnices. In hoc tectum aquam venire oportet per fistulam, et eam potius per canales angustas serpere, quæ facile extergeri possint; si enim late ibi diffusa aqua, et inquinatur facilius, et bibitur inutilius; et ex eis caduca (quæ abundat) per fistulam exire, ne luto aves laborent. Ostium habere humile, et angustum, et potissimum ejus generis, quod cochleam appellant, ut solet esse in cavea, in qua tauri pugnare solent. Fenestras raras, per quas non videantur extrinsecus arbores, aut aves; quod earum aspectus ac desiderium macrescere facit volucres inclusas. Tantum luminis habere oportet, ut aves videre possint ubi assident, ubi cibus, ubi aqua sit. Tectorio tecta esse levi circum ostia, ac fenestras, ne aqua intrare, mus, aliave quæ bestia possit. Circum hujus ædificii parietes intrinsecus multos esse palos, ubi aves assidere possint; præterea e perticis inclinatis ex humo ad parietem, et in eis transversis gradatim modicis intervallis perticis annexis (ad speciem cancellorum scenico-rum ac theatri. Deorsum in terram esse aquam, quam bibere possint; cibatum offas positas, eæ maxime glomerantur ex ficis, et farre mixto.

Diebus

Diebus viginti antequam quis tollere vult turdos, largius dat cibum, quod plus ponit, et farre subtiliore incipit alere. In hoc tecto caveaque tabulata habeant aliquot ad perticæ supplementum. Contra hoc aviarium est aliud minus, in quo quæ mortuæ ibi sunt aves, ut domino numerum reddat, curator servare solet. Cum opus sunt, ex hoc aviario ut fumantur idoneæ, excluduntur in minusculum aviarium, quod est conjunctum cum majore ostio, lumine illustriore, quod secluforium appellant. Ibi cum eum numerum habet exclusum, quem fumere vult, omnes occidit. Hoc ideo in secluso clam, ne reliqui, si videant, despondeant animum, atque alieno tempore venditoris moriantur. Non ut advenæ volucres pullos faciunt, in agro ciconiæ, in tecto hirundines, sic aut hic aut illic turdi, qui cum sunt nomine mares, re vera feminae quoque sunt: neque id non secutum ut esset in merulis, quæ nomine feminino mares quoque sint. Praterea volucres cum partim advenæ sint, ut hirundines et grues; partim vernaculæ, ut gallinæ ac columbæ; de illo genere sunt turdi adventicio, ac quotannis in Italiam trans mare advolant circiter æquinoctium autumnale, et eodem revolant, ad æquinoctium vernum. Et alio tempore turtures, ac coturnices immani numero. Hoc ita fieri apparet in insulis propinquis Pontiis, Palmaris, Pandataris. Ibi enim in prima volatura cum veniunt, morantur dies paucos requiescendi causa. Idemque faciunt, cum ex Italia trans mare remeant." P. 213.

"But as I think you prefer it, Axius, I will speak concerning the aviary which they build for the sake of profit, in which thrushes are raised.

"A large building is erected, in the form of a Peristyle, covered with tiles, or with a net, in which they are able to confine some thousands of thrushes and blackbirds. Some add other birds likewise, which are sold dearer when fatted, as ortolans and quails. Water must have admittance into this building by means of a pipe, and it must run gently in narrow channels, which may be easily cleaned; for if the water is diffuse, it is more easily made dirty, and it is rendered unfit for drinking; and it must be conveyed from the channels through a pipe, that the birds may not be incommoded with filth. It must have a low and narrow door-way, and particularly of that kind, which they call *Cochlea*, such as is usually made in a pit, where bulls are accustomed to fight. The windows must be few, through which the trees or birds on the outside may not be seen, because the sight of them and a longing after them, make the birds, that are confined, grow lean. There must be sufficient light, that the birds may see where they perch, and where their food and water are.

"The door-ways and windows must be covered round with smooth plaster, that the wet, or mice, or other animals may not get in. Round the walls of this edifice in the inside there must be a number of perches, where the birds may rest: besides these, there must be perches inclined from the ground toward the wall, and others fixt across them gradually, at moderate distances, in the manner of lattice work used at scenic performances, and in the theatre. The water, which they are to drink, must be on the ground underneath, and the pellets for food must be placed: these are generally made of figs and mixt meal.

Twenty days before the thrushes are taken, they are more bountifully fed, and that is done gradually, and they are towards the last fed with finer meal.

“ There are to be some additional conveniences to this building. Opposite to this aviary there is one of inferior size, in which the keeper is used to preserve the birds, when they are dead, that he may give an account of the number of them to his master. When the birds are fit to be taken out of the aviary, they are confined in the smaller aviary, which is adjoining, with a larger door, with more light; and they call this the Store-room. When the keeper has secluded the number he wishes to take, he kills them: he does this privately, that the other birds, if they see it, may not despond, and die at a time unseasonable to the feller.

“ Thrushes do not breed as the stork does in the field, and the swallow under cover; and although they are called by a name, which is of the masculine gender, it does not follow but that there are female birds among them: and this method of reasoning holds in relation to black-birds, which come under a name of the feminine gender. Besides, some birds are adventitious, as swallows and cranes; some are vernacular, as the common poultry and pigeons. Of the adventitious kind, are thrushes, and they fly to Italy over the sea every year, about the autumnal equinox; and they fly back about the vernal equinox, and turtle doves and quails at another season, in immense number. That it is so is evident in the neighbouring islands of Pontia, Palmaria, and Pandataria; for when they come there in their first flight, they stay there a few days to rest themselves; and they do this, when they return from Italy over the sea.” P. 207.

It appears from this specimen, and from other pages which we have examined, that Mr. Owen has accurately studied, and properly translated, the original. Some words, however, (if our copy be correct) are rendered negligently; as at p. 78, “ he mentioned the number of culei;” the Latin is, “ *tantum numerum culleorum,*” *so large* a number:—p. 91, “ Serpyllum may be transplanted, &c.” the words “ *quod dictum ab eo quod serpit,*” are not rendered, but are thrust into a note:—p. 96, “ *robusta aliqua materia,*” is translated, “ a piece of oak:”—p. 176, “ *In suillo pecore tamen sunt quæ se vindicent;*” “ some of the swinish breed can *vindicate* themselves:—p. 147, Why should the original not be translated, “ *capras non ut reliqua animalia naribus, sed auribus spiritum ducere:*”—and again, p. 233, “ *Perdices, propagate in a miraculous manner,*” “ *voce maris audita, concipiunt.*” These words might as well have been rendered in the text as in the note. This indeed is one of Varro's marvellous tales. We believe such a prodigy has never been related concerning *English Partridges.*

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These little overfights are perfectly excuseable in a translation, which must have demanded a very extraordinary degree of attention, on account of the numberless words and phrases which do not occur in classical writers on any other subject. Readers the most conversant in Latin would find it difficult to read "Varro de re rustica," without the aid of such a work as this. To them, therefore, we strongly recommend Mr. Owen's translation, as well as to readers less literate, on account of many very curious, and some useful pieces of information, which may here be met with.

ART. VI. *Religious Principle the Source of National Prosperity: a Sermon preached in the Parish Church of Richmond, in Surrey, on Tuesday the First of June, 1802, being the Day appointed by Proclamation for a General Thanksgiving. To which are subjoined (in the Form of Notes) Essays on various Subjects connected with the Occasion. By the Rev. Edward Patteson, M. A. formerly of Trinity College, Oxford. 8vo. 183 pp. 4s. Faulder. 1802.*

THE discourse here printed, though valuable in itself, is rendered more important by the Notes or Essays subjoined. The Sermon, which is of considerable length, treats chiefly on two topics, the Scarcity, not long past when it was written, and the benefits of Peace; but it touches also on the conspiracy of philosophers against Religion, as one principal cause of the French Revolution. Of the Sermon, which is in general well-written, the following passage appears to us the most original, and contains undoubtedly some striking observations.

"Examples have not been wanting, either in ancient or modern times, to demonstrate, beyond controversy, what features of character may reasonably be expected in any people, whom a long and obstinate contest with neighbouring powers, urged and supported by the whole weight of their empire, has gradually converted into a nation of warriors. Where every individual has felt his own prime and inseparable interests immediately at stake; where either himself, or some of his nearest and dearest connections, have fought and bled to defend those interests; where the appeal to force has become familiar by habit, and the natural irritability of the irascible passions has been further inflamed by continued agitation; the peaceful citizen has been lost in the soldier, and every age and sex has been affected by the change.—Hence, fierceness of demeanour, coarseness of address, rashness of decision, contempt of laws, and a restless impatience under the most needful and salutary restraints, have been the prominent qualities of the most

most warlike nations; and have been found equally to prevail, whether their previous condition had been that of the rudest barbarism, or the most refined sensuality.

“ Yet let us guard against the hasty conclusion, that a protracted warfare is more fatal to the moral feelings of that particular class of men, who are the ordinary and direct agents in military operations, than of those, who sit at home, and contemplate at a distance the havoc that attends them.

“ They alone, who have been actively engaged in fighting the battles of their country, can adequately conceive the scenes which they have witnessed: and universally do they depict them as scenes far more adapted to inspire horror than delight! Possibly the minds of some men may be so constituted, that, under the influence of continued habit, they may behold with composure the most pitiable spectacles, and inflict without reluctance the most exquisite pains. But far be it from us to imagine, that, in the general course of things, the veteran in arms contracts any peculiar hardness of heart, or becomes more callous to the impressions of humanity, than those, in whose stead, or under whose authority, he goes forth to combat. Many a transaction does the page of history record, in which the noblest examples, not only of mercy and forbearance, but even of danger generously encountered to save the lives of enemies, have softened and palliated the rigours of war.

“ On the other hand; to us, whose ears the shout of battle has never reached, but in faint echoes and imperfect murmurs, it is but too easy to conceal from our imaginations that part of the picture which we dread to see: and so highly do we value our own ease and tranquillity, that, the more we are disposed, by the native tenderness of an uncorrupted heart, to a painful sympathy with terror and distress, the more industriously do we divert our thoughts to that view of the subject, which is adapted to soothe and flatter our affections. Accordingly, the benefits which are proposed to counterpoise the evils of war; the arguments by which they are justified; the circumstances on which the necessity of them is founded; are eagerly caught up, and zealously improved: and thus it is, that, at length, we even learn to hear of bloodshed and massacre with trigid indifference; and to regard the slaughter of thousands as the regular price of political advantages.

“ Naturally, indeed, and even laudably, are we studious to absolve the community, of which ourselves are a part, from that vast load of guilt, which, by the needless protraction of so dire a pest, must surely be incurred: but never may our confidence in the motives, the justice, the necessity, of any particular war, diminish our abhorrence of *the thing itself*, our anxiety to avoid it, or our zeal for its termination! What though the motives be indisputably pure, though the cause be just, and the object important; though the necessity be of that sort, which constitutes the only real necessity of war—that of self-defence; yet still a true christian, far from rejoicing that he has a just cause for engaging in battle, will feelingly deplore the existence of that cause; will consider the necessity as a cruel and afflicting necessity of making a choice between intolerable evils; and will be eagerly upon the watch

for the first moment when security may be attained, and enmity renounced." P. 11.

Of the Essays or notes subjoined, the subjects are given in a Table of Contents prefixed. They are in general of an interesting nature, as "on the Interference of the Clergy in Affairs of temporal Policy;"—"on the Existence and Designs of a disaffected Party in Britain during the late War;"—"on the Question whether the Imputation of having retarded the Peace by inadmissible Demands, is rather to be fixed upon the French or British Government," &c. Some of them are of a more general or historical nature, as that "on the Inquisition and the Order of the Jesuits;"—"on the progress of a Freethinker from Orthodoxy to Scepticism." They are about 33 in number, marked in general by the letters of the alphabet, or the letters doubled. One note in particular is on a subject which seems unfortunately to be decided before the Sermon is a year old; namely, note (F) "on the Probability of the Permanence of Peace." Yet even here the speculations of the author are sufficiently sound to escape being disgraced, even by an event contrary to the general tenor of opinion expressed in it. We will cite from this note a passage which appears well worthy of notice, and displays the writer not only as a political reasoner, but as a scholar.

"In the conduct of the French government, the only circumstance, which could induce us to doubt of the continuation of peace, is the spirit of aggrandizement, so long manifest in that government, and lately more than ever displayed. This is undoubtedly a just source of anxiety; for, should that spirit continue to animate the rulers of France; should her navy, in the course of a few years, be so far regenerated as to revive her hopes of rivalling us at sea; and should the war, on such motives, ever be renewed, it will indeed wear a most serious aspect. We may then justly say, with the great adversary of the Grecian confederacy—*Ποιείν ἢ παθεῖν προέεται ἄγων.* But we have some ground for the hope, either that the ambition so manifest in the present government of that country may not always pervade its councils, or, at least, that the view of indulging it at the expence of British independence may be shut out for ever.

"The empire of our great rival is no longer a republic, except in name. In the very infancy of its existence it has received that form of despotick (and, not improbably, hereditary) monarchy, which has been found more suited to the decline of empires. This premature old age, this paralytick seizure of its nerves and sinews, this precipitate descent into the abyss of fervility, may be no fallacious omen of an approaching dissolution. It is also worthy of notice, that the increase of power in the French government has been equally sudden, extensive, and unjust. The stride of her usurpation is too far dilated to be safe; and we have reason to thank Providence that it is so. *Δοκέει μοι θεῶν τις τὴν φιλοπραγμοσύνην ταύτην ἐμὴν αἰεὶ Φιλίππω.* The individual

vidual himſelf, who is at the head of this government, with an inconſiſtency of character rather unexpected than unnatural, has appropriated to himſelf, by rapid advances, every part and portion of that ſovereign power, which, according to the conſtitution framed, ſunctioned and organized, under his immediate direction, ſhould belong to the ſtate: and not ſatisfied with the *ſubſtance*, he has aſſumed even the *ſhadow*, the pomp, the oſtentation of deſpotiſm. A conduct ſo ill adapted to excite any other feelings than thoſe of odium and diſguſt, reminds a contemplative obſerver of the celebrated adage—“ Quos Deus vult perdere, prius dementat.” It is not in nature that authority like this, which, abroad and at home, in principle and practice, reſts on one and the ſame baſis of injuſtice and fraud, ſhould proſper or endure: *ὅτι γὰρ ἔſτιν, ἐκ ἔſτιν, ἀδικούντα, καὶ ἐπιτοκούντα, καὶ ψευδόμενον δυνάμιν θεβαίαν κτήσοσθαι.*

“ In the mean time let us remember that the moſt intereſting changes, even in the fortunes of private individuals, much more, in thoſe of nations, are found frequently to turn upon events, which human ſagacity had regarded as impoſſible. Whether or not the preſent government of France does actually look forward to the period of the renovation of her fleets, as the utmoſt limit of the peace; what length of time it may require to reſtore a navy ſo nearly annihilated; and whether or not the occurrences of that interval may give a new turn to the affairs of Europe, it is not for man to pronounce or conjecture.

*Ἔſτι μέγας ἐν οὐρανοῖς
Zeus, ὅς ἐφορᾷ πάντα, καὶ κρατύνει.*

“ There is a power on high, whoſe ſovereign influence politicians of all men ought to keep in view, and who can diſpenſe, at his pleaſure, the ſcourge of war, or the balm of peace. He it is, who, if we endeavour to merit his protection, will moſt aſſuredly afford it in either alternative: and, if it accords not with the councils of his wiſdom, to grant us a laſting peace without ſome further conflicts, his arm will conduct us through the perils of war.” P. 72.

The note (V) on the Jeſuits, brings to view a moſt remarkable character of that body, and prediction of its fate, taken from a Sermon of Dr. George Brown, Archbiſhop of Dublin, which was preached in 1551, when the order had exiſted only eleven years. It has been noticed alſo by Moſheim; but well deſerves to be made more generally known, as a remarkable proof of ſagacity, or perhaps application of ſome ſcriptural prophecy. It is well remarked by Mr. Patteſon, that the “ ſagacity even of Dr. Brown muſt have been guided by ſome ſtrong indications, to foretell ſo minutely the deſigns, conduct, and ſucceſs of a ſociety, at that time in its infancy”; and he very juſtly attributes theſe deſigns, not to Loyola, who was confeſſedly unequal to the taſk, but to ſome of the moſt able politicians in the Conſiſtory of Rome. The notes in general exhibit the reſult of much well-directed reading, employed by a ſound and well-regulated underſtanding.

ART. VII. *Travels in Upper and Lower Egypt, in Company with several Divisions of the French Army, during the Campaigns of General Bonaparte in that Country, and published under his immediate Patronage, by Vivant Denon. Embellished with numerous Engravings. Translated by Arthur Aikin. Three Volumes. 8vo. 11, 7s. Longman and Rees. 1803.*

ART. VIII. *Travels in Upper and Lower Egypt, in Company with several Divisions of the French Army, under the Command of General Bonaparte, by Vivant Denon. Embellished with Maps, Plates, Vignettes, &c. &c. Translated, without Abridgment, from the original Folio Edition, by Francis Blagden, Esq. Two Volumes. 12mo. 14s. Ridgway. 1802.*

ART. IX. *Travels in Upper and Lower Egypt, during the Campaigns of General Bonaparte, by Vivant Denon. Translated from the French; to which is prefixed, an historical Account of the Invasion of Egypt by the French, by E. A. Kendal, Esq. Illustrated by Maps, Views, &c. &c. In Two Volumes. 8vo. 18s. Crosby. 1802.*

IT is sufficiently notorious, that Bonaparte was accompanied in his expedition to Egypt by a number of learned men, whose attention and abilities were to be directed and employed under his patronage, in every thing of importance to the sciences, in that prolific and yet unexhausted country; a country which, whether we consider its local advantages and singularities, its conspicuous distinction in every period of history, its ancient and magnificent ruins, with all that can excite and satisfy literary curiosity, always has been, and always will be, considered as one of the greatest wonders of the world. Denon, the author of these volumes, was one of these selected individuals; and, as it should seem from the result, the greatest favourite of the leader of the expedition. The public have still to expect the produce of the joint labours of all these individuals, in one grand work, which is to have the patronage and protection of the government, and all the magnificence of the typographical art at Paris. In the mean time, this author, to satisfy the impatient anxiety of the public mind, and probably at the suggestion of his patron and employer, has produced these volumes, the result of his observations from his residence in Egypt. This is partly a journal of the military expedition which he accompanied, and partly the substance of his re-

searches,

searches, as a man of science, into the antiquities and the country, which he had an opportunity of surveying with many and peculiar advantages.

On leaving Toulon, little occurred till the expedition arrived at Malta; and the author would seem to impress his readers with the idea, that this important place was ceded to his countrymen from a terror of their valour, rather than from any other cause. The world thinks otherwise. Proceeding to Alexandria, "chance discovered to the French, through a thick fog, the English fleet, which was six leagues distant from us." The description of the approach to Alexandria, excepting a contemptible sneer at scripture history, p. 74, is lively and interesting; and the landing at, and storming of, the city is represented in an animated manner. Here began the scene of blood and cruelty which the author beheld, and has related with little appearance of compunction. "Our adversaries," says he, "maintained their ground, and we were under the necessity of putting the whole of them to death, at the breach where two hundred of our soldiers fell." At this period the author seems to have had a narrow escape, which we relate, as it is short, in his own words.

"It was not easy for me to find the direction in which I was to steer; and I now began to feel, that it was in a manner devoting one's-self to destruction, to be at such a time of night at the mercy of the winds, on a rough sea, and without any other companion than one, who, in common with all his countrymen, had every reason to hate the French, and to seek to avenge himself on any of that nation who might fall in his way. I put on a confidential air, and even affected to be gay: we at length reached the shore, the object of all my hopes and wishes: it was, however, eleven o'clock at night. I was half a league from the head quarters; and I had to cross a city, which had been taken by storm in the morning, with not one of the streets of which I was acquainted. I could not prevail on my boatman, by any offer of recompence, to leave his bark and accompany me. I set out alone; and defying the ghosts of the dead, crossed the burying-ground, the road with which I was most familiar. As soon as I had reached the nearest habitations of the living, I was assailed by multitudes of ferocious curs, which attacked me from the doors, the streets, and the house-tops. Their yelping was continued from house to house, and from family to family. I could perceive, however, that the war which they had waged against me was not a war of *coalition*; for, as soon as I had passed the property of those by which I had been attacked, they were driven back by those which came to receive me at the frontiers. Not knowing the abject state in which they live, I dared not strike them, from an apprehension of their howling, and thus kindling up the wrath of their masters against me. The darkness was diminished by the light of the stars only, and by the transparency which the night always has in this climate. To profit by this small portion of light,
and

and to escape from the yelping of the curs, and take a road which could not lead me astray, I quitted the streets, and resolved to walk along the beach. My passage was, however, barred by the walls and timber-yards, which extended to the sea-shore. At length, after wading through the sea to shun the curs, and scaling the walls to avoid the sea, when there was too great a depth, wet, covered with perspiration, and exhausted by terror and fatigue, I reached one of our outposts at midnight, fully persuaded, that curs are the sixth and the most dreadful of the plagues of Egypt." P. 90.

The author employs some pages of remark on Pompey's Pillar, the real history of which is now ascertained; and ascertained by our countrymen (see Brit. Crit. vol. xxi. pp. 290 and 577.) He recommends subterraneous researches in the vicinity of this Pillar, which, he thinks, would make known the site of the city in the time of the Ptolemies. Cleopatra's Needles are also described, but with no particular novelty of remark.

From Alexandria, part of the army advanced to the interior of the country. An anecdote of Arabian jealousy is related at p. 117, almost too horrid to be believed. The reader will wonder that, as the act of barbarity was perpetrated in the presence of the French soldiers, they did not interpose to prevent it. An optical illusion of a very singular kind is described at p. 122.

"In reality, it was in the midst of heaps of corn that our soldiers wanted bread; while they were a prey to thirst, with the image of a vast lake before their eyes. This punishment of a new description requires explanation, as it results from an illusion peculiar to this country. It is produced by the reflection of salient objects on the oblique rays of the sun, refracted by the heat of the burning soil; and this phenomenon has so truly the appearance of water, that the observer is deceived by it over and over again. It provokes a thirst, which is more importunate, as the instant when it presents itself to the view is the hottest time of the day. It appears to me, that an idea of it could not be conveyed by a drawing, which would be merely the representation of a resemblance. To supply this defect, however, it is only necessary to read a report made to the Institute of Cairo, and published by the elder Didot, in which Monge has described and analysed this phenomenon with that erudition and sagacity by which that philosopher is characterized."

The first engagement with the Mamelukes was at Rahmahieh; at this, however, the author was not present, and the result is sufficiently known. He proceeded with General Menou to Rosetta, of which place he gives a lively description at p. 140. At p. 149, he relates an interesting anecdote of Arabian hospitality.

"A French officer had been several months prisoner to a chief of the Arabs, whose camp was surprised in the night by our cavalry, and
who

who had barely time to escape, his tents, cattle, and provisions having fallen into our hands. On the following day, fugitive, solitary, and without any resources, he drew from his pocket a cake, and presenting the half of it to his prisoner, said to him, I do not know when we shall have any more food, but I shall not be accused of having refused to share my last morsel with one whom I esteem as my friend."

These are the people who, without any pretence or provocation, were to be harassed, chased, and exterminated as wild beasts. The reader will not overlook, at p. 160, a sneer at the unfortunate French Admiral Brueys, inserted doubtless to obtain favour with the author's patron. The remarks on the intercepted letters, at p. 161, which are here acknowledged to be genuine, are also worth notice. At p. 183, the writer has again occasion to speak of the battle of Aboukir; but not a syllable escapes him in praise of the gallant Brueys. The sixth Chapter is employed in the description of the mixture of people in Egypt, Copts, Arabs, Turks, Greeks, Jews, Abyssinians, &c. but contains nothing new or more remarkable than a singular trait of the author's vanity, at p. 224. We now advance with our guide into the Delta; the villages of which, their populousness, their dancing women, &c. are described in a lively manner. A singular escape of the author, and a spirited rencounter with the Arabs, are found at pages 246 and 250. Arriving at Cairo, Denon immediately visited the Pyramids, which he describes, but without any particular acuteness of observation or novelty of discovery. The insurrection at Cairo, which cost the French so dear, and which had nearly terminated in the destruction of all the men of science, and of the author also, is given in detail at p. 286. The *mercy* of the Commander in Chief, in restoring the mosques to the inhabitants, and in not putting *all* who opposed the French to death, is very highly extolled.

A long account is next given of the mummies of the Ibis, and the frauds of the Psylli; nor do we omit to notice another impudent sneer at scripture, at p. 305, and still another at p. 310. We now accompany Denon, with General Desaix, to Upper Egypt, in pursuit of the indefatigable Murad Bey; and the narrative becomes more and more amusing. To say the truth, we on all occasions more admire the writer as the narrator of the military expedition, than as an antiquarian, scholar, or philosopher. His remarks on the antiquities which crowded every where upon him, and which, at one time or other, he examined without fear of interruption, are alike flippant and superficial. The battle of Sedinan is so well described, that we shall insert it as a specimen of the author's talents in that style.

“ Desaix had learned that Murad was at Sedinan, burning with impatience to give him battle. He therefore gave orders to advance towards the Arab chief. As soon as we had quitted the enclosed and cultivated country, loud cries of fierce joy were heard; but the day being far advanced, the enemy deferred till the morrow, the victory of which they were so confident. The night was passed in feasting in their camp; and in the dark, their patrols came to insult our advanced posts, imitating our language. At the first dawn of day, we formed in a hollow square battalion, with two platoons on our flanks. Soon after, we saw Murad Bey at the head of his formidable Mamelukes, and eight or ten thousand Arabs advancing to us, covering a league of the plain. A valley separated the two armies, which we had to cross to reach our enemies. We were hardly got to this unfavourable position, when the enemy surrounded us on all sides, and charge us with an intrepidity approaching to fury; our close files render their numbers useless; our musketry keep up a steady fire, and repel their first attack; they halt, fall back, as if retiring from the field, and suddenly fall upon one of our platoons and overwhelm it: all who are not killed immediately throw themselves on the ground, and this movement uncovers the enemy to our grand square: then we take advantage of it, and pour in our fire, which again makes them halt and fall back. All that remain of the platoon enter the ranks, and we collect the wounded. We are again attacked in mass, not with the cries of victory, but of rage; the courage is equal on both sides, they are animated by hope, we by indignation: our musket-barrels are cut with their sabres, their horses fall against our files, which receive the shock unshaken, the horses are startled at our bayonets, and their riders turn their heads, and back them upon us, to open our ranks by their kicks: our people, who knew that their safety consisted in remaining united, press on without disorder, and attack without breaking their ranks; carnage is on all sides, but each party fight without mixing with the other. At last, the fruitless attempts of the Mamelukes urge them to a madness of rage, they throw at us their arms, which otherwise could not reach us; and, as if this were to be their last battle, they shower upon us their guns, pistols, hatchets, and the ground is strewed with arms of all kinds. Those who are dismounted, drag themselves under our bayonets, and cut at our soldiers' legs with their sabres; the dying man summons his last effort to throttle his adversary. One of our men, lying on the ground, was seizing an expiring Mameluke, and strangling him, an officer said to him, “ How can you, in your condition, do such an act?” “ You speak much at your ease,” the man replied, “ you are unhurt; but I, who have not long to live, must have some enjoyment while I may.”

“ The enemy had now suspended their attack; they had killed many of our men; and, though they retired, they had not fled; and our position was not at all amended. Directly after their retreat had left us uncovered, they opened upon us a battery of eight guns, which they had before masked; and which, at every discharge, brought down six or eight of our men. We had now a moment of consternation and dismay, and the number of our wounded every instant increased.

creased. To found a retreat would be to revive the courage of the enemy, and to expose ourselves to every kind of calamity; to remain where we were would be to increase our disaster fruitlessly, and to risk the lives of us all; but in marching we must abandon our wounded, and give them up to certain destruction;—a most distressing circumstance in all wars, and especially in the savage contest in which we were now engaged. What order was to be given? Desaix, in dreadful perplexity, stood awhile motionless; but the common interest, and the voice of imperious necessity, drowned the cries of the wounded; the word was given, and we marched on. We had no choice between complete victory or entire destruction; and this extremity was so sensibly felt by all, that the whole army became, in courage and unanimity, as a single individual. Our light artillery, commanded by the impetuous Tournerie, perform prodigies of celerity and address; and whilst, in its hasty course, it is dismounting the Mameluke cannon, our Grenadiers come up, the battery is abandoned, and this army of cavalry, ten times our number, immediately stand amazed, check their course, fall back, gallop off, and disappear like a vapour, leaving us without an enemy.

“ Never was there a more terrible battle, a more splendid victory, and a more unexpected success. I still think of it as a frightful dream, which has only left in the mind a vague impression of terror.”
P. 332.

Desaix was now obliged to return to Cairo for reinforcements, having obtained which, he traced back his former route; and the author had an opportunity of examining the country. He conjectures the Canal of Bathen to be the Lake Mæris of Herodotus and Diodorus. He visits and describes the ancient Arsinoe, the pyramid of Hilahun, and the ruins of Hermopolis. In this expedition, he was very near losing his life by the temerity of a French soldier, who, having unhorsed him with his bayonet, coolly exclaimed, “there is one Savant less!” a notable proof in what esteem they were held. An interesting anecdote is told at p. 364, and at p. 366. They were surprised with “rain;” much has been said on the subject, the result of the whole is, that it does rain sometimes in Upper Egypt, but very seldom. The description of Hermopolis is given with much spirit and vivacity. We shall next month conclude our account of these volumes.

(To be concluded in our next.)

ART. X. *Remarks on some Observations edited in the British Critic, relative to a Work lately published, under the Title of "Literary Antiquities of Greece;" tending to obviate some Objections proposed by the Critic; and to introduce a Number of additional Circumstances, calculated to illustrate still further the History of Antient Egypt; as well as that of the first Postdiluvian Ages. By Philip Allwood, A. M. 4to. 210 pp. 8s. White. 1800.*

WE have delayed our account of this publication, in the hope that the very acute and learned critic, whose observations gave occasion to it, would himself reply to his opponent. He has declined it, much to our regret, alledging serious and urgent occupation as the cause of his refusal. Under these circumstances, it becomes necessary for us to speak; but who shall undertake the task? To weigh all the allegations on one side, and the arguments and counter-allegations on the other, requires a long and difficult course of study; and to explain our opinions when we had formed them, would demand a very prolix article, if not several. We shall take an easier method. Professing our high esteem for both the disputants, we shall express but few opinions in the way of decision, and leave the arguments on each side to be investigated at leisure by those who shall have opportunity and inclination for it.

We shall begin by informing our readers, that the present book is occasioned by three critiques which appeared in the British Critic in the months of May, June, and July, 1800*; in which, among much commendation, some objections were urged against a work of Mr. Allwood's, a very learned and valuable work, entitled "*Literary Antiquities of Greece.*" The principal matter in dispute between the two learned writers, the author and critic, is a passage cited from Manetho by Josephus, in his Books against Apion. The author is of opinion, that from the account of Manetho may be deduced, that there were in Egypt two different races of shepherds; the former called *Shepherd Kings*, who invaded the country and held it a long time in subjection, but were at length expelled; the latter called by him *Captives*, who were in fact the people of Israel. The critic contends, that the whole passage relates to the Israelites alone, and endeavours to prove the statements of the author erroneous. On re-examining

* Vol. xv. pp. 539 and 608; vol. xvi. p. 65.

the critiques with the present observations, we have no hesitation in saying, that in some points we think Mr. Allwood right, in others our anonymous friend. Thus, when the critic says, that "*long before the period*" fixed by Mr. Allwood for the "arrival of the *Cuthites*, or *Shepherd Kings*, we find a monarchy established in Egypt, of which he brings the History of Abram as a proof, plain computation demonstrates that he was wrong and hasty; because the visit of Abram was about 430 years only before the Exodus, whereas the arrival of the *Cuthites*, as stated by Mr. Allwood, is 513 before the same period; consequently the matters related of Abram, were not *long before* their arrival, but *long after*. On the other hand, the assertion that the *Cuthites* were not the first establishers of sovereignty in Egypt, is not repelled by the presumptive argument of Mr. A. in p. 35 of this book, that no people under a regular monarchical government, were ever subdued by strangers without a contest. If Manetho be an authority at all, he says they *had* a king, named *Timaus*, when the shepherds arrived. If he is not to be believed in that, his testimony in other respects is equally unfound.

When our critic objects to Mr. Allwood's mode of rendering the words *διὰ τὴν ἰδιότητα τῆς γῆρας*, from Diodorus Siculus, "by the genius of the country," no person at all acquainted with Greek can doubt that he is right, and that the words ought to be translated, "on account of the peculiar nature of the country." Again, in all that he writes respecting "the river *Bubastis*," or the *Pelusiac* branch of the Nile, Mr. Allwood is manifestly right against the critic. Respecting the *Shepherds*, who is right, or who wrong, we are not bold enough to pronounce. Our critic errs, if at all, with *Josephus*; Mr. A. has for his opinion some probable reasons, though not, we conceive, decisive.

We shall not attempt further to balance the merits of the two writers. Mr. Allwood has probably perceived, long ere this, that he gave too much importance to the objections interspersed in our critique, when he thought it worth his while to write a second book in consequence of them. His book was of too great value to be injured by them. Had all that was alledged been just, very little would have been detracted from the merit of such a writer, and nothing from his moral character. On the other hand our friend was, we are well assured, far from desiring to injure or degrade the writer, whom, whether precipitately or not, he thought himself called upon to oppose. His sentiments of the person whom he opposed are strongly expressed; "we cannot leave this work," he says, "without first acknowledging our admiration of the author's

author's excursive learning, our respect for his lively and luminous mode of writing, and our reverence of his endeavours to make profane history the humble auxiliary of that which is sacred." Vol. xv. p. 549. In the close of all, after every objection, he says, "to conclude the subject of this respectable and learned work, which we praised warmly at first, and still praise for the design, and in a great measure for the execution. The style is pleasing, the matter learned, and the intention uniformly religious." If in two or three instances, he adds, we have found it necessary to oppose him, "we have done it with undiminished respect for him, to whom, for the sake of his liberal pursuits, we should be desirous to render a service, rather than give the least uneasiness." Vol. xvi. p. 77. Feeling the same sentiments respecting the author and his work, we are happy to read, and on this occasion will venture to cite, the very noble testimony which he has given to the character of this Review in general.

"I have often," says he, "seen there learning, genius, and every other quality necessary to the formation of a great and useful writer, employed most powerfully in the encouraging of diffident merit, and the chastising of impudence; in restraining the luxuriance of fancy, and distinguishing what is real from what is imaginary; in curbing the licentiousness of profligacy and irreligion, and exposing the baneful errors of these times; in short—in endeavouring to establish solid learning, genuine morality, and true religion on a firmer basis than ever." P. 135.

To deserve such an encomium was our first wish, and to justify it at all times will be our most earnest endeavour. If, in the present instance, by too implicit reliance on a friend of known abilities and learning, we have given circulation to some few objections which were not perfectly well founded; we are ready to acknowledge, that the writer has well preserved his character in his reply, and has pleaded his own vindication with the dignity of a scholar, and the manners of a gentleman. Earnestly do we wish success to the pursuits and studies of such a writer; desiring him only to recollect, that if we have appeared to differ, it has been chiefly on refined and minute points, on which the wisest may hold opposite opinions, without reproach on either side. In our main object we are united; namely, the desire to strengthen religion by the judicious application of learning.

ART. XI. *A Plea for Religion and the sacred Writings: addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the Established Church, and the Reasons on which that Determination was founded. By the Rev. David Simpson, M. A. 8vo. 351pp. 6s. 6d. Conder. 1802.*

IN our Review for January, 1800*, we had to notice a work of the same Mr. Simpson's, on the Trinity, which was published but a short time before his death. The present volume is posthumous, that is, its contents were never made public during the author's life; and, in a short Advertisement prefixed, we are told, that after his death his executors hesitated about the propriety of making it public at all; but the son of the author being now of age, has thought it his duty to fulfil the intentions of his father, who was on the point of publishing it when death prevented him. - So far all is right. The motive, as stated in the Advertisement, is praiseworthy and creditable; though it may have led to, or encouraged, an error in judgment. For we do not hesitate to say, that the discretion of Mr. Simpson's executors, had it been suffered to operate, to the suppression of at least a great part of the present work, would have conduced more to the establishment of his reputation, than the amiable but perhaps too partial attentions of his son and successor. Not that we would wish to speak disrespectfully of the private opinions either of the worthy author, whose premature death we sincerely lament, or of the pious editor of the work before us; but that we think there are some things in the present volume, which have a tendency to promote the very evils, which the author himself would have been among the very first to deprecate and deplore. In the first Appendix, Mr. Simpson tells us himself, he is the advocate for a peaceable reform, and we believe so. That is, we firmly believe Mr. Simpson would have wished that every thing requiring reformation, could be reformed peaceably; but we think he discovers but little knowledge of the world, when, wishing this, he could hazard such expressions concerning the established clergy, as must serve, if they were believed, to expose them to general contempt and indignation. Because Mr. S. himself, after subscription, saw or imagined reasons to dissent from some of our Church Articles and Canons, he

* Vol. xv. p. 13.

therefore concludes that most of the clergy of the establishment have subscribed, and continue to subscribe, seeing things in the same light as himself. That is, that all doubt, and many absolutely disbelieve, some of the chief Articles to which they swear assent and obedience. Nay, he goes so far in some places as to affirm, that none *can*, "*ex animo*," believe what *they* profess to believe. Mr. Simpson, as he is an advocate for a peaceable reform, is a great advocate also for the freedom of private opinion; but it is not acting consistently with such a principle, to pretend to determine what others *must, ex animo*, believe or disbelieve.

We shall not follow Mr. S. through his long string of objections to our church establishment; but shall only stop to lament that he should have suffered his indignation on account of some too manifest abuses, to hurry him into expressions so strong and so intemperate, that scarcely any thing could serve more to inflame the unthinking multitude, who are always too ready to listen to railing accusations. Mr. S. disapproved the establishment upon principle: like a man of honour and sentiment, and as his son expresses himself in his Advertisement, of "*sterling integrity*," *manly fortitude*," and "*noble attachment to principle*," he relinquished, or had made up his mind to relinquish, all that he held under an establishment, which he disapproved. He was sincere we are certain, at least we have not the smallest reason to dispute it; but valuing his own sincerity, and attachment to principle so highly, he should undoubtedly have been more tender of accusing others of a want of both. Nor can he appear consistent in what he says; for while he professes to believe that there are some things to which the established clergy subscribe, which it is impossible for any wise or good man, *ex animo*, to believe, he holds up many of the Bishops and other clergy of the establishment, as patterns of both wisdom and virtue. He "*esteems them all very highly, in love*," he tells us, "*for their office sake*" (p. xx. Advertisement); because he is persuaded it is of divine appointment; and yet he treats them more irreverently in some places, than the boldest intruder into Christ's fold could well deserve. That abuses do exist, it is not safe to deny, respecting any human society; that our ecclesiastical establishment might possibly be ameliorated, if men could set temperately about it, we are not disposed very hastily to dispute; but the reformation Mr. S. proposes, would tend, we are sure, in the present state of the world, not only to degrade the priesthood in the eyes of the common people, but to introduce the utmost confusion and disturbance. We are not fond of calling names, and therefore we shall not insist upon Mr. S.'s principles favouring of enthusiasm; but

we must repel from the church we belong to, the accusation of lukewarmness; while we profess our attachment to that sobriety of doctrine and conduct, which may not tend to encourage either ungrounded expectations or apprehensions, inflame the passions, or delude the imaginations of the people. We love and reverence the Bible; we hold no other book in any comparative estimation; yet we are not for excluding the clergy from every study not strictly theological. We do not see why the studious and learned expounder of God's word is to be driven from his closet and his library, to become an unlettered itinerant preacher of it; and yet such is the plan which Mr. S. in no obscure terms, proposes to the bishops and clergy of the establishment.

Having said thus much upon the objectionable and too intemperate parts of Mr. S.'s book, we most cordially give him credit for the good design of the work in general, of which we shall now proceed to give a more particular account. It may be divided into distinct sections, in which the great truths of Revelation are ably vindicated and confirmed, infidels exposed, and religion inculcated in every possible manner; by exhortation and warning, precept and argument, and, above all, by example, in a detail of remarkable circumstances attending the last moments of some of the most conspicuous characters, both for virtue and vice, that history supplies. Books of great weight and credit (some, however, not altogether unexceptionable in our opinion) are recommended to the perusal of unbelievers; and they are justly admonished to consider, that nothing less than demonstration should weigh with them to reject one tenet of the Christian doctrine. The presumptuous ignorance, and blasphemous sneers of modern philosophers (or as Mr. S. with some ingenuity calls them) philosophers (for so we apprehend it should be read) are treated as they richly merit; their rude invectives, and glaring falsehoods exposed, and the baleful effects of their impious tenets traced to their final issue in the dereliction of all principle, and the tormenting agonies of a death-bed repentance.

The first portion of Mr. S.'s work is entitled "*Examples of dying Infidels;*" in which we have an account of the last moments of Mr. Hobbes, Servin (from Sully's Memoirs), the Hon. F. Newport, Emerson the mathematician, Voltaire, David Hume, Altamont (from Young), and Rousseau. We have, secondly, "*Examples of Persons recovered from their Infidelity;*" such as Gildon, Lord Lyttelton, Mr. West, Sir John Pringle, Soame Jenyns, Lord Rochester, and many others. Thirdly, "*Examples of dying Christians who had*

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lived in the Spirit of the World;" among whom, we find Grotius, Salmafius, Johnson, Haller, &c. And, fourthly, "*Examples of Persons living and dying, either with Confidence, or in the full Assurance of Faith;*" Addison, Dr. John Leland, Pascal, Selden, &c. A long list is then given of those eminent and conspicuous characters who have, from time to time, borne testimony to the truth of the Gospel, and these are confronted with Paine and other modern infidels. Mr. S. then passes to a consideration of our church establishment; upon which we must again observe, that the whole of his objections have a tendency to such an equalization of the church revenue, such an alienation of existing property, such visionary plans of reformation in many respects, that, though we might allow the propriety of them in some particular instances, we are nevertheless fully of opinion, that they are very incautiously and unjustifiably urged against the establishment, which, not pretending to be absolutely perfect, is yet calculated to obviate many evils which Mr. S.'s zeal and ignorance of mankind (as we presume) prevented him from seeing in their proper light.

After this, Mr. S. in opposition to Paine, more particularly, sums up all the coincidences between our Saviour's life and doctrine and our ancient prophecies, under 109 different heads. He then enters into an examination of the prophecies supposed to be fulfilling at the time he wrote, and the French Revolution is particularly enlarged upon. He next passes to the consideration of many popular objections to revelation, to all of which he gives short, but very satisfactory answers; and, though both the objections and answers have appeared many times before, yet they are well managed in this work. The rest of the book is taken up with earnest exhortations to infidels of all descriptions, to study the word of God, and secure their own salvation. To the whole are subjoined, two Appendixes, containing Mr. S.'s determination to quit the established church, and the reasons for his so doing; in which, undoubtedly, he evinces his sincerity, as well as the pain it must have occasioned him to come to such a resolution, in terms very forcible and affecting. We shall conclude our review with some extracts, which may serve to show, that however incautious some parts of the book appear to us, Mr. S. was no fomenter of civil disturbances, but, on the contrary, a real friend to peaceable reform, a warm admirer of our admirable constitution, and a loyal subject to his King. After dwelling at length upon what he conceives to be "crying sins," in our system of church government, he observes, "but great tenderness ought to be exercised towards our governors, both in church
and

and state, upon this delicate subject, because, whenever a King succeeds to the throne of these lands, he swears to maintain the church in its present state, and because all important changes are attended with serious danger to the very existence of society; witness the Revolution in France." P. 88, note. We cannot forbear remarking, that this was written previous to the late question that has been agitated, in regard to the coronation oath. Observe, in the following instance, his question and reply.

"Can you say that Thomas Paine has not brought many very heavy charges against the writings both of the Old and New Testaments, and such as cannot easily be answered?"

"We grant this objection in all its force. He is a man of shrewd abilities, and has a method of setting difficulties in a strong point of view. But, if you yourself are a person of any discernment, you cannot help seeing, that he discovers great pride of understanding, much rancour and malignity of heart, and most invincible ignorance of the subject upon which he writes. His intension in his Rights of Man was plainly to subvert, as far as in him lay, the civil government of this country; and, in his Age of Reason, he meant no other than to convert the common people of England to a state of Infidelity, and so to overturn the religious government of the country; and, in both, he evidently meant no other than to involve us as a nation in civil and religious destruction. To men of sense, moderation, and information, there is no danger, either from his political or religious efforts; but there is danger to every reader of his writings, who is not possessed of these qualifications. Bishop Watson's Apology may perfectly satisfy any man that Thomas Paine is by no means qualified to write against the Bible. Any fool, indeed, may sneer, revile, abuse, and ridicule, the most valuable objects in nature. The late atheistical King of Prussia has had the impudence to treat the *Deity* himself in this manner. But what shall the end be of them that know not *God*, and obey not the Gospel of our Lord *Jesus Christ*?"

"If the audacity of this scurrilous Infidel were not equal to his ignorance, he never would have attacked the Clergy on the score of literature, as he does, when he insinuates they are acquainted with little more than *a b*, *ab*, *e b*, *eb*, and *bic*, *hæc*, *boc*. Where does he find, in any period or country of the world, men of more deep, various, and extensive learning, than are *large numbers* of the Clergy, among the several denominations of Christians? Abundance of names are to be found, with whom he is no more fit to be compared, than a dwarf with a giant. One does not wonder, indeed, to hear him explode an acquaintance with languages, when, according to his own confession, he is a stranger to all but the English. To see such an *Ignoramus* prate about the science of astronomy, and the properties of triangles, is enough to sicken any man, of a smattering of knowledge. Let this empty and vain glorious boaster call to mind a small number even of Priests, who have been an honour to human nature, in point of mathematical, philosophical, and literary attainments, at least,—and then let him blush, if he is capable of blushing, at his own vile perversions

of Scripture, and misrepresentations of the characters of the friends of Religion. Whatever faults some of the Clergy may have been guilty of, or whatever defects there may be in the *Ecclesiastical constitution* of this, or any other country, a large number of *clerical* names will be handed down with honour, as the benefactors of mankind, while his shall be *damned to fame*, as a base calumniator of the *Sacred Writings*, and the characters of men much better than himself. What shall we say, when such scholars as Barrow, Cudworth, Wilkins, Pearson, Derham, Flamsteed, Hales, Bentley, Bochart, Defaguliers, Mede, Baxter, Chillingworth, Clarke, Berkley, Butler, Warburton, Watts, Doddridge, Lowman, Jortin, Lardner, Witherpoon, Robertson, and a thousand others, both living and dead, are involved in the censure of this scurrilous *Sciolist*?" P. 204.

“ The world has now existed near 6000 years; and we who live in the present period are favoured with the experience of all former ages. During those ages, every kind of government has been tried. And it is found by experience, that every kind of government has its peculiar advantages and disadvantages. To guard against the inconveniences peculiar to each, the wisdom of Tacitus conceived, that a mixed form of government, consisting of King, Lords, and Commons, if it were practicable, would be the most perfect; but yet he could not conceive such a government to be possible. His words are: “ *Cunctas nationes aut Reges, aut Primores, aut Populus rexerunt, dilecta ex his et consociata Reipublicæ forma, laudari faciliùs quam evenire, aut si eveniat, non diuturna esse potest.*” *Tacit. Ann. 1.*

“ The British government, however, has long reduced this idea, by him deemed impossible, to practice. And it should really seem, not only from our own experience in this country, but from the conduct of the Americans in forming their constitution, and from the conduct of the French in forming theirs, that three estates, to act as checks one upon another, form the most perfect system of government human wisdom can contrive for the happiness of man. The Americans have two houses and a president, who is the same as our king, only called by another name. And the French have two estates, and five directors—fools that they are*!—who occupy the place of our king and his privy council. So that after all their experience, convulsions, and blood, the British government is at last the model they are constrained to follow. This consideration ought to induce us Englishmen, not only to be contented with, but to glory in our constitution, as a most finished model of human wisdom. We may change, but it is impossible we can change for the better. All that we should desire is, that every thing may be removed from it, which is inconsistent with its purity and perfection. Our present Legislature is competent to the correction of every abuse.—See a just account of the excellence of the British constitution in Montesquieu's Spirit of Laws, b. 11. c. 6.* P. 223.

* How much worse now that they have one *despot*.

“ If, however, after your most serious and conscientious endeavours, you are not able to find satisfactory evidence, that Christ came from God; you must allow at least, with Rousseau, he was an extraordinary man; one of the first characters that ever appeared upon earth. See then that you blaspheme not his name; treat his cause and interest in the world with respect; walk according to the best light you have; be virtuous in your own way, and do all you can—not to make converts to *Infidelity*—(because when men commence *Infidels*, they usually become immoral) but to lead your fellow-men into the paths of piety and virtue, under some denomination or other. If, indeed, you can *fairly*, by *sound* argument, and *solid* evidence, explode the divine authority of the Gospel, we are so far from being afraid of consequences, that we call upon you to do it. Try then what you can do. Exert all your talents. Call forth every latent power of the mind. Bring out your stores of ancient and modern lore. But—no ridicule! no laughter! no sneers! The occasion is too great and serious. Come forward, rather, in all the dignity of good sense, in all the majesty of conscious integrity, in all the zeal which the love of truth inspires, furnished with languages, knowledge, experience, observation, and either honourably overthrow the cause of the Gospel, which we assuredly deem the cause of truth; or like Jenyns and Pringle, openly acknowledge that you are convinced and conquered. This would be manly. This would be acting in a manner worthy the character of *Lovers of truth*. And on such men the God of *truth* himself would look down from heaven well pleased.” P. 278.

“ There is need, in this time of general discontent, to call the attention of all *good men* to the obligations we are under, to be *dutiful* and *loyal* subjects. The Scripture is decisive, that as we are to *fear* God, so are we to *honour* the King. But, setting *duty* aside, *self-interest*, if duly consulted, would induce every man to obey the civil government of the happy country in which we live. We have much to lose, little to gain, by any change that might take place. The ruin brought upon France may satisfy any man, how dangerous a thing it is to embark in public contentions, and disturb the regular order of things. If the experience of our neighbours will not determine us to peaceable and temperate measures among ourselves, we should do well to look back to the reign of the first Charles, when the three kingdoms were convulsed for seven years together from one end to another. Besides the many thousands of private men who fell in the bloody fray, the many millions of money that were spent, and the numerous families that were ruined, there were slain 17 Earls and Lords—45 Knights and Baronets—55 Colonels—42 Lieutenant Colonels—53 Majors—138 Captains—30 Gentlemen Volunteers—with about 30 others, who were either beheaded, or died in prison.—The spirit of the times was much the same as hath for these several years prevailed in France; nor were the clergy treated with much more humanity, 8 or 10,000 of them being turned out of their Livings. See Walker's Sufferings of the Clergy, p. 198–200. And if any convulsion should take place again in this country, I do not conceive that we should be much more humane to-

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wards each other, than people have been in cases of a similar nature. He was no inexperienced man who said—*The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.*

“When the Almighty intends to punish us effectually, he will deprive us of wisdom, and set us at loggerheads one with another. The consequence will be, ruin to the present race of Englishmen. If with the above two dreadful examples before us, we suffer a party spirit to drive us to extremities, we shall deserve all we can suffer. See the seventh chapter of Ezekiel. Were we united and religious we might defy the world.” P. 288.

We feel compelled, in justice to Mr. S. to conclude with an extract from his last Appendix, in which he most feelingly sets forth the struggles of his mind when he had to decide upon the great question of abandoning his charge under the established church.

“If I am mistaken, it is my very great misfortune. My judgment has not been biased by interest, by connections, by inclination, or by any human considerations whatever. I have thought much upon the subject; read on both sides of the question whatever has fallen in my way; conversed with various persons for the sake of information; suffered the matter to rest upon my mind for some years undetermined; have never made my fears, suspicions, and dissatisfaction known to any man; and now, when I bring near to myself the thought of quitting one of the most commodious churches in the kingdom, erected on purpose for my own ministrations; leaving inherited by it many a precious deposit, who will, I trust, be my joy and crown in the great day of the Lord Jesus, besides a *mother, a wife, two children, and a sister*; and giving up various *kind friends, whom I love as my own soul*, together with a large body of people, that, *if it were possible, would have plucked out their own eyes, and have given them to me*:—What shall I say?—All that is affectionate within me recoils. I am torn with conflicting passions; and am ready to say with the Apostle, *I could wish that myself were accursed from Christ for my friends and brethren, whom I love in the bowels of Jesus Christ.*

“But then, various passages of Scripture—(*ill understood, some will say*)—urge me, on the most momentous considerations, to renounce a situation, which I cannot any longer retain with peace of mind. Perhaps it is my own fault; certainly it is my very heavy misfortune. I bewail it exceedingly. I have received no affront; conceived no disgust; formed no plans; made no connections; consulted no friends; experienced no weariness of the ministerial office; the ways of religion are still pleasant; I have been glad when duty called me to the house of God; his *Word* hath been delightful; the pulpit has been awfully pleasing; the table of the Lord hath been the joy of my heart; and now that Providence calleth me away, with some degree of reluctance it is that I say, Lord, here I am. Do with me what seemeth thee good. Let me stay where I am. I gladly stay. Send me where thou

thou wilt. I will endeavour to submit. Only go with me, and thy pleasure shall be mine.

“ I argue not
Against Heav'n's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward.” P. 350.

ART. XII. *The Asiatic Annual Register; or, a View of the History of Hindustan, and of the Politics, Commerce, and Literature of Asia, for the Year 1801.* 8vo. 10s. 6d. Debrett. 1802.

THE arrangement and judicious division of the volumes of this work, under the respective heads of *General History, Chronicle of Asiatic Events, State Papers relating to India, Parliamentary and India-House Debates, &c. &c.* have been noticed by us, in our review of the two preceding volumes*. To the present, a new division is added, occupying nearly 40 pages, which is not so generally interesting or important, though to the immediate servants of the Company it may be peculiarly gratifying, a list of *Civil and Military Promotions* in our different settlements in that region. The lateless of its appearance is apologized for in the Preface, and some commendable alterations in the plan are announced. They consist in a reduction of the former enormous size of the volume, an extension of the historical department, and a contraction of other less important divisions within a more limited scale. On the whole, the compilers, as we hinted they would, have improved the work considerably as they have proceeded, especially in those divisions that contain the *Characters, Miscellaneous Tracts, and Review of Oriental Publications.*

The division which discusses the historical events of the empire at large is drawn up with judgment, from apparently accurate sources; and is in sufficient detail for the general purposes for which it was intended. The first transactions of the English nation with India, and the gradual progress of the Company's factories in the different regions in which they established themselves, are given at greater length, and evince in the writer of that department both diligence and discernment. What he has remarked, concerning the vast armies which the Mogul Emperors of India affected to maintain, the

* See Review for December, 1801, vol. xviii. p. 631.

great disproportion of infantry to cavalry, the difference of pay, &c. though sanctioned by the Institutes, and the practice of the great Akbar himself, is a proof of that discernment, and is worthy of insertion.

“Such was the manner in which a great army was constructed and paid, by one of the ablest and most accomplished princes that ever adorned the annals of Asia, whether he be considered as a warrior or a statesman. Yet the very formation of this vast multitude of armed men is at variance with every principle of military science, order, and discipline, and is of itself sufficient to shew that Akbar, with all his talents, very little surpassed the rest of his countrymen in his ideas of military affairs. Twice the number of cavalry to that of infantry; such a disproportion in the number of men of which the different corps were composed; such a wide difference between the pay of officers of the same rank, and of the private soldiers, are defects of so much magnitude in the organization of an army, as must necessarily have precluded its ever attaining any degree of systematic order, and of ever performing, on active service, the most common evolutions with effect. Yet such was the general ignorance of Asiatics in military science, that this cumbrous army, which, opposed to a body of 30,000 Europeans, must have been defeated from its own radical defects, nevertheless kept all the surrounding nations in complete awe. These nations were not indeed very formidable.” P. 11.

We were very much surprised to find, in the next page, the following passage.

“Between the provinces of Bengal, Behar, and Oude, and the countries situated on their eastern frontiers, a regular commercial intercourse was preserved; but these countries possessed too little power, and consequently too little weight in the scale of oriental nations, to be objects of political attention at the court of Delhi. With China there appears to have been very little communication of any sort. That the riches of that country, and the tranquil character of its inhabitants should never have prompted the Mussulman princes of Hindustan to invade it, notwithstanding their boundless avarice and ambition, is a strong proof that none of them possessed that military genius which inspires confidence, and surmounts difficulties, which leads men to undertake great and daring enterprises, and by which such undertakings can alone be accomplished.” P. 12.

Has it then escaped this writer's recollection, that in A. D. 1337, Mahommed the Third, of the first Afghan dynasty of Kings of Delhi, sent an army of 100,000 horse to invade that empire*, and that this army actually advanced to the frontiers of China, where a formidable army was assembled to oppose them? The long and dreary desert through which they had marched, the dreadful fatigue they had endured during

* See Ferishta, vol. i. p. 317, first quarto edition.

that march, and other accumulated disasters, indeed, prevented the success of the expedition; but certainly the attempt *was* made, by a "Mussulman prince of Hindustan," to invade China; and with that daring confidence "by which such undertakings can alone be accomplished." The remainder of the Chapter is unexceptionable in every point of view.

From the Chronicle, the State-Papers, and the Proceedings in Parliament and at the India-House, which necessarily occupy nearly half of a volume professedly a *register* of public events, and national debates on Indian concerns, no extracts can or need be made; but, from the *Characters*, we shall select the life of that very curious and eccentric character, the late General Martin; who, though a native of France, early in life deserted from the French to the British army in India, in which he gradually rose to the rank of General, though his constant residence of late years was, by permission of the government of Lucknow, in the service of the Nabob of Oude.

"He was received with much kindness by the Bengal government, appointed a cornet of cavalry, in which service he continued until he had risen by regular succession to the rank of captain in the line, when he got a company of infantry.

"Shortly after this promotion, he was employed by government to survey the north-east districts of Bengal, being an able draftsman, and in every respect well qualified for that purpose. When he had completed his journey of the north-east districts, he was sent to Oude, in order to assist in surveying that province. While employed in this service, he resided chiefly at Lucknow, where he amused himself in shewing his ingenuity in several branches of mechanics, and his skill in gunnery, which gave the Nabob Vizir Sujah-ud-Dowla so high a notion of the value of his services, that he solicited and obtained permission from the governor and council of Calcutta, to appoint him superintendant of his artillery park and arsenal. Martin was so well satisfied with this appointment, and with his prospects in the service of the nabob vizir, that he proposed to the governor and council, to relinquish his pay and allowances in the Company's service, on the condition of his being permitted to retain his rank, and to continue in the service of the vizir. This proposal was complied with; and from this his subsequent prosperity commenced.

"He was now admitted into the confidence of the vizir; and in the different changes which took place in the councils of his highness, as well as in the various negotiations with the English government, he was his secret adviser. He seldom, however, appeared at the durbar; and he never held any ostensible situation in the administration of the vizir's government; but we have reason to believe, that few measures of importance were adopted without his advice being previously taken. Hence his influence at the court of Lucknow became very considerable, not only with the vizir but with his ministers; and that influence was the source of the immense fortune which he amassed.

amassed. Besides a large salary, with extensive emoluments annexed to it, he used to receive from the nabob frequent presents of considerable value. And when any of the nabob's ministers, or other men of consequence about court, had any particular measure to carry with their master, or personal favour to ask of him, it was their custom to go privately to Martin, and obtain his interest in their cause, by offering him handsome presents, which, if he was at times induced to refuse, he took due care to procure from them ultimately by other means an adequate compensation.

“ During the reign of Affof-ud-Dowla, father of the present vizir, Martin made a considerable sum of money, by encouraging that prince's taste for the productions of Europe, with which he undertook to supply him. Another mode by which he realized money was, by establishing an extensive credit with the shroffs, or bankers, in Oude and the adjacent provinces; so that no public loan could be made without his having a share in it. The extraordinary degree of favour and credit which he thus acquired in the vizir's dominions, induced all descriptions of people to repose in him such an implicit confidence; that in times of public commotion, they flocked to him from all quarters, to deposit their moveable property, which, on the condition of paying him twelve per cent. on its full value, he engaged to secure, and to return to them on demand. This alone must have been a source of immense profit, in a country where, for upwards of twenty years of his residence in it, personal property was so often exposed to danger.

“ The vast riches which he at last accumulated by these various and singular modes, he does not appear to have laid out with a very generous spirit. He is said, indeed, to have been hospitable to the English gentlemen who resided at Lucknow; but his table was little calculated to invite his acquaintance to it, either by the elegance of the entertainment, or the conviviality that presided at it. Very few instances have come to our knowledge, of his private bounty and benevolence. He is said to have assisted his family at Lyons, by occasionally remitting small sums of money, and by his will he has left the sum 25,000*l.* But the principal object of his ambition, and wish of his heart, seems to have been to amass immense treasures, in order to gratify himself by the possession of them while he lived; and by bequeathing almost the whole of them on his death to the support of pious institutions, and public charities, to leave behind him the reputation of a philanthropist. But every sensible reader will judge of his title to that name, not from the bequests of his will, but from the actions of his life.

“ After having lived twenty-five years at Lucknow, he had attained, by regular succession, the rank of lieutenant-colonel in the Company's service.

“ At the commencement of the war with Tippoo Sultan, in 1790, he presented the Company, at his private expence, with a number of fine horses, sufficient to mount a troop of cavalry. He was soon afterwards promoted to the rank of colonel in the Company's army, which object the present of the horses was obviously designed to obtain.

“ In

“ In 1796, when the Company’s officers received brevet rank from his Majesty, Martin was included in the promotion of colonels to the rank of major-general.

“ Some years before this period, he had finished a spacious dwelling-house on the banks of the river Geomtee, in the building of which he had been long employed. This curious edifice is constructed entirely of stone, except the doors and window-frames. The ceilings of the different apartments are formed of elliptic arches, and the floors made of stucco. The basement story comprises two caves or recesses within the banks of the river, and level with its surface when at its lowest decrease. In these caves he generally lived in the hot season, and continued in them until the commencement of the rainy season, when the increase of the river obliged him to remove. He then ascended another story, to apartments fitted up in the manner of a grotto; and when the further rise of the river brought its surface on a level with these, he proceeded up to the third story, or ground floor, which overlooked the river when at its greatest height. On the next story above that, a handsome saloon, raised on arcades, projecting over the river, formed his habitation in the spring and winter seasons. By this ingenious contrivance he preserved a moderate and equal temperature in his house at all seasons. In the attic story he had a museum, well supplied with various curiosities: and over the whole he erected an observatory, which he furnished with the best astronomical instruments. Adjoining to the house there is a garden, not laid out with taste, but well filled with a variety of fine trees, shrubs, and flowers, together with all sorts of vegetables.

“ In his artillery yard, which was situated at some distance from his house, he erected a steam engine, which had been sent to him from England; and here he used to amuse himself in making different experiments with air balloons. After he had exhibited to some acquaintances his first balloon, the vizir Affof ud-Dowla requested he would prepare one large enough to carry twenty men. Martin told his highness, that such an experiment would be attended with considerable hazard to the lives of the men: upon which the vizir replied, “ Give yourself no concern about *that*—be you so good as make a balloon.” The experiment, however, was never tried.

“ Besides his house at Lucknow, he had a beautiful villa, about fifty miles from thence, situated on a high bank of the Ganges, and surrounded by a domain, of almost eight miles in circumference, somewhat resembling an English park. Here he used occasionally to retire in the hot season.

“ In the latter part of his life he laid out a large sum of money in constructing a Gothic castle, which he did not live to finish. Beneath the ramparts of this castle he built casements, secured by iron doors and gratings thickly wrought. The lodgments within the walls are arched and barred, and their roofs completely bomb-proof. The castle is surrounded by a wide and deep ditch, fortified on the outer side by blockades, and a regular covered-way; so that the place is sufficiently protected to resist the attacks of any Asiatic power. Within the castle he built a splendid mausoleum, in which he was interred; and

and on a marble tablet over his tomb is engraved the following inscription, written by himself some months before his death:—

HERE LIES CLAUDE MARTIN:
HE WAS BORN AT LYONS A. D. 1732:
HE CAME TO INDIA A PRIVATE SOLDIER,
AND DIED A MAJOR-GENERAL.

“ During the last fifteen years of his life, he was much afflicted with the stone and gravel; and disliking to undergo the usual surgical operation for that complaint, his ingenuity suggested to him a method of reducing the stone, so curious in itself, and so difficult in the execution, that we should have doubted the truth of the fact, were it not attested by the positive evidence of several gentlemen of the first respectability. He took a very fine steel wire, of about a foot long, one end of which he cut in the manner of a file. The wire, thus prepared, he introduced by a *catheter*, through the *urethra*, into the bottom of the bladder, where the stone was seated. When he found the wire touch the stone, he gently worked the wire up and down, so as to give it the effect of a file; and this he continued to do for four or five minutes at a time, until the pain, which the operation of the wire produced, was so excruciating, that it obliged him to withdraw it. But finding that small particles of the stone discharged along with the urine, after the operation, he repeated it in the same manner from time to time, till in the course of twelve months, he succeeded in completely reducing the stone.

“ This circumstance exhibits a curious and remarkable trait of the eccentricity of his character. The contrivance was in itself ingenious; but his patience and perseverance in carrying it into effect are so very extraordinary, that we apprehend there are few men who, in a similar situation, would not rather endure the complaint than have recourse to the remedy.

“ Some years after the operation, gravelly concretions began again to form in his bladder; and, as he did not choose to try the wire a second time, these continued to increase until the end of the year 1800, when they finally occasioned his death.

“ Though he lived so long a time among the English, he acquired but an imperfect knowledge of our language; notwithstanding this, he chose to write his Will in English, which is altogether a very singular production: it is too long for insertion, but the following are its principal bequests.—The amount of his fortune was thirty-three lacs of rupees, or 330,000l. sterling. To his relations at Lyons he bequeathed 25,000l. as we have already noticed: and he left the same sum to the municipality of that city, for the purpose of appropriating it for the benefit of the poor within their jurisdiction, in whatever manner they should think fit. For the same purpose he bequeathed 25,000l. to the city of Calcutta, and the like sum to Lucknow. To the church at Chandernagore, in Bengal, he bequeathed 15,000l. as a fund, the interest of which is to be appropriated to the support of the establishment; and the like sum, to be laid out in the same manner, for the benefit of the Romish chapel at Calcutta. He also left 15,000l. to endow an alms-house for poor children at Luck-

now. The remainder of his fortune, (nearly one half,) he left in legacies to the women of his zanannah, and his principal servants. The will concludes with a curious exposition of the principles by which he regulated his conduct through life. He avows that self-interest was his sole motive of action, and that the sins of which he had been guilty were very great and manifold; and he concludes by praying for forgiveness of God, which he hopes this sincere confession of his wickedness will avail to obtain.

“Such are the anecdotes which we have collected of this extraordinary character.” P. 35.

Among the miscellaneous papers are many entertaining, and some original documents on the subject of Indian geography, the monsoons, and the curious customs and manners of the natives of India; but the most interesting article is that which contains the letters and the will of the dying Aurengzebe to his sons, translated from the Persian originals in the possession of Richard Johnson, Esq. of Stratford-Place. The letters dictated in his last moments to his two sons mark a mind replete with superstition, and agonizing with remorse for the sanguinary actions of his past life. His will is a very different one from what we should be led to expect from the triumphant conqueror of the ravaged peninsula; where, at the period of his death, he resided amidst the ruins of fallen kingdoms, and the plunder of dethroned sultans. Thus widely at variance are the actions and sentiments of man in different periods and in opposite situations; in the field of victory, and in the chamber of disease! Though we have scarcely room for so large an extract, yet we cannot refuse our readers the gratification of a perusal of a part of so interesting and so instructive a collection.

“The Letter which the Emperor Aurengzebe dictated at the point of death to his son Prince Allijab.”

“Old age is arrived, weakness is grown powerful, and strength is departed from my joints. I came into the world a stranger, and a stranger I leave it: I have no knowledge of myself who I am, or for what purpose I am.

I have no certain knowledge of any one, not I:
That is, I have none of myself, not I.

“Breath has gone without humility, and contrition remains. The empire has not been properly governed or protected by me; and my precious life has been spent on nothing. I have a Lord in the house, but do not perceive his light in my dark eyes. Life gives me advice of death, the departure of reason rends the thread of my breath, and my hopes of living longer are frustrated. The troops, all afflicted, with their hands and feet contracted, are like myself stupified and confounded. I have no stock of works to lay before my bountiful Sovereign, except the sins I carry with me; and I know not in consequence

sequence to what punishment I shall be doomed. How firm soever my hope in his goodness and mercy is, yet, upon a review of the conduct and actions of my life, fearful apprehensions, and terrifying reflections, will not suffer me to remain steadfast in it.

Let what will happen, we have launched the ship into the deep.

“ Tho’ the Almighty will sufficiently protect our subjects and servants, yet in the visible world, it is also incumbent on our sons to take care that the people of God are not wantonly sacrificed. You will give my last blessing to my grandson. Alas! that I did not see him when he went away: strong desire to do it remains.

“ The empress is apparently much afflicted; but God is the sovereign of hearts. The contracted thoughts of women are productive of nothing but discontentment. Adieu, O light of my eyes, adieu!

“ LETTER.

“ The following letter was dictated immediately after by the emperor, to his son prince Mohammed Kam Bukhsb, who was at Bija-poor:

“ My son, my vitals. In the world of empire, I unavoidably advised you, by the will of God; but as it was not the divine pleasure, you did not hearken to my advice with satisfaction. I now depart a stranger, and with the tenderness of a father regret your inexperience and want of knowledge. Of what advantage is sin? Whatever I have done, I bear the fruit thereof myself. It is very vexations: I came alone, and must go alone: he that would have kept me company has departed twelve days before me. Notwithstanding I now look upon my friend, I have nothing but despair in my eyes. My back is bent, and my feet have lost their motion. The breath which I breathe is resolved to leave my narrow breast. I have committed many sins: what will be the consequence of them? The troops, from the reflection on this event, are sitting half dead with distraction, and wishing their own dissolution before mine. Though God is all-sufficient to protect my subjects and servants, yet it is also incumbent on my sons and emirs to do it: while I possessed vigour of being, no protection was wanted for them; God only knows what will befall them now: but you with whom I leave them in deposit, have the hand of power, and will find that their protection is necessary from external motives. Allijah is also near at hand: God forbid that true believers should be slain, and by their death bring a punishment upon my head. Committing you and your children to God, I myself am departing in great and inexpressible torture. The empress, from knowing my situation, is in deep affliction; and Heiyat un Nissa, who never saw any thing from her infancy, is perplexed in a labyrinth of grief. Your mother, who, like me, is very dangerously ill, intends perhaps to attend the stirrup of this frail mortal. Those born in my house, and the attendants of the presence, notwithstanding they shew wheat, are no more than venders of barley, and at a distance from you, which renders it more necessary that you should endeavour to make some use of them. At all events, commit yourself to God, and that

that will be sufficient. My intention was to advise you; I have done so: I resign you to God, and depart."

"After having said this, Aurengzebe gave up the ghost.

"The Last Will of the Emperor AURENGZEBE.*

"Praise be to God, and blessings upon his elect and chosen servants. Let the following articles be considered as my last Will:

"1st. Let them place this sinner, plunged in iniquity, in the pure and holy earth of Hussein, (the peace of God be upon him), as there can be no security for the immersed in the ocean of iniquity, except refuge at that asylum of absolution and mercy: and let what is necessary for this exalted felicity be taken from our fortunate son, Prince Allijah, with whom it is.

"2d. There are four rupees two annas, the produce of cap-making, with Aiyah Begé the † Mehdarne, which let them take and lay out in grave cloaths for this miserable creature. There are also 305 rupees, arising from transcribing the Koran, in my private treasury, which let them distribute among the poor on the day of my death: for as money arising from writing the Koran is esteemed prohibited property by the sect of the Shiah, they should not for this reason expend it on my funeral, or on any thing requisite for it.

"3d.

* He died on the 21st of February, 1707, at Ahmednagar, in the province of Dowlutabal, aged ninety lunar years and fourteen days, having reigned about fifty lunar years.

"The execution of this will is committed in particular to his third son, Sultan Mahommed Azim Shah, who was with him at the time of his death, and whom he had designed for his successor, to the prejudice of his eldest surviving son, Sultan Mahommed Mauzum, who was then at Cabul; but who, notwithstanding, succeeded to the empire, by the defeat and death of his brother, by the title of Bahuder Shah.

† Sultan Mahommed Azim Shah.

"Aurengzebe, in his life-time, had sent and procured some earth from the Desert of Kirbila, in Arabia, where Iman Hussein, the grandson of Mahommed by his daughter Fatima and Ali, suffered martyrdom, which is the holy earth here meant—a manifest proof of his egregious superstition.

"‡ The chief female attendant of the mehls or women's apartments. Aurengzebe seems here to have maintained himself by cap-making—a remarkable instance of humility and self-denial in so great a prince. The produce of labour and industry being considered by the Mahomedans, above all other kind, the most indisputable and lawful property, it has been held highly commendable by many of their learned theologists to subsist by the practice of it. This may account for the emperor's trade of cap-making, who either was, or pretended to be, a very religious man.

"§ The Sunnis and Shiahs are two great sects, into which the Mahomedans are divided. The Sunnis acknowledge as lawful the succession

“ 3d. Let what is further necessary be taken from the vakeel of Prince Allijah, who is next heir among my children, and charged with whatever is legal and prohibited. No questions will then be asked of this miserable creature, as the dead are in the hands of the living.

“ 4th. Let them bury this wanderer in the vale of iniquity, bare-headed; as there are doubtless hopes of mercy to a wretched criminal, whom they lead bare-headed to a King of exalted* dignity.

“ 5th. Let my coffin be covered with some of the coarse white cloth called *guzzi*; let no canopy be carried over it; and let them refrain from the vile practice of having elegy-fingers to precede it.

“ 6th. Let the ruler of the empire treat those afflicted servants, who have wandered through wilds and deserts with this departed sinner, with affection and tenderness; and should any fault be discovered in them, let him reward it with forgiveness and mercy.

“ 7th. There is none better calculated for a minister of state than a Persian. In war also, from the reign of his majesty of blessed † memory, till the present time, none of this nation ever fled from the field of battle, or slipp'd from their feet of firmness; nor have they ever been refractory or perfidious; but as they require much attention and respect, it is difficult to satisfy them, though by all means highly necessary, and more so, not to treat them with neglect.

“ 8th. The Tartars are undoubtedly a race of excellent soldiers. They are very expert and judicious in plundering and devastating a country, and in making night attacks and prisoners; nor do they account it any disgrace to retire from action fighting; being in this respect far remote from the gross ignorance of the Hindustanians, whose heads may go 'ere they will go themselves. It is by all means neces-

succession of Abubikr, Omar, Othman or Osman, and Ali, and receive the Koran and Mahommed's traditions, in the sense they are expounded by their four great doctors, Hanifa, Matck, Shafi, and Hanbal. The Shiah deny the lawfulness of the succession of Abubikr, Omar and Othman, and maintain that Mortiza Ali, Mahommed's son-in-law, (according to the prophet's will), ought immediately to succeed him. They pay no regard to the opinions of the above-mentioned doctors, but are entirely guided by their own Imams. The Turks, Tartars, and Indians, are of the former, and the Persians chiefly of the latter sect. The former account themselves the most orthodox. Aurengzebe was one of this sect, but his sons were of the Shiah. They are inveterate and bitter enemies to each other; and the Shiah execrate and desert the Khalifs, Abubikr, Omar, and Othman, the immediate successors of the prophet, and predecessors of Ali.

“ * This seems to allude to the custom of bringing great criminals in Hindustan, who have been admitted to pardon, into the sovereign's presence with their hands tied with their turban, and consequently bareheaded.

“ † His father the Emperor Shah Jehan.”

sary, therefore, to treat these people with regard, as they will be serviceable upon many occasions where others will * not.

“ 9th. To the Syedst, worthy of prosperity, respect should be shewn, and according to the word of God, “ respect is due to his kindred,” not to be neglected: and because of the love of this race, agreeable to the Koran, “ I require nothing of ye for him, except affection towards his kindred,” is a reward of the command, it never should be diminished, for it is equally productive of temporal and eternal happiness. It is necessary, however, to be very cautious of the Syeds of Barreah, and without abating any internal regard for them, not to advance them according to their dignity, as they will confederate, not only with the most powerful, but the tyrant of the country. If the rein, therefore, is once slackened, repentance will be in vain. Repentance will not avail when the thing is done.

“ 10th. Let the tenth article of my will be duly executed. They † will give their eldest daughter to the Prince Mahommed § Azim, and the youngest to Siadet Khan, the son of Siadet Khan, the son of Siadet Khan deceased.” P. 92.

Here we cannot avoid remarking, that Aurengzebe must have left *two wills*; for that inserted in Frazer's “ Mogul Emperors,” prefixed to his Nadir Shah, is widely different from that just exhibited; since, though equally replete with affected humility, in that will the pious imperial *cap-maker* declares, “ in my private treasury there are 57,382 rupees; let 1000 rupees be distributed among the poor at my funeral||. As Frazer is universally allowed to be a most authentic writer, it results, that this *will* must have been of prior date, written perhaps in his better days, when the royal trade of *cap-making* was more flourishing and lucrative. The poetical department contains an Ode of Hafez, elegantly translated; and the Review of oriental books, with which the vo-

“ * Those nations in the two preceding articles which have been translated *Persians* and *Tartars*, are expressed in the original by the words *Iran* and *Toran*. The former is generally understood for the kingdom of Persia, comprehending all those regions extending from the Oxus to the Persian sea on the south, and the Tigris on the west; and the country beyond the Oxus is called *Suran*; but all the higher Asia, excepting India and China, is comprehended by Eastern historians under these two names.

“ † The descendants of Mahommed by his daughter Fatima and the Khalif Ali.

“ ‡ It is customary to address persons of rank in the third person plural, and to use the third person singular yourself. Mahommed Azim Shah is the person here meant.

“ § The second son of Sultan Mahommed Muazm.”

|| Frazer's History of Mogul Emperors, p. 37.

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lume concludes, by the writer's closely adhering to the way of analysis, appears well calculated to do justice to the author, and give the Asiatic reader a fair though abbreviated transcript of his production. All but those which have issued from an Asiatic press have been reviewed in the British Critic.

ART. XIII. *Poesie del Magnifico Lorenzo de' Medici, e di altri suoi Amici e contemporanei. Divise in due Parti.* 4to. 467 pp. 1l. 1s. Nardini, e Dulau. 1802.

THIS elegant volume is the tribute of the Italian Muses to Mr. Roscoe, to whom it is expressly dedicated by the compilers, S. Nardini and S. Buonaiuti; being called, in the half title, a Supplement to the Life of Lorenzo*. The work contains a selection of Lorenzo's poetry, with that of his friends, Poliziano, and the three brothers, Pulci: in it will be found the *Altercazione* of Lorenzo, which biographers, prior to Mr. Roscoe, had omitted to mention: also the *Giostra* of Luca Pulci, the scarcest of the known Poems of these authors. In the division of this volume, the first Part, consisting of 312 pages, is occupied entirely by the poetry of Lorenzo. In the second Part, we have the Italian Poems of Politian, extending to p. 78; those of Bernardo Pulci, to 93; of Luca, to 148; and of Luigi, to the end.

The Address to the reader states the occasion of the work, and gives some short account of the authors, the latter being, as the editors intimate, superfluous for those who have the work of Mr. Roscoe; but desirable for such persons as may purchase this volume separately. It is observed, in this introduction, that, though various testimonies established the name of Lorenzo as the great restorer of letters, and a successful cultivator of them, no Italian had collected memoirs of him in such a manner as was suited to the dignity of the subject. It remained for an English scholar of sound judgment and exemplary diligence, so to illustrate this topic, as to leave nothing to be wished. The work of Mr. Roscoe, say the editors, deserves no less the gratitude of the Italians, than the applause it has received from every reader; his own countrymen, they add, have a double obligation to Mr. Roscoe, both for the accession he has brought to English literature, and for the grace

* "Supplemento alla Vita del Magnifico Lorenzo de' Medici, scritta dal Signor Guglielmo Roscoe."

and elegance he has added to their language, “ *colla venustà pura ed ingenua della locuzione, la quale in tutte le lingue, è solo propria di certi non comuni ingegni, che non fioriscono in tutti i tempi.*” It remained, they say, for Italians to gratify the curious with a supplemental collection of the productions of the principal authors celebrated by Mr. Roscoe, which it was not within the province of the historian to supply.

The memoirs of the authors, in this Introduction, are short, but clear; and directed chiefly to the object of their poetical compositions. Lorenzo dei Medici was born 1448, and died 1499. Angiolo Baffi, called Poliziano, from Monte Pulciano, the place of his birth, was born 1454, and died 1494: thus the former of these eminent men lived but 44 years, the latter only 40. Of the three Pulci, Luigi, the well-known author of the *Morgante Maggiore*, was born in 1432, and died in 1487; he was the youngest of the three brothers, but the exact dates of the two elder are not given: The editors confess that they have corrected the orthography of the Poems, according to the modern rules, except where the measure or the rhyme depended on the ancient form.

Lorenzo appears in this volume, as in those of Mr. Roscoe, a fertile, ingenious, and elegant writer, having the rare talent of encouraging letters by example, as well as by munificence. Of his Poems here published, some are not properly supplemental to Mr. Roscoe's book, being copied from it; these are the *Ambra*, the *Caccia col Falcone*, and *La Confessione*; which the editors have selected for their vivacity, [“ *che sono veramente leggiadre et spiritose*”] and doubtless also for the sake of the separate purchasers of this volume. It remains, they say, to wish for a complete collection of Lorenzo's poetry; but this must be a work of time.

“ *Cio deve senza dubbio richiedere un lungo lavoro estimabile, poichè, oltre il ricercarne esattamente le inedite, che sono ancora in buon numero, è necessario collazionare le edizioni, che sono tutte piene d'inavvertenze e di errori, con i manoscritti che si trovano in Italia, i quali non sono nè in una città medesima, nè tutti in librerie accessibili ad ognuno.*” P. vi.

Only three or four of the Sonnets of Lorenzo were published by his English biographer: we have here a considerable collection; and though like other Sonnets, particularly of Italian authors, they turn too uniformly upon the passion of love, yet as Mr. Roscoe has justly observed, “ *he has so diversified and embellished them, with images drawn from other sources, as to rescue them from the general censure of insipidity.*” Of these we shall give one as a specimen, which though on a common subject, has much elegance of expression.

" IL SONNO.

" O Sonno placidissimo, ormai vieni
 All' affannato cuor che ti desia,
 Serra il perenne fonte a' pianti mia*,
 O dolce oblivion: che tanto peni ?

Vieni, un'ica quiete, quale affreni
 Solo il corso al desir, e'n compagnia
 Mena la donna mia, benigna e pia,
 Cogli occhi di pietà dolci e sereni.

Mostrami il lieto viso, ove già ferno
 Le grazie la lor fede, e'l desio queti
 Un pio sembante, una parola accorta.

Se così me la mostri, o sia eterno
 Il nostro sonno, o questi sonni lieti,
 Lasso! non passi per l'eburnea porta." P. 123.

This volume is handsome and well printed, and deserves, undoubtedly, the attention and encouragement of the numerous admirers of Italian literature.

ART. XIV. *A Manual of a Course of Chemistry; or a Series of Experiments and Illustrations necessary to form a complete Course of that Science.* By J. B. Bouillon Lagrange, Professor in the Central School of Paris, &c. &c. Illustrated with Seventeen Plates. Translated from the French. To which is added an Appendix, by the Translator. Two Volumes. 8vo. 448 and 457 pp. 18s. Cuthell, and Vernor and Hood. 1800.

ELEMENTARY books on chemistry have of late years been so rapidly produced, that we must exert ourselves, both to clear away our arrears, and to attend to the more recent labours of philosophers. An important British work on the same subject has for some time claimed our notice; but we must, in the mean time, pay our respects to M. Lagrange.

The translator's Preface extols, in the usual manner, the subject of the present work, and points out the extensive influence and connection of chemistry with the arts of dyeing, tanning, bleaching, brewing, and enamelling, with pharmaceu-

* *Mia*, in this place, is a popular idiom of Tuscany, for *miei*. This we learn on the sound authority of Corticelli. "In Toscana il popolo usa *mia* per *miei*, e *mie*," &c. and afterwards, "E' idiotismo popolare, che era ancora nel miglior secolo, ed è perciò caduto dalla penna talvolta a' buoni Antichi," *Reg. ed Offer.* p. 28. *Rev.*

tical operations, &c. &c. It briefly mentions the plan of the work, and the contents of the Appendix, which has been added for the purpose of rendering it more extensively useful and perfect.

Professor Lagrange, the author of the present work, is a man who has acquired a considerable degree of celebrity as a chemist. He at first drew up a sort of ample syllabus, for the use of his scholars; and, by continually adding more particulars and improving the whole, he at last rendered it worthy of the public eye. The work is plain, unaffected, methodical, and comprehensive. The descriptions are clear and sufficiently minute; they are also illustrated, by means of seventeen copper-plate engravings, which exhibit delineations of the principal chemical instruments; excepting the last plate, which contains the modern chemical characters adopted by the French chemists.

The work is divided into sixty *Lessons* (or rather, as they should have been translated, *Lectures*,) thirty-four of which are contained in the first volume, and twenty-six in the second. The nature and the arrangement of the materials will appear from the following list of the titles of the above-mentioned divisions.

Lesson I. Analysis and Synthesis. Attraction of Aggregation, and Attraction of Composition. II. and III. Light and Caloric. IV. Oxygen Gas. V. Atmospheric Air. VI. Combustible Bodies. VII. Phosphorus. VIII. Sulphur. IX. Of Metals in general, and Water. X. Carbonic Acid Gas. XI. Phosphoric and Phosphorus Acid. XII. Sulphuric and Sulphureous Acid. XIII. Nitric Acid. XIV. Nitrous Gas and Nitrous Acid. XV. Of the Four Metallic Acids, the Simple Muriatic, and the Oxygenated Muriatic Acid. XVI. Fluoric and Boracic Acids. XVII. Earthy Substances. XVIII. Of Lime. XIX. Of Alkalies. XX. and XXI. General Properties of Sulphates. XXII. Of Sulphites. XXIII. and XXIV. Nitrates. XXV. Of Muriates. XXVI. Muriate of Magnesia. XXVII. Of Phosphates and Phosphites. XXVIII. Of Fluates and Borates. XXIX. Of Carbonates. XXX. Carbonate of Soda. XXXI. Of Metallic Substances. XXXII. Of Tungsten, Molybdena, Chrome, Titanium, Uranium, Nickel, and Cobalt. XXXIII. Of Manganese and Bismuth. XXXIV. Antimony and Tellurium. XXXV. and XXXVI. Mercury. XXXVII. Of Zinc. XXXVIII. Of Tin. XXXIX. Of Lead. XL. and XLI. Of Iron. XLII. Copper. XLIII. Silver. XLIV. Of Gold and Platina. XLV. Vegetable Substances. XLVI. Of the Sap of Vegetables. XLVII. and XLVIII. Vegetable Acids. XLIX. Fixed Oils,

Oils. L. Volatile Oils. LI. Of Resins, Balfams, Resinous Gums, Caoutchouc, or Gum Elastic, and Gluten. LII. Of Fecula. LIII. Colouring Matters. LIV. Of Fermentation. LV. Of Alcohol. LVI. Of Acid Fermentation. LVII. Animal Substances. LVIII. Of Milk, the Bile, and Fat. LIX. Of Urine. LX. Of the Solids of Animals.—Appendix.

It is commonly the case with chemical books, that, while some articles are fully and particularly explained, others are but slightly mentioned; and indeed, considering the very much improved and extended state of modern chemistry, it cannot be reasonably expected, that a full and particular explanation of every branch of it should be comprehended in two octavo volumes. With respect, however, to the present work of Professor Lagrange, it must be confessed, that almost every branch of chemistry seems to be concisely yet sufficiently explained in it. The different names of various articles, different processes (pointing out the best) and a sufficient idea of the principal theories, are mentioned in a very satisfactory manner. In certain places, indeed, a few formal divisions and subdivisions might have been omitted; in others, a little more of the practical part might have been added; but such trifling remarks are hardly worth the attention of liberal students.

The following extracts from different parts of the work will, as we presume, be sufficient to manifest this author's style, and the truth of the above-mentioned remarks.

“ Chemical Properties of Water.

“ Water is divided into six kinds.—

“ Rain or snow water, spring water, that of lakes, river water, well water, and sea water.

“ Water is distinguished also into hard and soft, by the manner in which it acts on the stomach, on soap, in the boiling of vegetables, &c.

“ Thus some kinds of water contain saline substances, the carbonic acid, argil, iron, vegetable matters altered by putrefaction. All these kinds of water are improper for drinking.

“ Water and caloric—results $\left. \begin{array}{l} \text{Boiling water,} \\ \text{Distilled water,} \\ \text{Steam,} \end{array} \right\}$

“ Water and atmospheric air—acerated water.

“ Water unites itself to air in two ways: it absorbs that elastic fluid, and becomes charged with it in its state of fluidity; it is even demonstrated, that it is to this combination with air that it is indebted for its agreeable and fresh taste.

“ Water may be deprived of the air it contains either by ebullition or distillation.

“ When

“ When you wish to know whether water is aerated, add to it very pure crystals of the sulphate of iron.

“ If the water is not aerated, the crystals remain transparent; but if the water is aerated, the contrary takes place, and the water becomes covered with a yellow dust. Boiling water and distilled water, carefully collected, afford examples of water deprived of air.

“ Such water may be tried also by the metallic sulphurets.

“ The change which takes place indicates the presence of air.

“ The presence of air in water may be detected likewise by concentrated sulphuric acid.

“ When you add the acid, an effervescence takes place; the two fluids become concentrated, penetrate each other, and the effervescence is nothing else than the air contained in the water, which disengages itself; but this air is purer than atmospheric air, which announces that the water, by thus dissolving the air, has more power over the oxygen than over the azote.” P. 82.

Treating of the oxygenated muriatic acid, this author briefly describes the best materials for its production, and the most approved apparatus for the same purpose; after which, he says:

“ The dimensions of the apparatus must be proportioned to the quantities of the oxygenated muriatic acid required. Instead of Woulf's bottles, casks may be employed, or stone cisterns, as is practised at Jouy, where a great quantity of this acid is used for bleaching linen.

“ If the flasks be surrounded with ice, you will obtain oxygenated muriatic acid, crystallized at the temperature of zero. It appears under the form of yellowish spangles; but it resumes its expansion, and would break the vessels, were not care taken to preserve it at that temperature, or in such a space as may be sufficient for its expansion.

“ In this state the acid loses its smell; it is fixed; and not being volatile, it cannot be odorous.

“ In this operation the sulphuric acid first acts on the muriate of soda, to the base of which it unites itself: the muriatic acid, in its turn, attacks the oxide of manganese; a part of it combines with the oxygen, and another with the oxide brought nearer to the metallic state, and the result is sulphate of soda and muriate of manganese, which remain in the distilling vessel, and oxygenated muriatic acid, which passes in the state of gas into the water of Woulf's bottles, where it dissolves.

“ This acid may be obtained in the form of gas, by making it pass through only a small quantity of water.

“ For this purpose, put the mixture above mentioned into a common phial or small matras, closed with a stopper having a hole in it, and insert into the hole a bent tube, which must be conveyed under a bell in a pneumatic apparatus.

“ This gas is distinguished by physical properties: it exhales a strong penetrating odour, which makes the throat contract; it has a styptic taste, excites coughing, and by its action on the pituitous membrane,

brane, occasions a defluxion of the brain: its effect may proceed so far as to give rise to a spitting of blood; it blunts the senses of smell and taste, and at last excites vomiting by the sympathy, as would appear, between the pituitous membrane (or the throat) and the stomach: it occasions also head-ache. Liquid ammonia is the substance best calculated to check its effects.

“ This gas is not invisible: it has a greenish yellow colour.

“ It diminishes and reddens the flame of a taper without extinguishing it, but it is unfit for the respiration of animals: it is heavier than atmospheric air, and experiences no sensible alteration either by caloric or light.

“ It inflames and burns a great many combustible bodies, such as metals, sulphur, phosphorus, the alkaline and metallic sulphures, volatile oils, &c.

“ Thus, if you throw into a bell filled with this gas iron, antimony, arsenic, and several other metals reduced to fine powder, they inflame, and present a kind of shower of fire, which appears highly astonishing to those who are not acquainted with the cause of the phenomenon.

“ It does not redden blue vegetable colours; but it has the property of destroying them, and reducing them to white.

“ If you introduce below a bell filled with this gas, flowers of any kind, except those which are yellow, such as a rose, their colour will soon be destroyed. The same effect is produced on the green leaves of vegetables.

“ This effect can be ascribed only to the absorption of oxygen. This gas, which contains it in excess, gives up a part of it, which the flowers absorb with avidity; and it is this absorption makes them lose their colour: the oxygenated muriatic acid gas then becomes common muriatic acid gas.

“ This gas combines in a small quantity with water, to which it communicates some of its properties, such as its colour, smell, and taste.

“ In this state the oxygenated muriatic acid is not sensibly heavier than pure water; which indicates, that by its combination it does not lose a large quantity of caloric: what proves this is, that the water remains stationary till the degree of temperature which the acid was combined with it is changed.

“ This acid, when liquid, has a sour astringent taste. When exposed to the rays of the sun in a transparent bottle, there is disengaged from it oxygen gas: in proportion as the gas is separated, the acid loses its colour and its odour, and returns to the state of simple muriatic acid: the oxygen gas disengaged is perfectly pure.

“ Like the acid gas, it does not redden blue vegetable colours; but it destroys almost the whole of them.

“ It was this property which induced Berthollet to propose it for bleaching thread, linen, and cotton stuffs.” P. 138.

“ Glucine.

“ For the discovery of this earth we are indebted to Vauquelin, who found it in the *aigue marine*, or beryl, and in the emerald.

“ To

“ To extract this earth, reduce the beryl to powder, fuse it with caustic potash, and dissolve the mass resulting from this operation in muriatic acid. Separate the siliceous matter by heat (*sec Silicea*), and after it has been washed, decompose the remaining liquor by means of common potash; re-dissolve the deposit when washed, in sulphuric acid, and, by adding to this solution sulphate of potash, you will obtain alum completely formed.

“ As the combination of this earth does not crystallize so easily as alum, it remains in the mother water. To free it entirely from the last portions of alum, decompose the mother-water with carbonate of ammonia, which must be used in excess: by these means the earth is dissolved in this re-agent, and the alumine is precipitated. If the carbonate of ammonia be afterwards evaporated by heat, the new earth will be deposited in the state of carbonate. The quantity obtained has been sixteen per cent. of the beryl employed.

“ The name glucine has been adopted by the authors of the Methodical Nomenclature, and of the *Annales de Chimie*, from the Greek word *γλυκος* sweet, on account of its making saccharine salts with acids.

“ This earth is white, insipid, insoluble, and adherent to the tongue,

“ It is infusible in the fire.

“ It is soluble in fixed alkalis, but insoluble in ammonia.

“ It is soluble in the carbonate of ammonia.

“ It is soluble in almost all the acids, except the carbonic and phosphoric acids, and forms with them saccharine and slightly astringent salts.

“ It is exceedingly soluble in sulphuric acid used in excess.

“ It is fusible with borax, and forms with it a transparent glass.

“ It absorbs one fourth of its weight of carbonic acid.

“ It decomposes the aluminous salts.

“ It is not precipitated by the hydro-sulphures well saturated.

“ It is not yet known to what purposes in the arts this earth may be applied. “ If it should be discovered more abundantly hereafter,” says Vauquelin, “ in combinations from which it can be easily separated, it may be employed for a variety of useful purposes in the arts, in chemistry, or in medicine.”

“ This chemist has already discovered, that it has a decided affinity for vegetable and animal substances; so that it is very probable it may serve, like alumine, as a mordant in dyeing. The saccharine and slightly astringent taste of its saline combinations give us reason to think that it possesses some salutary property beneficial to the animal economy; and, in that case, on account of its pleasant taste, it may be one of the most agreeable remedies yet employed.” P. 157.

The nature, the analysis, and the products of vegetable substances are remarkably well explained in the second volume. The methods of extracting their acids, oils, resins, gums, &c. together with the characters peculiar to those various products, whence they may be distinguished from each other, are clearly described; and the application of the same to the arts and to economical purposes are pointed out. We shall not, however,

ever, add to our specimens, which are already sufficient to show the method and merit of the author.

The contents of the Appendix are, 1st. notes to the two volumes; 2dly, a short account of Baumé's areometer, with a comparative Table of the hydrometers which are the most generally used in France; 3dly, Table of the new French measures and weights, reduced to the English standard; 4thly, correspondence of the principal thermometrical scales; 5thly, rules for converting the old French weights and measures into correspondent English denominations.

Each volume of this work has a separate Index.

After what has been said above, and after a due examination of every part of Professor Lagrange's Manual of Chemistry, we may safely conclude with saying, that the work seems to be extremely well calculated to assist the student in the acquirement of the theory and practice of chemistry.

ART. XV. *A Rough Sketch of Modern Paris; or Letters on Society, Manners, public Curiosities, and Amusements in that Capital. Written during the last two Months of 1801, and the first five of 1802.* 8vo. 320 pp. 6s. 6d. Johnson. 1802.

IN the multitude of publications descriptive of Paris, which the late short interval of peace produced, we have not seen any thing so amusing and satisfactory as the present sketch. It consists of 32 Letters, which touch agreeably upon the chief objects of curiosity in that place, and are written with liveliness, apparently from the actual impressions of the time. The reader will not conceive a bad opinion of the traveller from the following frank avowal.

“ To divest myself, as much as possible, from every prejudice, has been a duty which I have strictly endeavoured to fulfil; yet I fear, such is the effect of early habit, that many marks will still be discovered of national predilection. I beg leave, as a check against faults of this kind, which I may have involuntarily committed, to request my reader to remember, that the observations now laid before him, are those of a man accustomed to English opinions, English society, and English manners. In judging of another country, a foreigner cannot help making a comparison between what he has known at home and what he sees abroad. In doing so, the partiality, which he naturally entertains for his own customs, may lead him to condemn, as faults, what may be simply deviations from the former. That such is the general bias of the human mind, I am fully aware, and I cannot flatter myself that mine has escaped it. This consideration must plead my

my excuse with the French, if I should sometimes appear severe; and the same ought to prevent my countrymen from placing too implicit a confidence in my judgments, where it may be my misfortune to condemn. My hand has faithfully drawn what my eye beheld; but the sight may be jaundiced, and, in that case, the picture will be incorrect." P. iii.

The great variety of matter which these Letters contain makes it rather difficult to select a specimen. Perhaps, however, the account of the promenade to Long Champ, describes a matter as singular, and as little known in England as any part of the book.

“ Paris, April 16, 1802.

“ MY DEAR SIR,

“ All Paris has been alive for the last three days. Can you guess the reason? Perhaps you will imagine, that the inhabitants, roused from the state of lethargy, into which they have for some time back been plunged, are beginning to give sincere but tardy marks of joy, at the re-establishment of internal order, and external peace. Not at all, my good friend. A subject, much more interesting to the Parisians, is the cause of the show and gayety so generally exhibited. Know, then, that “ Long Champ” has begun! I must now, like other learned commentators, explain my explanation.

“ Long Champ” is the name of a village, situate on the other side of the “ Bois de Boulogne,” of which latter place I spoke to you in a former letter. In this village stood an abbey, or church; and one of the holy fathers, some hundred years ago, had a voice of such extraordinary sweetness, that, when high mass was performed, crowds of Parisians flocked to hear him. His popularity was not confined to the lower class, and the *noblesse* shared the curiosity of the public. The fashion of going to Long Champ so rapidly increased, that, in a short time, it was no uncommon thing to see whole strings of splendid carriages at the door of the convent. The road to this village became the favourite ride, and vanity soon discovered, that it afforded an excellent opportunity of displaying all the varieties of dress, and all the pomp of equipage. In the course of a few years, it became an established custom, at this particular period of the year, to make, during three days, not an humble pilgrimage, but a splendid procession, to Long Champ. The mass and the singer were soon forgotten; but the *promenade* continued, and increased every year in the magnificence of parade. To appear, on this occasion, with becoming grandeur, the haughty, but often distressed noble, would, for months beforehand, deprive himself of his ordinary comforts. To rival “ les dames de bonne compagnie” in richness of dress, in show of equipage, and blaze of diamonds, was the grand object of the admired *belles* of the opera-house; and the means of doing so, was the exacted price of those smiles, which the well benefited prelate, or the wealthy *financier*, were sometimes permitted to enjoy. The *Bourgeois* and their wives appeared in their humble *cabriolets*, but the former wore their Sunday apparel; and the latter were loaded with all the tinsel finery, which, during

during the course of the year, they had been able to collect. The common people, or *la canaille* (as they were then indignantly called), were equally fond of this procession: and, at the risk of being run over, crowded and completed the show, some dressed in tattered regimentals, some in faded silk coats, and ragged embroidered waistcoats, and others with bag-wigs and wooden shoes.

“Such was the custom during “*l’ancien régime.*” The amusements of the French vanished with their old political institutions, and “*horrendum dictu,*” Long Champ was long unobserved.

“Robespierre, and after him the directors, forbade every thing which bore the least resemblance to the customs of former times; but when Bonaparte came into power, the system was instantly changed, and the people, left to follow their own inclinations, greedily returned to all their former diversions. “Long Champ” was of the number; and, since the 18th of Brumaire, it has been gradually recovering its ancient magnificence. This year, from the re-establishment of peace, and the confluence of foreigners, it was expected to be finer than ever; and vast preparations have, during some weeks past, been making. Milliners tortured their fancy to invent new fashions; mantua-makers passed whole nights without sleep, in executing the orders which they had received; coach-makers exerted themselves with all the art of their trade, and all the vanity of their country, in endeavouring to imitate the carriages of the English; horses were sent for from every part of the world; regiments of tailors were employed in making coats for the *beaux*, habits for the ladies, and laced jackets for their grooms; strings of boots were seen dangling on the backs of porters in every quarter of the town; saddles were as much in requisition, as if a great military project, by the means of cavalry, had been in agitation; and I have been confidently assured that no less than three thousand pair of leather breeches were ordered on the occasion.

“In consequence of these active preparations, and of “Long Champ” having been, for some weeks back, infinitely more the subject of conversation than either the peace, or the re-establishment of religion, I expected, at least, a very brilliant sight. I must say, I was disappointed. The only thing which pleased me very much, was the bustle which it produced in the town, and the gaiety with which it animated the faces of the Parisians. For three days, every vehicle in the shape of a carriage, and every animal which claimed the name of horse, has been dragged into use, and become part of the procession. About two o’clock, a military guard was posted at the beginning of the Champs Elysées, to preserve order, (for nothing here is done without soldiers); and from that hour, till some time after sunset, the crowd gradually increased. At three, the line of carriages reached from “la place de la Concorde” to the “Bois de Boulogne;” and, of course, there were frequent stoppages, even at the beginning of the *promenade*. The road not employed in this manner, was filled with equestrians of all ranks, and the walk on both sides was equally thronged with passengers on foot. There were some few elegant English equipages, well appointed, and others spoiled, by the shabby appearance of the servants, or the extreme badness of the horses. The French coach-makers, in one or two instances, successfully imitated the fashions of London; but, generally speaking, the attempt only served

served to prove the vast distance which exists between the two countries, in the art of constructing carriages.

“Mixed with “*les voitures à l’anglaise, ou véritablement anglaises*” were seen old fashioned *berlins*, family coaches, and superannuated *cabriolets* of all descriptions. Phaetons, gigs, curricles, and whiskies, completed the procession. Among the horsemen were seen a few returned emigrants, who had so well copied the dress of our young men of *ton*, that they might have been mistaken for the beaux of Bond-street; but the greater number (*malgré* their leather breeches and boots, their blue frocks and high crowned hats) betrayed the forgery, by the preposterous addition of ear-rings, coloured capes, or pointed toes. The ladies appeared in every variety of clothing. Some, who ventured to be their own *chârioteers*, assumed the neat and appropriate dress of an “amazon,” or *habir*. Others, decorating, and concealing as little as possible, the charms of their person, shone in all the brilliance of their evening apparel. Worked gowns, laced caps, and showy turbans, were sometimes exhibited from the windows of hackney coaches; and a dirty buggy had, not unfrequently, the honour of conveying three or four damsels, whose *costume* would not have been unsuited to the first heroine of the stage. It is impossible to describe, or convey, the faintest idea of the grotesque figures which appeared on this occasion; and, notwithstanding the trouble and expence to which so many individuals had exposed themselves, by the purchase of new carriages, new liveries, new horses, new dresses, and last, not least, new leather breeches, the whole appeared to me but a shabby exhibition, and dull amusement.

“Moving, in slow procession, to the other side of the *Bois de Boulogne*, during five or six hours, constituted the whole pleasure of this vaunted *fête*. There were certainly some elegant carriages, and some handsome horses; but the number was too inconsiderable to make amends for the crowd of those of a contrary description. Nothing could be more tiresome than sitting in one of these vehicles, as they were compelled, every instant, to stop, on account of the lengthened line, which increased every moment. Persons on horseback were equally ill off, as it required the utmost care to avoid being driven against the wheels of the carriages; and as for the pedestrians, they were almost buried in a volley of dust.

“Such is the celebrated promenade of Long Champ, which, though an annual festival, appears to me a wretched and pitiful imitation of Hyde-park on an ordinary Sunday. Yet the French are delighted with their amusement; and in returning this evening, I heard on every side, “*Quel beau spectacle! quelles jolies voitures! quels magnifiques chevaux! quelle belle parure! Vraiment c’est charmant!*”

P. 205.

This letter concludes with some remarks on the strong desire of the French to adopt English fashions, which has now perhaps received a check, from the new contest in which we are unfortunately engaged. Our readers will probably agree with us, that a writer who can describe with such clearness and vivacity as appears in the foregoing sketch, is well qualified to communicate his observations on a foreign country.

ART. XVI. *The Anniversary Sermon of the Royal Humane Society, preached at Grosvenor Chapel, April 4, and with local Alterations at Holy Roods, Southampton, June 20; and at St. Helier's, in the Island of Jersey, July 18, 1802. By R. Valpy, D. D. F. A. S. Rector of Stradishall, Suffolk; and Master of Reading School. To which is added, an Appendix of Miscellaneous Observations on Resuscitation by the Society.* 8vo. 68 pp. 1s. 6d. Rivingtons, Pridden, &c. 1802.

IN this discourse, which is dedicated to the King, there are many striking passages; but as we are convinced, on a repeated and attentive perusal, that the scriptural facts, on which the whole is founded, do not authorize the conclusions drawn from them, we shall devote a little more space to the review of this article, than we can usually allow to a single sermon.

The text is 1 Kings xvii. 22, the history of Elijah's raising the widow's son. Some introductory remarks on miracles conclude with this observation, that in raising the dead, that "greatest of all miracles," "secondary means were employed" by the Prophets and Apostles, "as humble, but significant; auxiliaries of the Almighty hand, which guided the operation." Conformably to this hazardous position, Dr. V. thus introduces his main subject: "Elijah—mark the process inspired by the goodness of God!—Elijah laid the child upon his bed; he stretched himself upon the child three times," &c. "We cannot but perceive," he says, "in the human means, which the Prophet was directed by holy inspiration to employ, the principle, displayed to future ages, of reviving those who were apparently dead." It is, we believe, nowhere said, that these "human means" were inspired; and, of the two, it seems quite as safe to deny the inspiration of them, as to admit they were inspired, and then deduce from them the alleged inference. It might indeed happen, as hints of discovery are often taken from remote circumstances, that the inventor (whoever he was) of the art of resuscitation caught his first idea of the process, by reading this history of Elijah. But as that is not said, we suppose it was not the fact; nor, if it had, would that entitle the art to the high character of "a divine origin," (p. 9) unless "the first principles" of it were at once "inspired," (p. 41) and intended for the purpose for which they are now used. This point then let us examine.

The afflicted mother applied to the Prophet sojourning in her house, as soon as "there was no breath left in" her son. And he said unto her, give me thy son. And he took him out of her

her besom." The child therefore was not *cold*; there was no warmth to be rekindled, nothing to be done in the ordinary way, when the Prophet "stretched himself upon the child three times." Prostration was the most humble and earnest posture of prayer, and three times was the appropriate number in praying, as the Prophet now prayed, for a temporal blessing, if the petition were not granted sooner. But that three prostrations on this infant had any natural efficacy in restoring life, there is no more reason to imagine, than to suppose that seven ablutions in Jordan had power to cleanse the leprosy of Naaman; whose cure would have been accomplished with a single washing, or a single word, had the holy Prophet so commanded it. To preclude for ever all attempts, however well intended, to compromise human means and divine operation in this matter, it is expressly said, "the soul of the child *came into him again*." Though but recently dead, therefore, he was actually dead; there was a real separation of soul and body; and in such a case all resuscitative arts are vain.

"The next instance of preternatural recovery," (p. 5) is the Shunamite's son, 2 Kings iv. 18, &c. He died at noon, and lay dead while the mother went, with what speed she could, but upon a slow beast, from Shunem to Mount Carmel, a distance of near thirty miles, and returned. When Elisha therefore stretched himself upon this child, not certainly, we may presume, before noon the next day, "the flesh of the child," having been dead so long, "*waxed warm*;" but, as Bishop Patrick justly observes, "not from the external heat of Elisha's body, but from an inward principle of life, which was restored." For, on this return of warmth, Elisha did not, as the Humane Society direct, "employ the resuscitative process in a more *gentle manner*." P. 62. Instead of this, he went down from his chamber, where the child was laid, "and walked in the house to and fro; and" then "went up" again. Had mere nature been at work, this intermission would have defeated the purpose; but a power superior to nature performed the whole; and although in this instance it operated gradually, as when our blessed Lord healed a blind man also gradually*, it was not therefore the less miraculous and divine.

The third case is that of Eutychus, Acts xx. and we are told, p. 6, "the same invigorating warmth was equally blest with the divine influence." But here there was nothing for "warmth" to accomplish; for the body of Eutychus was not *cold*. St. Paul went down immediately, as is evident

* Mark viii. 23-25.

from what follows: for he came up again, and broke bread (administered the Lord's supper;) and still day was far off, though the accident seems not to have happened till midnight.

On such slender grounds has Dr. V. attributed to divine inspiration a discovery, which seems so completely within the reach of man's ordinary powers; being in fact little more than an extension and improvement of what, in many cases, had been practised for ages. It is true, indeed, in one sense, that every useful and ornamental art is of heavenly origin, as heaven bestows the faculty and aids the operation by which they are discovered; but unless, as some have thought, letters were first learnt from the two tables inscribed with the finger of God, perhaps no art can be named which was taught by immediate communication from above. Had Elijah, whether Θεοδιδωτος, and inspired herein or not, thought there was any real efficacy in what he did for the recovery of suspended animation, he would have taught others to do the same; and the Humane Society would have been "a jewel in the crown" (p. v.) of the Kings of Israel, and not of Great Britain. Dr. V. seems to fancy "something like a new argument is thus obtained for the truth of inspiration," (p. 8;) instead of which, we fear a dangerous handle is given for objections against it, by depriving it of some of its most splendid miracles; for, though Dr. V. makes his "auxiliaries" do perhaps only half the work; another, who is not, as we are sure he is, a friend to revelation, will make them do the whole; and, if we concede his premises, it will not be easy to resist the conclusion to be drawn from them; but the premises, as we have seen, originate in imagination or inadvertence, and have no real foundation in the word of God.

At p. 6, we have this note: "It is remarkable that St. Peter, who had been the distinguished companion of our Saviour, and had received his apostolical commission directly from his divine master, is enabled to raise the dead by the efficacy of prayer alone." (Acts ix. 40.) The fact is true; but the contrast implied between St. Peter and St. Paul is utterly inadmissible. He who was "an Apostle, not of men, neither by man, but by Jesus Christ" (Gal. i. 1,) personally revealed from heaven to convert and appoint him, "was not a whit behind the very chiefest Apostles," 2 Cor. xi. 5; and he performed miracles as numerous and illustrious as were ever wrought by man. The reason of the difference in the restoration recorded Acts ix. (if reasons must be sought) will be found, not in any superiority of the agent, but in other circumstances of the case; as will be evident to any serious person who reads the narrative;

narrative; and to the consideration of such persons; with all reverence, we leave it.

We have a long note, p. 10—13, to obviate “an argument in favour of Materialism, pretended to be derived from (supposed) insensibility” during “a state of suspended animation.” The reasoning of Dr. V. may be valid perhaps against those who assume the fact, which; being merely negative, cannot be proved; but, as persons in sleep, and persons who have sustained a concussion of the brain (we speak in both cases from actual knowledge and experience) will answer questions, and converse rationally, and yet afterwards remember no more of what passed, than if a total vacuity of ideas had intervened; the far more probable hypothesis is, that all the imagined instances of insensibility are interruptions of memory only, not of thought.

There are many other marks of haste in this discourse, less important indeed, yet such that some of them require to be noticed. “*Ascends* the chamber,” p. 2, is injudiciously written for “enters,” as we do not know that it was an upper room; and the upper room, when there was one, was usually devoted to other purposes. “*In* the city of Nain,” *ib.* They did not bury in cities. The “sad procession” was already without the city gate; Luke vii. 12. “The *shroud* was unbound,” p. 3; a confusion of ancient and modern usage; but Lazarus, here spoken of, was actually “bound hand and foot with grave clothes, and his face was bound about with a napkin;” John xi. 44. It is not easy to say in what sense Dr. V. uses the word “inconceivable;” “the mind is—indestructible, but by an *inconceivable* exertion of omnipotence;” p. 12, note. The act of annihilation, though it may be improbable or incredible, is quite as “conceivable” as the act of creation; nor is “raising up the dead,” p. 2, at all more “inconceivable,” though perhaps more “astonishing,” than giving sight to the blind.

It hurts our feelings not a little, to see “resuscitation,” and other appropriate terms of the Humane Society, repeatedly applied, pp. 4, 7, 9, &c. to the real miracles of scripture; but this was the natural consequence of the unfortunate and fundamental mistake of this discourse; that those miracles were really, though but in part, instances of resuscitation. A lax mode of quotation, too common with some divines, is a great blemish in this Sermon. “Overcome the world,” p. 3, is changed from a moral or religious to a physical victory; and the subjection of all things to Christ by the Father (1 Cor. xv. 24, &c.) is transferred to Death, p. 43, one of those ene-

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mies

mies that shall be subdued by him. Many other instances occur, but perhaps not altogether so exceptionable as these. The Sermon concludes with a Prayer to the "God of power and mercy," which is rather too long, and begins inauspiciously, "Bless—the *glorious* cause;" for man certainly, in the very best cause, has no room to "glory" before God; and much less (if that were possible) to be compared, and as it were equalled with God, as he indirectly is, in one incautious sentence ("You claim", &c. p. 37,) which we forbear to transcribe.

From these necessary strictures, we turn to the more pleasing task of commendation; to which many passages in this Sermon are justly entitled. It is written with great animation, and we have no doubt was delivered with corresponding energy and pathos, as might be expected from Dr. V. who has experienced in his own family "the happy effects of the resuscitative process (p. 25, note) and has himself been the instrument of saving three eminent characters—a distinguished naval commander," a skilful physician, and an exemplary divine (p. 19, note). It is a consolatory fact, p. 30, repeated from Dr. Gregory's Sermon in a former year, "that, in the number of suicides, who have been saved by the Humane Society, not one" has repeated the desperate deed.

After this long critique, we must content ourselves with a short extract. The following illustration, from p. 18, is equally just, striking, and ingenious.

"When you save a fellow-creature from perishing, it is not in calculation to know what benefit the world may receive from that pious action. When Pharaoh's daughter rescued Moses from the waters of the Nile, she little thought that her charity gave a legislator to the people of God."

ART. XVII. *The History of England, from the Accession of King George the Third, to the Conclusion of Peace in the Year One Thousand Seven Hundred and Eighty-three.* By John Adolphus, Esq. In Three Volumes. 8vo. 1l. 11s. 6d. Cadell and Davies. 1802.

NOTHING could be more delightful than history, well arranged and well written, were it possible to obtain it uncontaminated with error or with passion; or in any great degree approaching to that purity, in which it forms the subject of most pleasing contemplation to the speculative mind. History ought to be the daughter of Truth and Memory; but a
spurious

spurious offspring of very different parents is frequently imposed upon the world under her name. The sources of involuntary error are numerous, and for their effects a candid allowance must be made; but the misrepresentations of passion and party spirit, which particularly affect recent history, are much more odious and pernicious; nor is it easy to assign a limit to their operations.

It was become extremely necessary that the history of the present reign should be purified by passing through an uncorrupted channel. The principal work which assumes the pretence of being such a history, is a sectarian and party effusion, full of the most virulent abuse, and daring misrepresentations. While it stood alone, it could not fail to have some currency: and the silence of those who were able to give juster views began to be a public crime. *Αισχρὸν σιωπᾶν*. Sincerely therefore did we rejoice to find that this undue silence was broken at length, by a person so well qualified to speak with good effect as Mr. Adolphus. Let us recall to our readers a former work of this author, entitled "Biographical Memoirs of the French Revolution*," in which, with great ability, collecting every where from the most authentic sources, and subjoining uniformly a full reference to his authorities, he gave the only accurate history yet extant of those tremendous times, and the principal agents in them. The assiduity with which he had there examined and sifted truth from falsehood, in a period singularly marked by misrepresentation, appears in every page of his work, and must ensure to him the confidence of every fair and candid reader. The same talents and laudable exertion, applied to the part of English history here undertaken, will produce undoubtedly a picture very different from some that have been audaciously exhibited; and must entitle the author to the gratitude of all who value truth and justice more than party declamation.

Whoever reads the Preface which this author has given to his work, will be convinced, if he be a person of competent judgment, that he has well considered and appreciated the proper objects of history, and the duties of an historian. He does not overlook or disguise the difficulties of his own particular task; and he states them with the spirit of a man who has earnestly endeavoured to surmount them. He distinguishes properly between a real history, defined as "Philosophy teaching by Example," and "*an Historical Essay*, in which the writer assuming the part of a disputant, bends facts, characters

* Noticed Brit. Crit. vol. xiii. p. 503.

and circumstances to his own views; falsifies, suppresses, or perverts them, to suit his purposes, and instead of informing, seeks only to persuade, seduce, or corrupt the reader." He objects with sound judgment to those writers who are redundant either in praise or censure, and who, to justify these extremes, imagine for their personages an uniformity in virtue or vice which belongs not to human nature. He avows, with a spirit which we also have always been anxious to manifest, a regard for the constitution of this country, *both in church and state*; which he considers "not as a project, but as an establishment, entitled to veneration from every observer, and to support from all those who are partakers of its blessings." In consequence of these feelings, he further writes what we are truly happy to transcribe and assert, as equally our own sentiments.

"I have never been able, nor has the course of my reading given me the inclination to coincide with those authors or orators, who are pleased to inveigh, with almost indiscriminate severity, against the foreign and domestic government of Great Britain. These highly seasoned invectives may be gratifying to some readers; and to them the more plain, tranquil narrative of undisguised fact may seem insipid: but reputation derived from such sources has never been the object of my desire; I confine myself with strict forbearance to the paths where I expect to find certain truth, and do not, in order to be thought courageous, attack, where I am sure not to be encountered, nor calumniate those whom station, circumstances, time, or death, render undesirous or incapable of resentment. Far from envying the applauses obtained by those disciples of Thersites, who claim the merit of wit and courage by rancorous abuse on the sovereign, government, and constitution of the country; I can without hesitation declare my opinion, that in the period on which I have written, the throne has been filled by a monarch who has sought the love of his subjects through the means of public spirit and private virtue; and who has tempered a noble desire to preserve from degradation the authority he inherits, with a firm and just regard to the constitution and liberties which conducted him to the throne, and which will ever form its best supports. Far from thinking that the aims of successive administrations have been directed to overthrow the liberties and constitution of the country; I am persuaded that liberty has been better understood, and more effectually and practically promoted during this period, than in any which preceded; and that the affairs of government have been always honestly, though sometimes imprudently, and in the conspicuous instance of the American war, unsuccessfully administered." P. viii.

After this very honest and very English declaration, the historian proceeds to give a sketch of the nature of his labour too honourable to be suppressed, and at the same time too modest to give offence to any reader.

"But whatever credit may be given, or whatever censure directed to the motives or intention of an historian, the information he imparts will

will contribute more than any other cause, to the permanent establishment of his character. Opinions vary, fade, are forgotten; applause and blame are transferred from public characters according to the mutability of general opinion; but the narrative of facts will ever claim attention; and the historian who has bestowed the greatest portion of diligence and judgment on this part of his subject, will be most permanently esteemed. In the honest hope of this approbation, I have exerted every faculty of my mind; adverted to every attainable source of intelligence within my knowledge, and omitted no labour of inquiry or comparison, to furnish a performance satisfactory to the reader and creditable to myself.

“For the general mass and outlines of events, I have explored with diligence the diurnal, monthly, and annual stores of information; repositories in which, if there is much to reject and condemn, there are also copious, useful, and certain details, important records of sentiments, transactions, and publications, and an ample stock of indispensable information, though not in itself sufficient to form the materials of history.

“In aid of these, I have referred to an ample collection of pamphlets; narratives, historical and political tracts, which the freedom of the press has copiously afforded in gratification of the public curiosity.

“In testimony of the authenticity of my narrative, I have been scrupulously exact in citing my authorities generally at the page, but at least at the chapter or section of the works referred to. In this I consulted my own reputation, not for extensive reading, but for veracity of narration; for had an ostentation of labour been my object, I could easily have swelled into tediousness the catalogue of works I have been obliged to peruse, without deriving from them any fact sufficiently important for commemoration.” P. ix.

A few more details, with thanks to the persons from whom he has principally derived assistance, conclude a Preface, which is well calculated to secure the confidence of the reader, and not less to evince the good sense and talents of the writer.

Of the three volumes of the present history, the first proceeds as far as the year 1772; the second continues the narrative to 1777, a short period but filled with the events of an extensive war; the third is carried on to 1783, which terminates the professed plan of the work. A few plates are inserted, consisting of portraits of the most remarkable personages, but not calculated by number or execution greatly to enhance the value of the volumes. These indeed are adjuncts in which the bookseller is probably more concerned than the author.

Clearness of narration is a quality of primary necessity in history, and it appears to have been successfully studied by the present writer. The concluding transactions of the war which subsisted at the King's accession; the arrangements for peace; the

the formation of parties at home, and more particularly the origin and progress of the discontents beyond the Atlantic*, soon give him an opportunity to exemplify his powers of selection and arrangement, the clearness of his views, and the soundness of his opinions. The principal divisions of his subject are opened by such a retrospect of prior transactions as enables the reader to enter upon them, with distinct conceptions of their actual state. This may be properly shown by taking as a specimen the opening of the tenth chapter, which treats of India.

“ The events of the last war, the convulsed state of India, and some recent transactions, produced a material change in the nature and objects of the East India company: a commercial society was raised into a territorial power, and instead of depending on the native princes for protection, or permission to exercise commerce, became regulators of their politics, and arbiters of their destiny.

“ Such a change, which gave unbounded wealth to numerous individuals, and so large a share of importance to a chartered commercial association, could not fail of exciting the attention of the public; and the affairs of the East India company, from an early period of the present reign, formed a leading subject in the contemplations of statesmen, and in the speculations of politicians.

“ The acquisition of territorial power in India, by the European traders, was of recent date, and originated with the French. Dupleix, the governor of their forces in India, about the year 1748, was anxious to secure to his country the commercial and political advantages arising from the possession of a landed settlement. He commanded a larger number of troops than was usually employed by the Europeans in India; and having ascertained the dispositions and interests of the native sovereigns, commenced the execution of his magnificent project. The subahship of the Deccan, and the nabobship of the Carnatic, both becoming vacant, he eagerly embraced the favourable opportunity of raising two princes to those situations, from whose gratitude, dependency, or feebleness, he formed the greatest expectations. By the exertions of Dupleix, Salabat Jing was made a subahdar of the Decan, and Chunda Saib nabob of the Carnatic.

“ Since the death of the great emperor Aurengzebe†, the Mogul empire had been torn by domestic distractions, and desolated by ferocious invasions; and the circumstances in which it was placed at this period, were peculiarly favourable to the designs of Dupleix. The people of Delhi were not recovered from the dreadful devastations of Nadir Shah, the Persian‡, when new irruptions succeeded, and the

* To the account of the *declaratory act*, under the Rockingham administration, in page 234, we can supply a curious illustration, in an epigram hitherto perhaps unpublished, of a contemporary wit, Mr. Robert Vanfittart, of All Souls, Oxford.

’Tis enough to declare, which you may without shocking ’em,
That the nation’s asleep, and the minister’s *Rocking ’em*.

† In 1707.

‡ In 1738.

authority of the descendants of Timur was reduced to the lowest ebb, by the assumed independence of the governors of provinces, who refused to yield tribute, or own subjection, to the monarch from whom their power was originally derived. These claims of independence began in the reign of Mahomed Shah*. The weakness of his successor Ahmed Shah, combined with the embarrassments to which he was subjected from the formidable attacks of Achmet Abdalla, a fortunate and valiant rebel, afforded the different subahdars and nabobs the means of consolidating their power, and rendering themselves superior to control†.

“ In the early years of Ahmed's reign, Dupleix first exerted himself in obtaining territorial possessions in Hindostan, and for that purpose disposed of two governments to princes whom he employed as mere engines to forward the schemes which flattered his ardent imagination.

“ His views were fully answered by the cession of Pondicherry, Masulipatam, and various provinces and islands, which made the French East India company masters of the coast for the space of six hundred miles, and put them in possession of a tract of country more extensive than all the dominions which their king possessed in Europe. These important acquisitions increasing the ambition and cupidity of the French, they meditated a monopoly of all the Indian commerce, and formed projects for the expulsion of the other European colonists‡.

“ But the acquisition of such great advantages by a power so restless and intriguing as France, could not be regarded with indifference by the other European nations, who were equally interested in maintaining a certain share of influence in India, and who saw with regret and terror the progress of a scheme which tended to make the whole Mogul empire a dependency of France.

“ Hostilities were soon commenced between the French and British forces; but the two countries being then at peace they did not engage as principals, but merely as auxiliaries to the different potentates of India§, whose quarrels they affected to espouse for the sake of concealing their own views. In opposition to Chunda Saib, whom Dupleix had nominated nabob of the Carnatic, Saunders, the English governor, set up Mahomed Ally, and in the names of those two native princes, the European rivals fought to distress and subdue each other||.

This war was carried on with uncommon vigour, and with various success, for six years; when efforts were made, by the cabinets of London and Versailles, to terminate hostilities, which it was supposed could not be much longer confined to the continent of Asia. The basis of the proposed accommodation was a project for establishing a perfect equality of territory, of strength, and of trade, on the coasts of

* He died in 1747.

† Dow's History of Hindostan, vol. ii. Appendix.

‡ Raynal's History of the East and West Indies, vol. ii. b. 4. Lord Clive's Letter to the Proprietors of India Stock, 1764, p. 4.

§ History and management of the East India Company, p. 110.

|| In 1750. See Lord Clive's Letter to the proprietors of India Stock, p. 5.

Coromandel and Oriza. The terms were arranged between general Saunders, and M. Godeheu, but had not yet received a final sanction in England and France, when war was declared between those countries, in consequence of disputes relative to America*.

“Dupleix was now removed, and *replaced by*† the unfortunate Lally; the flames of war again raged in India, and the English, after sustaining many reverses, finally succeeded in reducing every place possessed by the enemy, whose power, after the capture and destruction of Pondicherry, seemed to be irretrievably lost.

“Such was the situation of Great Britain and France, with respect to their Indian territories, when the treaty for peace was commenced in 1762. The importance of the acquisitions made by the English East India Company were fully appreciated by the minister, and he was properly tenacious of their interests. At an early period of the negotiation, he applied to the court of directors for instructions in settling the affairs of India‡. Before the court gave the required determination, the duke of Bedford signed the preliminaries; and an article contained in them relative to the Carnatic, appearing to lord Bute subversive of the benefits to be expected from the successes of the British arms; he immediately informed the duke it was inadmissible. “Worn out,” he said, “as we are, and loaded with debt, we must however continue the war, if that article is not altered.” This resolute remonstrance had the desired effect; the treaty was revised, and rendered agreeable to the East India company§.

“Yet lord Clive animadverted on this part of the treaty with some disapprobation. He admits that it is calculated to secure to the company the benefits they had a right to expect from their general's success, and that upon the whole it is highly advantageous; but he exposes some geographical and topographical errors, and condemns the manner in which Salabat Jing and Mahomed Ally are acknowledged, as pregnant with future hostilities||.” P. 245.

On the other hand, an occasional pause, to reflect briefly on what has been actually a part of the history, is an artifice of distinct narration which this author has not neglected. We shall instance this in a passage pleasing to us on many accounts.

“At the dissolution of the first parliament called by George III. the aspect of affairs presented no consolatory views to his mind. The king, from the beginning of his reign, had manifestly sought the advantage and honour of his people; yet such were the effects of a constant and acrimonious opposition, that not only the prudence of his measures, but the purity of his intentions, was doubted. At his accession he found a large portion of his subjects, conspicuous both for property and talent, excluded from all share in the government, and by

* Raynal's History of the East and West Indies, vol. ii. b. 4.

† A Gallicism. To be *replaced by*, means in English, to be restored to his former place, by the person mentioned. In French it means, as here, to be *succeeded by*.

‡ Smollet's complete History of England, vol. xvi. p. 209.

§ From private information.

|| Lord Clive's Letter, &c. p. 9.

an affected stigma rendered incapable of enjoying confidence, or *rendering* service to the crown. He relieved them from this proscription, and fought, by abolishing party and national distinctions, to reign, indeed, king and protector of all his people. This measure, so wise and just in itself, was productive of endless feuds and jealousies. Every introduction of a new servant or family, occasioned dissatisfaction and disgust: the disappointed formed new parties, avowed new principles, and fought by every device to distress and impede the operations of government. Thus so many successive ministries, who assumed the direction of public affairs, were all feeble and inefficient, while no single opposition was in itself strong or respectable. Every leader of a party commanded his share of influence, which, joined to the influence resulting from ministerial situation, was sufficient to procure a majority. But the parliament itself, delivered to so many opposite leaders, making laws in one session, repealing them in the next; affirming a principle at one period, and retracting it at another; lost much of the respect and confidence which ought to flow from the people to their representatives.

“The king’s benevolence was conspicuous in every act which he performed or sanctioned. He found the country at war: it was the first wish of his heart to restore the blessings of peace. In pursuit of this object, he made no sacrifice of the national honour, but raised the glories of the country by a campaign of matchless vigour and success. From this circumstance resulted much of the obloquy thrown on the peace: the prosperous progress of the British arms inspired exaggerated hopes, and many who affected to deplore the miseries of war, decried the peace because it was not founded on principles which would have furnished an unanswerable motive for future aggression.

“Against the private life of the king, calumny itself could not discover an objection. Vice of every kind was not only unpractised, but discountenanced at court; and it was not possible to survey without an accumulated sense of respect and admiration, the first personage in the realm, the most conspicuous in the performance of every social law, and the most happy in the interesting centre of a domestic circle.

“The king was a patron, and liberal encourager of the polite arts, and anxious to give them a permanent establishment in Great Britain. At an early period of the reign, lord Bute asserted, from his own knowledge, that rewards would never be wanting, provided proper subjects occurred, worthy of the royal protection; and the institution of the royal academy displayed at once the king’s judgment, spirit, and patriotism.

“Notwithstanding, however, his blameless life, and constant exertions to deserve the affection of his subjects, the king was not happy. The unceasing efforts of opposition in every part of his dominions, and the success which attended those insidious and baleful endeavours, deprived him of a great portion of tranquillity. His firmness, fortunately, prevented him from relinquishing a mode of conduct which his judgment led him to adopt; but although he was enabled to break the firm established phalanx, which, while it supported, obscured the

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throne,

throne, the struggle was attended with many painful circumstances." P. 360.

We shall here pause for the present, leaving on the mind of the reader an impression which, at this moment, every Briton ought to cherish.

(*To be continued.*)

BRITISH CATALOGUE.

POETRY.

ART. 18. *The Triumphs of Poesy: a Poem.* By J. C. Hubbard, A. M. Author of *Jacobinism, &c.* 4to. 20 pp. 2s. 6d. G. and W. Nicol. 1803.

The plan of this Poem is perfectly simple. It is a kind of regular Ode, in stanzas of six lines, celebrating a few of the principal poets of Greece, Rome, and England. The introductory part speaks of the close of the war, the prowess of our countrymen, the revival of the arts; and then passes to the praise of poetry, its rise and glories. The account of each poet is descriptive of his style and subjects. Let us take the celebration of Pindar.

“ The adventurous Theban, from the Aonian spring
Aspiring soars to meet the god of day;
In Glory's radiance dips his eagle wing,
And floats exulting on the dazzling ray;
The impassion'd bard! to whose rapt Muse belong
All the proud pomp of verse and energy of song.

Whether in lofty dithyrambic strains,
He paints the Grecian bosom's throb for war
Or the fierce contests on the Olympian plains,
The flying courser and victorious car,
The hero's glorious toils, the immortal prize,
That swells his glowing heart and lifts him to the skies.” P. 8.

The plan of the Poem is defective, in not mentioning the writers of any country, except the three above specified. The inspired poetry of the Hebrew Prophets might at least have supplied one sublime stanza, had it been only to declare, why they were above being classed with common poets. The language is not devoid of spirit and energy; yet there is something wanting to attract and gratify the reader. What is that something?

something? Perhaps it is a more artificial structure of the whole design, a less expansion of some subjects, and a greater variety of examples.

Mr. Hubbard has long been the declared author of a poem, which, for its poetical spirit and good principles, we praised two years ago, (vol. xviii. p 385;) and, by comparing the two productions, we are led to decide, that he has more skill, perhaps has had more practice, in the heroic couplet than in the Lyric strain. We rejoice that, since his first appearance as an author, his merit has been noticed by a discerning patron, to whom he dedicates his present Poem.

ART. 19. *The Lyrics of Horace; comprising his Odes, Epodes, and Secular Ode, in English Verse; with the Latin Text revised and subjoined. Two Volumes. 12mo. 15s. White. 1803.*

Among the various attempts to exhibit the beauties of Horace to the English reader, this version of his Lyric Poetry is intended to produce it in a form as similar as possible to the original. Its object, the author says, "is to give such a translation of the Odes of Horace, as may preclude the necessity of notes; putting the Latin, and the English reader, as it were, upon the same footing; and leaving them, on the supposition that they are equally instructed, to form their own comments." This is not clearly expressed; but by the work itself it appears, that the translator endeavours to give an *exact* representation of his author, leaving his meaning to be discovered by the same means which are required to illustrate the original. The plan perhaps could not be much better executed than by this evidently classical writer; but the plan is surely a bad one. The result of it is to produce an English book as difficult to be understood, or nearly so, as a Latin one, which will consequently never be much sought by English readers. Whether it may not, as the author suggests, be useful in schools, is a different consideration. So much effort can hardly be required to assist school-boys. The following specimen will show how difficult it is to read a translation formed on this plan. It is from Ode 3, Book 1.

“ The prudent God in vain
 Earth severs *from* the unconnecting main,
 If impiously our way
 We urge across the unpermitted sea.
 Man's race dares all that's bold,
 Nor from the guilt forbidden can withhold:
 Since Japetus' brave son
 Heav'n's fire with impious fraud for mortals won;
 Whence from its high domes torn,
 Wasting disease, and fevers new were born;
 While distant death whose pace
 At first was slow, now runs a swifter race.
 Vain Dædalus would try,
 With wings unfit for man the vaulted sky.
 Herculean might its way
 Forc'd to Hell gates: no toils mankind dismay!

Our folly e'en would rise
 To scale the proud abodes of Deities ;
 Nor e'er will human pride
 Let Jove his wrathful thunders lay aside."

The translator has not been contented with this degree of imitation. Of each Lyric metre employed by Horace, he has also given a kind of specimen in English blank verse, as near as possible to the measure of the original. We should have thought that the very indifferent success of so great a poet as Milton, in this attempt, would rather have discouraged than invited any other adventurer. But it is not so ; and the

" Who now enjoys thee credulous, all gold,
 Who always vacant always amiable
 Hopes thee"—

is now rivalled by such strains as these :

" By all the Gods, pray tell,
 Why Sybaris with love you to his ruin haste !
 Why Lydia does he shun
 The Sunny Field, to dust and heat habituated ?
 Why soldier-like not ride
 Among his compeers, or the mouths of Gallic steeds
 Breaks in with bitted reins?"

The misfortune of all such endeavours is, that the ingenuity employed in them is lamentably wasted : more effort is required than is necessary for giving a translation which shall have the spirit of an original, and after all, it is a picture traced with a stick, all freedom and beauty is gone, and it can neither be contemplated with pleasure, nor comprehended with ease. We regret that so much ability should be exercised on an attempt so hopeless. The Latin original is not *subjoined*, as the title says, but placed on the opposite page. The book is elegantly printed. The translator's name does not appear.

ART. 20. *Beneficence; or, Verses addressed to the Patrons of the Society for bettering the Condition and increasing the Comforts of the Poor.* By Thomas Alston Warren, B. D. Fellow of St. John's College, Oxford, and Curate of Flamsted and Kensworth, Hertfordshire. 4to. 2s. 6d. Rivingtons. 1803.

We commend, most unreservedly, the kind and benevolent feelings of this writer ; but we cannot, in justice, pay any particular tribute of praise to his poetical spirit or taste. Yet we fear he will hardly thank us, for what is nevertheless of far the greatest value.

ART. 21. *The Sacred Meditations of John Gerbard. Translated into Blank Verse,* by W. Papillon, Clk. M. A. of University College, Oxford. 8vo. 248 pp. Egerton and Scatcherd. 1801.

We grieve whenever our commendation is refused to the execution of any well-intended and pious work ; but so it must be in the present case. " The translator's Preface" gave us a hope of something highly

highly respectable. We trust with him, that, in every age, lovers of religious *poetry* may be found; but when the merest prose is printed in the shape of poetry, and even not in the shape of it, for here are scarcely ten lines together of due measure; what else can religious persons do, than lament that good intentions should be so unfortunately counteracted by a mistake of talents? Every page before us exhibits specimens of this very prosaic poetry; but, from reverence to the subjects, we shall forbear to produce our proofs. We say nothing of John Gerhard and his rhapsodies; our business being only with his translator. Yet let us honestly confess, that we have read no more than half a dozen of these Meditations; but whoever shall find himself able to read the remaining five and forty, and shall point out that number of tolerable lines, he shall have for his trouble, not only our best thanks, but also—our copy of the work.

ART. 22. *Glasgow. A Poem. By John Mayne. 12mo. 2s. 6d. Cadell and Davies. 1803.*

These lines have been partially published before in the Glasgow Magazine; but happening to attract the notice and the praise of the late Dr. Geddes, the author was induced to extend them, and print them in their present form. How far the praise of Dr. Geddes may stamp a value upon this, or any other composition, we pretend not to say. We certainly think them agreeable and entertaining. We subjoin a specimen.

“ Wha’er has dannered out at e’en
And seen the fights that I ha’e seen,
For strappan laives, tight and clean,
May proudly tell
That search the country, Glasgow-Green
Will bear the bell.

There ye may find, in sweetness rare,
The blooming rose, the lily fair,
The winsome look, the gracefu’ air,
The taste refined,
And a’ that can the heart ensnare,
In woman-kind.

Yet what avail’st to you or me,
How bonny, gude, or rich they be,
If when a lad wi’ langing eie,
But mynts to woo,
They scornfu’ tofs their head ajee,
And crook their mou,” &c. &c.

ART. 23. *The Happy Village, a Poem, dedicated to the Hon. and Rev. the Trustees of the late Lord Crew. By Richard Wallis, Rector of Seabam in the County of Durham. 4to. 2s. 6d. No Bookseller’s Name. 1802.*

We can by no means call the Happy Village a happy composition; indeed it contains a great number of unhappy lines. The author says of the stream, which runs through his favourite village, that it is

Fitter to turn the mill than bear the barge.

So we think that he may be very amiable and very useful in his rustic walks, but will never shine much in the walks of poetry.

DRAMATIC.

ART. 24. *Didon Abandonnée, traduite de L'Italien del Signor Abbate Pietro Metastasio.* 12mo. 2s. 6d. Cadell and Davies. 1803.

A French lady, as it should seem, of considerable taste and accomplishments, has exercised herself in rendering this drama from the Italian into very good French. As an exercise, to herself it was doubtless both interesting and useful; but its publication seems to promise very little benefit to literature.

NOVEL.

ART. 25. *Augustus and Mary, or the Maid of Buttermere. A Domestic Tale.* By William Mudford. 12mo. 3s. Jones. 1803.

This is not the history of the unfortunate female whose cruel seduction has lately interested the public. That event, however, suggested the idea of this Domestic Tale, which is friendly to the interests of morality and virtue, and, so far, merits our approbation.

MEDICINE.

ART. 26. *Attempt to investigate the Cause of the Egyptian Ophthalmia; with Observations on its Nature and different Modes of Cure.* By George Power, Assistant Surgeon to the 23d Regiment of Foot. 8vo. 72 pp. 2s. 6d. Murray. 1803.

Having laid before our readers a copious extract on the Egyptian Ophthalmia, from the third volume of Dr. Trotter's *Medicina Nautica* (reviewed in No. CXX. of the *British Critic* for April last) it will not be necessary for us to dwell long on the subject of the present pamphlet, the production of a young surgeon, who appears to have fulfilled the duties of his profession with considerable diligence, while he was attached to the medical staff of the army serving in Egypt. He is of opinion, that this disorder is not excited by nitrous exhalations, nor by particles of sand blown into the eyes by the wind, nor by the damps and cold of the night air, nor by any other among the causes hitherto assigned by medical writers; but by what he terms a *putrid virus* diffused through the atmosphere of this country. This putrid virus he supposes to arise from the immense quantities of animal and vegetable substances constantly passing into the putrefactive fermentation, and loading the air with their effluvia. Not admitting the existence of these putrid effluvia, we do not see why they should produce ophthalmia, rather than fever, or some other general affection

affection of the body. To us it appears, that the difference in regard to temperature and moisture between the day and night air, in the climate of Egypt, with the general custom among the natives of sleeping at night on their terraces, is the most probable exciting cause of this peculiar ophthalmia; which this author, in common with most others, represents as being contagious, producing several instances in proof of the assertion. After describing the symptoms and progress of the disease, he gives a short account of the remedies (some of them highly ridiculous and superstitious) employed by the natives; next of the curative methods laid down by Doctors Savaresi and Whyte, with strictures upon them; and, lastly, of the plan of treatment adopted by himself; a plan, to which he was led by experiments on his own person, at the time when he was afflicted with the disorder. This plan consists, in first washing away from the eye the acrid fluid secreted, or effused upon it; secondly, in administering a gentle laxative; thirdly, in giving small doses of opium at intervals of four or six hours (the quantity as well as the frequency of this drug being diminished on the succeeding days); and, lastly, in employing the bark. Where the inflammation of the part ran high, recourse was had to general and topical bleeding, blisters, cold applications, &c.

ART. 27. *An Essay on the medical Application of Electricity.* By John Birch, Esq. Surgeon Extraordinary to his Royal Highness the Prince of Wales, and One of the Surgeons to St. Thomas's Hospital. 8vo. 57 pp. 2s. 6d. Johnson. 1803.

This pamphlet contains a collection of cases (originally published in Mr. Adams's Treatise on Electricity, and now revised and reprinted separately) in which the electrical fluid has been successfully employed by this practitioner. The diseases thus relieved or cured, were palsy, ague, glandular tumors, swellings of the joints, schirrous testes, &c. &c. It is not less serviceable in uterine obstructions; but this subject Mr. Birch considers of sufficient importance to reserve for a distinct consideration. To lessen the expence and facilitate the application of this agency, the author (with the assistance of Mr. Banks, mathematical instrument-maker) has contrived to render the apparatus "more simple, powerful, and portable:" and although the electrical machine has not hitherto attracted that attention from the hospital-pupils which the author could wish; yet he still indulges a hope (a reasonable one we think) that, after the improvements made in its construction, and the strong facts in proof of its utility, he shall live to see it numbered among the necessary instruments of a surgeon.

ART. 28. *Observations on the Constitution of Women, and on some of the Diseases to which they are liable.* By Sayer Walker, M. D. Physician to the City of London Lying-in-Hospital, and to the City Dispensary. 12mo. 228 pp. Phillips. 1803.

During a regular attendance on the duties of the medical department in the City of London Lying-in-Hospital, for a term of nearly nine years, Dr. Walker has had full opportunity of witnessing the various diseases connected with the puerperal state, and in this small volume

lume he lays before the public the result of his observations thereon. Besides his remarks on the diseases connected with pregnancy and parturition, it contains others on menstruation, chlorosis, menorrhagia, fluor albus, as well as on the diseases to which the female sex are liable in advanced years; such as the cessation of the menstrual discharge, uterine hemorrhage, schirrous, and cancer. If in the author's practical observations on these disorders, we find little that is new, on the other hand there is little about which to dissent. We think the strictures on the abuse of stimulants, in certain states of amenorrhœa and chlorosis, extremely just. Upon the whole, this small volume will not be unacceptable to junior practitioners, to whom larger works on the diseases of women are not always accessible.

ART. 29. *Cases of the successful Practice of Vesicæ Lotura, for the Cure of diseased Blaaders.* By Jesse Foot, Esq. Part I. 8vo. 47 pp. 1s. 6d. Part II. 92 pp. (with a Plate) 3s. Becket. 1803.

The experiment of injecting liquors into the bladder, for the purpose of mitigating or curing its disease, was, as is indeed acknowledged in these tracts, tried more than half a century ago, by the celebrated French surgeon, Le Dran* ; but although in the instances recorded by that author, the remedy proved completely successful, it was nevertheless neglected or forgotten, until Mr. Foot revived it. The practice, it must be allowed, is simple and ingenious, and the evidence produced in its favour strong and decisive; but we feel it incumbent upon us to express displeasure at the hostile disposition which this author manifests, and the harsh language which he employs against some of his brother-practitioners. We might, indeed, have joined in the laugh against the high Scotch Doctor and his partner, if the title of the cate, which gave rise to the satirical notes, had been less melancholy. This intermixture of the ludicrous with the serious, cannot enhance the value of any professional work. The plate which accompanies the second Part of these tracts, exhibits a representation of the injecting apparatus; and this Part, moreover, contains some cases of diseased affections from phimosis, with a description of a new mode of operating for its cure, and an engraving of the instrument for performing it.

* Mr. Foot considers Le Dran as the inventor of this remedy; but it was known many centuries before. See Pauli Æginetæ, lib. iii. cap. 45, and Cœl. Aureliæ de Morb. Chron. lib. v.

DIVINITY.

ART. 30. *The Necessity of future Gratitude and Circumspection, to prove a due Sense of past Miseries. A Sermon, preached on Tuesday the First of June, 1802, being the Day appointed by Royal Authority for a General Thanksgiving to Almighty God for the Return of Peace. With Notes. By the Rev. Sir Adam Gordon, Bart. M. A. Rector of West Tilbury, Essex, and Prebendary of Bristol.* 8vo. 66 pp. 1s. 6d. Rivingtons, &c. 1802.

Few discourses come before us, in which a more earnest yet judicious zeal for Christian faith and practice is evinced, than appears invariably in those of Sir A. Gordon. His works in general seem to prove him a diligent minister, anxious for the spiritual welfare of his flock; nor does the present Sermon fail to confirm the same opinion. The preacher exhorts his hearers to thankfulness for peace and plenty together, on the soundest principles; and points out the dangers that must attend a dereliction of those rules. He seems to be strongly of opinion, that the evils of scarcity were much augmented by the arts of iniquity; an opinion which some writers have thought proper to controvert; but on this point it is at present unnecessary to dwell. He particularly warns his hearers, in the latter part of his discourse, against the sin of schism and separation; and while he opposes the tenets of those who are enthusiastic, professes a perfect contempt for any opprobrious name which may be incurred, merely by being ardent in the conscientious practice of duty. (P. 22.) In the note on this passage he explains himself more fully, and laments that, from the too prevailing unconcern respecting religious matters, "the most discreet and orthodox Christian shall not fail to be branded with the indiscriminate opprobrious denomination of Methodist," merely from showing a becoming regularity as to sacred things, and leading, in a word, a Christian life. We have more than once protested against this shameful, yet most prevalent abuse of terms, which has probably been exemplified in the case of the Rev. Baronet himself; and we intreat those who feel or affect a regard for the Church, not to pay it so ill a compliment as to place all persons in the class of sectaries, who live as every Christian ought to live. It originates, undoubtedly, in a desire to countenance that general relaxation of manners, which has long endangered our whole system of morality and religion.

ART. 31. *A Sermon, preached in Lambeth Chapel, on Sunday the 27th of March, 1803, at the Consecration of the Hon. and Right Reverend George Pelham, D. D. Lord Bishop of Bristol. By the Rev. John Garnett, M. A. Chaplain in Ordinary to his Majesty, and Prebendary of Winchester.* 4to. 1s. 6d. Roston. 1803.

From 2 Timothy i. 8, the preacher takes occasion to explain the duties and distinctions of the ministerial office, and very properly and pointedly avails himself of the opportunity of rendering due honour

to

to his brethren for their zeal, fortitude, and patriotism in periods of difficulty and alarm. It is altogether a very manly and sensible discourse.

ART. 32. *A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 6, 1802. By George Law, M. A. Prebendary of Carlisle.* 4to. 1s. 6d. Rivingtons. 1802.

From the undeniable proposition, that they who dedicate their time and talents to the religious improvement of others have an undeniable claim to some portion of their temporal advantages, the preacher enforces the obligation to this particular charity, arising from the blessings and influence of Christianity. How far the families of deceased clergymen may have claims on the public benevolence, may reasonably be presumed from this fact, that of the total number of benefices in the kingdom, not half exceed the value of 50l. per annum, and many fall short of that sum. We have perused this Sermon with much pleasure; it is very animated, apposite, and impressive.

ART. 33. *The Authenticity of the Five Books of Moses vindicated. By Herbert Marsh, B. D. F. R. S. Fellow of St. John's College, Cambridge. Second Edition.* 8vo. 18 pp. 1s. Rivingtons. 1803.

The first edition of this useful tract appeared a little before the commencement of our work, and was quickly sold. The author, whose name has since obtained a celebrity which gives new weight to his instructions, has, for the best reasons, been induced to reprint it, and has changed its title from "The Authenticity of the Five Books of Moses considered," to "vindicated," as we see above. It contains, he tells us, the substance of a discourse delivered in the University of Cambridge. At the present time, the reappearance of such an essay is the more seasonable, on account of the late insidious attempts of Dr. Geddes and others to invalidate the credit of the Pentateuch.

Mr. Marsh confines himself to a few reasons, but those very striking and forcible, for the authenticity of these books. The first of them is peculiarly well suited to the use of a scholar so profound and accurate as he is, since it regards the Hebrew style employed in the various books of scripture. In this, he assures us, there is a regular gradation, such as is incident to all languages, from the books of Moses to that of Malachi; so that it would be as absurd to assign the book of Genesis to the time of the latter prophets, as the Poems of Homer to the days of Lascaris and Chrysoloras. Let those who have any doubts on the subject read this short tract and be convinced. It will be the occupation of less than half an hour. What Mr. M. says respecting Ezra, in p. 9, is the only imperfect argument he has used; since, if that writer had fabricated the Pentateuch as a work of Moses, he certainly would not have avowed the deception. But the supposition is sufficiently repelled by other reasons here employed.

ART. 34. *An Abridgment of the Lord Bishop of Lincoln's Elements of Christian Theology, for the Use of Families; containing Proofs of the Authenticity and Inspiration of the Holy Scriptures, a Summary of the History of the Jews a brief Statement of the Contents of several Books of the Old and New Testaments; a short Account of the English Translations of the Bible and of the Liturgy, and a scriptural Exposition of the Thirty-nine Articles of Religion. By the Rev. Samuel Clapham, M. A. Vicar of Christ Church, Hampshire, and of Great Ouseborne, near Knarresborough, Yorkshire. 8vo. 6s. Rivingtons, 1802.*

We have before given our opinion, and at considerable length, on the importance and value of the learned work of which this is an Abridgment; we have no hesitation, therefore, in saying, that we entirely approve of the present undertaking, as well as of the manner in which it has been executed. We particularly and earnestly recommend, not the mere perusal, but the serious study of this volume, to all persons of both sexes, who may have undertaken the instruction of youth; and not to them only, but to parents and heads of families. The editor observes, in his Preface, that this Abridgment will also be found a most useful book to be distributed by the nobility and gentlemen of fortune to such of their dependents as have had the advantage of a decent education, as a proper vehicle of instruction and edification for a Sunday evening. He points out also the particular mode in which this object may be most effectually accomplished. Mr. Clapham has rendered, by this work, important service to the cause of Christianity; and we can have little doubt of its beneficial operation and ultimate success.

ART. 35. *Harmonia Apostolica; or the mutual Agreement of St. Paul and St. James; comprising a complete View of Christian Justification, and of the Deficiency of former Commentaries. Translated from the Latin of Bishop Bull, by the Rev. Thomas Wilkinson, M. A. of Great Houghton, and late of Trinity College, Cambridge. 8vo. 301 pp. 6s. Rivingtons. 1801.*

Amidst the attempts which have for some years been made to prove our Church and our Articles Calvinistic, it cannot but be highly prudent and satisfactory to recur to the authority of such lights of the Church as Bishop Bull. When this able and exemplary churchman wrote his *Harmonia Apostolica*, which was his first work, he assigned reasons for writing it in Latin. He was of opinion that there could be no advantage in exposing such complex discussions to the eyes of the vulgar; but, since the poison is now daily circulated in the language of the people, it is right that so powerful an antidote should also be made accessible to all.

Mr. Wilkinson, in translating his author, has had a due attention to the revival of these disputes in modern times, and has subjoined to many of the chapters his own observations on their contents. This part of his labour it is the more necessary to point out, as in his Preface

face he has modestly passed it unnoticed; nor is it even stated in his Table of Contents. The substance of the answers of Bishop Bull to his various opponents is compressed at the end into three Appendixes; in the last of which, Mr. W. proceeds to illustrate the position which has lately been rendered necessary to be enforced, "that the Church of England was never Calvinistic." Many pointed arguments are brought forward in this chapter; and particularly the opinions of Cranmer, Hooper, and Latimer, who were the chief persons employed in drawing up our Articles, Homilies, and Liturgy, are examined and illustrated. Cranmer, it is said, "refused the offered assistance of Calvin in compiling our Articles, but solicited that of Melancthon. He therefore approved of Melancthon's opinions, and disapproved of Calvin's." The following passage is also well deserving of attention: "If facts can prove any thing, I humbly conceive it to be proved, that our Articles, Homilies, and Service were drawn up by men who were not *Calvinists* themselves; that *Calvinists*, knowing them not to speak their sentiments, wished to make them do so, by the addition of the Lambeth Articles; and, lastly, that *Calvinists*, when they were able, overturned our Church entirely, and substituted in its stead *Calvinistic* discipline and *Calvinistic* practices."

Mr. Wilkinson has performed a work of much utility in producing this translation, and the illustrations added to it; and we regret that accidents have occasioned a delay in our notice of it, which was inconsistent with our wishes. That, in treating the high and arduous questions involved in these disputes, some slight shades of difference will appear in the opinions even of the wisest and the soundest men, may naturally be expected; but, that in adhering steadily to the doctrines deduced from Scripture by our Church we may always, and we must, if we are consistent, remain at a wide distance from the gloomy, dangerous, and presumptuous doctrines of Calvinism, is the firm persuasion of her truest and most zealous sons.

ART. 36. *Sacred Literature, or Remarks upon the Books of Genesis, collected and arranged, to promote the Knowledge, and evince the Excellence of the Holy Scriptures.* By James Franks, A. M. of Halifax, Chaplain to the Right Hon. the Earl of Hopetoun. 8vo. 480 pp. 6s. Rivingtons, Hatchard, &c. 1802.

As the origin of this book is honourable to the author, as well as in some degree peculiar, we shall state it in his own words. "For near twenty years the author has indulged the pleasing hope, that he might, at some time or other, do something to illustrate the Holy Scriptures; but a variety of studies in the former part of this period, and the attention that has been necessary to the duties of his ministerial office in the latter part of it, have prevented him from making that progress which he has desired. Very considerable portions of his time have frequently elapsed without his having been able to attend much to his favourite pursuit, and if his mind had not been earnestly bent upon performing something of this kind, he should never have been able to have prepared (to prepare) these *Remarks* for the press." P. v.

After this Introduction, the reader will neither be surprised nor offended to perceive, that the book consists very principally of extracts from

from other works. Mr. Franks has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connection and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the Book of Genesis in the order of the Chapters; containing in the whole 315 Remarks on that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions. We see with pleasure that this useful work was encouraged by a large subscription.

ART. 37. *The Sacred Mirror, or compendious View of Scripture History; containing a faithful Narrative of all the principal Events recorded in the Old and New Testaments, from the Creation of the World to the Death of St. Paul; with a Continuation from that Period to the final Destruction of Jerusalem by the Romans. Designed for the mental Improvement of Youth, and particularly adapted to the Use of Schools. By the Rev. Thomas Smith, Author of the Universal Atlas. 12mo. 3s. 6d. Longman and Rees. 1803.*

This is a very useful book for young persons, divided into thirteen Chapters, and connected with commendable precision. The style also is well adapted to the subject, and is perspicuous without being mean. At a period like the present, which is too strongly marked by a spirit of infidelity, they who undertake and properly execute such publications as this before us, are entitled to every encouragement.

ART. 38. *Abregé des principales Preuves de la Verité et de la Divinité de la Religion Chretienne, par Beilby Porteus, Seigneur Eveque de Londres. Traduit de l'Anglois, sur la septieme Edition, et dedié avec Permission a Monseigneur L'Eveque de Londres. Par J. J. Chiret, Pasteur a Londres. 12mo. 2s. 6d. Dulau. 1803.*

The public idea of the importance and usefulness of the original of this work is sufficiently testified, by its having passed through seven editions, and we doubt not that it will go through many more. The attempt, therefore, to extend the knowledge of it, by a translation, into a language so universal as the French, was certainly laudable, and seems to be executed with much spirit and accuracy.

POLITICS.

ART. 39. *Brief Memoirs of the Right Honourable Henry Addington's Administration, through the first Fifteen Months from its Commencement. 8vo. 255 pp. 6s. Cadell and Davies. 1802.*

The author of these Memoirs (who is manifestly a warm friend to the present ministry) professes "nothing more than to register, and that frequently in the very words of the most respectable public papers, facts of general notoriety and universal credit throughout the nation." This he does in the form of a journal of public events and proceedings in Parliaments, enlarging chiefly on the latter. The arguments of political writers, and the reports of parliamentary debates in the newspapers,

newspapers, have, as the writer admits, supplied a considerable part of the materials for this work; and the facts and dates seem, in general, to be accurately given. The reasonings on different public events are also, if not eminently ingenious or forcible, generally speaking, judicious, and apparently directed by the best motives. This volume may certainly be useful as a book of reference, as it records the transactions of an eventful period; and it bears a testimony to the principles and character of Mr. A. which cannot fail to be acceptable to that minister and his numerous friends.

ART. 40. *History of the Union of the Kingdoms of Great Britain and Ireland; with an Introductory Survey of Hibernian Affairs, traced from the Times of Celtic Colonization.* By Charles Coote, LL. D. 8vo. 522 pp. 10s. 6d. Kearsley. 1802.

Should the reader, from the above title, expect a detailed account of the causes which led to, and the circumstances which attended, the great political event here commemorated, he will be greatly disappointed; but if a journal of the proceedings, and a report of the speeches in the respective Parliaments of the two kingdoms on that occasion, are alone required, the publication before us may suffice. The "Introductory Survey of Hibernian Affairs" is short and superficial. In stating the Parliamentary proceedings, the *arguments* on both sides of the question are fully and impartially given; but some severe and (as we think) unwarranted reflections on the conduct of the late ministers in bringing about the Union, are here and there interspersed; although the author seems friendly to the measure itself. His remarks on this important transaction occupy a few pages at the end of the work. We cannot agree to all the opinions advanced by him, but extract with pleasure the observations with which he concludes.

"The grand political effects of the Union will be the invigoration of the general government, and the increase of imperial energy. The civil and social consequences of the measure will appear in the mutual participation of the wealth and the comforts of life, the extinction of the decline of animosity and rivalry, the advancement of humanization among the rude Irish, and the promotion of peace and order; and we may venture to predict, that it will establish the prosperity of this great empire on a firm basis, which will defy the attacks of foreign and internal enemies, and which nothing but the silent attacks or the treacherous progress of abuse and corruption will be able to shake." P. 511.

A copy of the Act of Union is given in the Appendix.

ART. 41. *Essays on the Population of Ireland, and the Characters of the Irish.* By a Member of the last Irish Parliament. 8vo. 53 pp. 2s. Baldwin. 1803.

The union we have lately formed with our sister island gives a peculiar interest to every inquiry respecting that part of the British empire; and the topics chosen by the writer before us, for his investigation, are certainly among the most important that can demand our notice. On the first subject of consideration, he shows, from the
most

most authentic documents, that the people of Ireland amounted, at the beginning of the last century, to about one million, and that, on an average, since the year 1700, they have experienced an increase of about one fifth every eleven years; so that in the year 1799 they amounted to more than five millions, according to a progression table which he gives. He supposes the population of Ireland to be "superior, in point of density, to that of England," and that, "unless some powerful cause of depopulation should start into existence, the people of Ireland will continue to multiply, at least for eighteen years to come, with as great celerity as they appear to have done since the commencement of the last century, thus making them nearly seven millions and a half by the year 1821." That Ireland could support a population of that magnitude, the author gives very strong reasons to believe; and he intimates that this probable increase should have been considered, and a consequent increase in the number of representatives provided for, when the union was formed.

The "Essay on the Characters of the Irish" is ingenious, but here and there rather paradoxical. The author delineates the manners of the three classes into which the Irish people, like every other, is divided. He will not allow the lowest class to be either so blundering, or so ignorant, as they are generally deemed; and he palliates, in some degree, the cruelties which are known, at various periods, to have been exercised. Of the middle class, he does not appear to have, upon the whole, so good an opinion. Yet he admits that many of that class "have rendered themselves conspicuous both in the military and literary annals of Europe." To the highest class he assigns many great qualities, but allays these with rather severe censures. These remarks are not followed by any plan for the future management of the sister island. The author only indulges a hope that "the national character of the Irish, cleansed from the feculence that has issued from political sources, and blended with the un sullied character of Britons, may give to the general character of the people of the united islands a degree of splendour, which that of no nation under the canopy of heaven has yet exhibited."

ARM. 42. *An Obstacle to the Ambition of France; or, Thoughts on the Expediency of improving the political Condition of his Majesty's Irish Roman Catholic Subjects.* By Thomas Newenham, Esq. One of the Representatives of the Borough of Clonmell in the last Irish Parliament. 8vo. 41 pp. 1s. 6d. Baldwin. 1803.

Though few political privileges are now withheld from the Roman Catholics of Ireland, the writer of this tract contends, that their condition cannot be satisfactory, nor their attachment to the government complete, until they enjoy a perfect equality of rights with their fellow-subjects of the established religion. As this question has been already so often discussed, in our notices of former publications, and, as the author before us does not produce any new argument, we shall only observe, that he does not seem to be aware of that which we apprehend to be the chief obstacle to his suggestions; namely, that the admission of Irish Catholics to seats in the legislature seems to involve, not only the grant of equal privileges to persons of the same persuasion in this kingdom, but

the abolition of our test laws, and the admission of Dissenters of every denomination, to the full enjoyment of political power. Such a measure will not, we believe, be hastily adopted by the Parliament of the United Kingdom. But whatever our opinion may be of this author's reasoning, we give him credit for the best intentions, and for the candid and temperate manner in which he has treated the subject. One assertion, however, we cannot suffer to pass uncontroverted, as we think it rashly thrown out. He represents (p. 7) the Catholics as "excluded from all stations of trust, emolument, and authority, in the state, *protruded* from the paths that lead to civil honours, and debarred from gratifying a praise-worthy ambition." Surely the mere exclusion from seats in Parliament, and from about twenty great offices, does not warrant such a representation. Every profession (the Church excepted) and most civil employments, are as open to their talents and industry, as to those of any other native of these islands; and the right of voting for members of Parliament, places Irish Catholics in a higher political station than that of their brethren in Great-Britain.

ART. 43. *The Correspondence between Great Britain and France, on the Subject of the late Negotiation; presented, by his Majesty's Command, to both Houses of Parliament, May 13, 1803. To which are added, his Majesty's Declaration, and Copies of the Preliminary and Definitive Treaties of Peace.* 8vo. 3s. 6d. Stockdale. 1803.

We can only give our general opinion of the accuracy with which these public documents are printed. As to their contents, we feel as Englishmen, that they contain sufficient to animate the zeal and justify the indignation of our countrymen. The Declaration, indeed, is drawn up with remarkable force, perspicuity, and precision. It breathes the noble spirit characteristic of an English patriot; and must by all, except those against whom it is immediately directed, be admired for its simplicity, frankness, and candour.

MISCELLANIES.

ART. 44. *Remarks on the late War in St. Domingo. With Observations on the relative Situation of Jamaica, and other interesting Subjects.* By Colonel Chalmers, late Inspector General of Colonial Troops in St. Domingo. 8vo. 115 pp. 2s. 6d. Rivingtons. 1803.

The chief object of this publication (which proceeds from a very intelligent, and, as we understand, a highly respectable officer) is to prove that our failure at St. Domingo during the last war was occasioned by very different causes from that imputed by the public; namely, that "the achievement was beyond the national power." This doctrine, maintained, if we recollect rightly, by Mr. Bryan Edwards, and certainly countenanced by the able author of "The Crisis of the Sugar Colonies," is strongly opposed by Colonel Chalmers; who attributes our ill success to mismanagement alone, and strenuously denies the position that negro troops can successfully contend with Europeans, even in a West India climate. To prove his
positions,

positions, the present author goes into a long, and not uninteresting, detail of our operations in St. Domingo; and points out several errors in our plans, and in the conduct of them. How far his objections are well-founded, we have not the local, or indeed the military, knowledge which might enable us to determine. It is probable indeed that, if the command had been early intrusted to an officer of high military talents and approved experience (such as the author describes General Simcoe,) and that commander had been invested with full powers, a few thousand British troops, aided by the French loyalists, might have gained and kept possession of all the principal posts of the island: yet we conceive they would still have been annoyed by the insurgent negroes in the interior country; and the colony, if retained at the peace (which probably it would not have been) would have proved (as indeed it did) a grave to our soldiers, and of little commercial value. Among the errors in our system pointed out by Colonel Chalmers, the chief is the early occupation of Port au Prince, which, he thinks, occasioned the greatest loss of men and profusion of expenditure, so much complained of in this colonial warfare. He also alleges, that "almost all the troops sent to St. Domingo were indifferently composed, arrived unseasonably, perished almost immediately, and on service were directed with little ability." Colonel C. speaks, however, in handsome terms of many of our principal officers; and dwells much on the ability displayed, and services performed (with very inadequate means) by General Simcoe, during the short period of his command. Upon the whole, though we do not accede to all the opinions of this author (and particularly to his assertion that negro troops can be made of little use in the West Indies, except as servants or pioneers;) yet his work shows an intelligent mind; and may, on the subject of which he treats, afford amusement and information.

ART. 45. *Letters from France, written by J. King, in the Months of August, September, and October, 1802; in which some Occurrences are related which are not generally known, and many Conjectures may be found that have anticipated recent Events.* 8vo. 168pp. 5s. Jones, Paternoster-row. 1803.

J. King, whose name is announced with such simplicity in this title-page, is probably well known by character to many of our readers. He is doubtless the same person whose Essay on Arithmetic has lain rather longer by us. If we are to deduce his character from his book, it is evident that he has a love for republicanism, that he was a friend to the beginnings of the French revolution, and particularly to the Brissotins, but detested the cruelties and excesses that followed. He censures Mr. Burke, and admires Mr. Fox; yet in the conduct of the latter at the court of Bonaparte he is obliged to confess there was an inconsistency, "which he has never condescended to explain." P. 129. Nevertheless, he prefers the influence of royalty on the manners of a people, "to that barbarism and rudeness which would revert with Holcroft's system; to that frigid and cheerless torpor that reduces life to inanity, and to that intolerable

inequality which would level learning with ignorance, and modesty with impudence. I dread," he adds, "all extremes, and such extremes as would follow the operations of visionary and frantic impostors." P. 161.

Perhaps the politics of Mr. J. K. are of little consequence to the public, but we are amused by tracing the gradations of political doctrines in different minds, and pointing out how absolutely some condemn, what others, apparently of the same school, extol. These letters contain many strong remarks on the inconsistency of the French in throwing down one despotism to set up another; and as to the political conjectures, they are founded chiefly on a knowledge of the ardent ambition of the First Consul, and were only to be opposed by the hope that he might feel at least a temporary interest in preserving peace. There is, however, an amusing originality in these letters, and an account of some persons who are not now much heard of, such as Santerre, Sieyes, Fayette, and others. Mr. K. also ventures to justify Manuel, and, on some points, even Robespierre.

The following passage is creditable to him:—"I do not pretend to more exquisite sensibility than other people, but I confess myself pleased when I see happiness around me, and I am dejected when I hear of juridical murders. The deaths of the twenty-two (Brissotins) still excite regret; the frightful days of Robespierre still shock me; the Place de Grave, the Caroussel, the Madelaine, and all the other odious squares and places, where hecatombs of guilty or of innocent victims have resigned their breath, occasion sensations that take away all relish for pleasure: the Seine still seems polluted with the bodies that were thrown into it; the waters are scarcely cleansed from the blood that dyed them." P. 58. We are surprised that we have not seen this sentiment so strongly expressed before. To us, Paris would constantly present these ideas; and, notwithstanding its lately acquired objects of curiosity, we should as soon seek amusement in a charnel-house as within its squares and palaces.

ART. 46. *An Essay, intended to establish a new Universal System of Arithmetic, Division of the Year, Circle, and Hour; System of Standard Measures, Weights, and Coins; Division of the Mariner's Compass, and Scale of the Barometer and Thermometer; and on making some necessary Alterations in the Form and Construction of the Scale (or Gammut) of Music. In which is also contained a concise Account of the new Measures, Weights and Coins, Division of the Circle, Astronomical Day and Calendar, and Era of the French Republic. With Critical Remarks thereon. By John King. 8vo. 55 pp. 1s. 6d. Buckingham printed; Seeley, London. 1802.*

The object of Mr. King in this tract is, to recommend to consideration a system of numeration, proceeding only to eight units, and continued by octonary, instead of decimal numeration. Various mathematicians have recommended various systems of numeration. Leibnitz proposed a binary arithmetic, others have strongly argued in favour of a duodenary system. Mr. King explains his reasons for thinking his own method preferable to others; but these reasons cannot

not easily be detailed; nor discussed, but at a very considerable length. His expectations on the subject may be stated in his own words.

“ I was not prompted to publish this Essay, by a persuasion, that the improvements it contains would be readily and implicitly established, but that they may become subjects of consideration among mathematicians and philosophers; so that, the most simple, rational, and convenient systems and divisions, may in time be found out, and as universally established as possible.—The *establishment* of the *new system of numbering*, although the *most necessary*, yet will be the *most unlikely* to take place; though the confusion it may be conceived to create, if established, would be but of *short duration* to traders and the commonalty of the people; but the *advantages* it would produce would be *for ever felt*. After the reduction of the mathematical and astronomical tables from the old to this new system of numbering was effected, (as mentioned in Art. 2), mathematicians and philosophers would not very much feel the inconvenience arising therefrom, as a *small volume* of tables might be soon and easily constructed, to reduce the old to the new numbers, *et vice versa*. In fine, it appears very plain to me, that the inconveniences arising from establishing the said new systems and divisions, when compared with the advantages that would result therefrom, would be very unequal and inferior. The contemplation of the old systems and divisions is really disgusting to the mind devoted to order and regularity; but of the new ones, arising from considering their admirable symmetry and agreement one with another, must be highly gratifying.”

A subordinate advantage of this Essay is, that it states and discusses the new system of the French, in a way that will be instructive to many readers.

ART. 47. *The State of Things for 1803, in a Dialogue between the Old Year and the New Year. The second Edition.* 12mo. 23 pp. 6d. or 5s. per Dozen. Hatchard. 1803.

The general topics of this Dialogue are, 1. Politics. 2. Religion. Under the former, it is stated by the Old Year, as truly as concisely, that “ambition is at this moment the political vice of France, and party-spirit that of Great Britain.” P. 4.

In the following sentiments most Englishmen will concur: “that Bonaparte should be the first magistrate of France; that he should hold royal levees, clothe his servants in royal liveries, and possess more than regal power and magnificence, affords me no sort of concern. He is welcome to stand as high in France as the French people choose to place him, and to exercise over them as stern an authority as their impatient and volatile character may require; but, when he issues his consular edicts against the independence of neighbouring countries, and grasps at a dominion which may make the world his vassals, he departs from the professions of his character and the policy of his government, and is neither the friend of France nor of mankind.” P. 5. The Jacobinical invectives of some self-named patriots, against English Bastiles, are duly noticed. The opposers of the peace are rebuked in a way more questionable, Jacobinism is thus admirably characterized: “the

rial which has been given to it has ascertained its true character. Men of virtue recede from its guilt; men of humanity shudder at its cruelties; men of sense are shocked at its absurdities; so that it is now left as exclusively the possession of those, who have neither sense, virtue, nor humanity; and a country must be very bad in which such men abound." P. 9,

Under the second topic, the opinions of the Old Year must be regarded with some caution. "The established church" is commended, chiefly on account of "a promising zeal kindled in it; and an accession of enlightened, devout, and indefatigable pastors;" who, in our judgment, have at all times abounded in the church. The public morals are said to be deteriorated in the higher orders by unexampled prosperity, and its close attendant, luxury; while among the middling and inferior classes, religion has been gaining ground." P. 14. The violations of the Sabbath, the Slave-Trade, Cock-Fightings, and Bull-Baitings, are then well reprehended; Mrs. H. More is warmly vindicated; and the visits of our ladies of quality to France are deprecated. It is altogether a well-written and lively Dialogue; and we recommend it strongly, though not quite unreservedly, to general attention.

ART. 48. *Hints for the Improvement of the Irish Fishery.* By George N. Whately. 8vo. 45 pp. Hatchard. 1803.

The fisheries of the British Islands (and more especially those of Ireland) have not, we are convinced, met with the attention which their importance, as a national object, demands. The writer before us modestly professes that he has little practical experience on the subject of which he treats, his small share of information having been derived from a residence in the western parts of Ireland, during the most unproductive season ever remembered. His particular object is to recommend a new mode of *bake-fishing*, by the trammel net, on the principle on which the herring and mackarel nets are constructed. This mode, he says, was introduced by Thomas Walton, Esq. of Oyserhaven, near Kinsale, but has been greatly checked by a practice which deserves the severest animadversion. It seems that the crews of the vessels called *bookers* (who take these fish with the rod and line), alarmed at the diminution of their profit, adopted a most nefarious mode, calculated to put an end to the new mode of fishing, by sailing four or five vessels abreast, and sweeping with their anchors, thus dragging the trammel nets from the situations where they were moored. We hope the exposure of such an iniquitous practice will awaken the leading persons of Ireland, especially of the maritime counties, to the most vigorous exertions for its prevention and punishment. The great superiority of this mode of fishing appears to be clearly shown by the writer before us. He also recommends a remission of the salt duty. These are the most material parts of his pamphlet; which may excite others, more conversant with the subject, to further enquiries, and, it may be hoped, will stimulate persons in power to the promotion of this object, so material to the prosperity of some parts at least of Ireland.

ART. 49. *Letter to the Rev. Dr. Goodall, Head Master of Eton School; on the Importance of a Religious Education.* 8vo. 36 pp. 1s. Stockdale. 1803.

The light in which this mild and serious Etonian takes the question respecting the attention to religion at our public schools is, not that sufficient outward homage is not paid, in attendances upon prayer and church service; but that enough is seldom done to impress the excellence of our holy religion upon young minds, in proportion to the pains that are taken to enable them to taste and comprehend the beauties of the classic authors. We have known such admirable effects produced by the very methods which this writer recommends, that we are desirous to give all possible weight to his admonitions. In speaking of the beauties of the scriptural writings, he has the following judicious passage.

“ But were there no other sources from whence the most copious supply of religious sentiments, conveyed in the most beautiful and sublime expression, could be derived, except the book of Psalms, I should not scruple to assert, that in that book alone are to be found the finest instances of sublime and pathetic poetry, such as would furnish an almost inexhaustible source of comparison and exhortation. It is from the want of having the most beautiful and sublime passages of those divine compositions, as well as those of Job, Isaiah, and other poetical parts of Scripture, early pointed out to us, and impressed upon our minds, that many, who are well acquainted with, and have the highest relish for the beauties of Homer, Pindar, or Virgil, are either entirely ignorant of, or perfectly insensible to, the still more sublime and pathetic language of the sacred writings.” P. 12.

We doubt, indeed, whether the regular recurrence of a stated day for sacred lectures would have so good an effect, because it might produce weariness, as that occasional reference to the Scriptures, which is so constantly in the power of an able man, equally versed in profane and sacred literature; that recurrence from heathen morality to the higher doctrines of the Gospel, from imperfect to perfect examples, which Dr. Vincent has so ably described as the practice of the present Archbishop of York, and other great teachers. After all, much must depend, as in all human institutions, on the qualities, feelings, and talents of the person employed; which, in Dr. Goodall, according to abundant testimony, are such as to ensure all possible success to the wishes of this modest adviser.

ART. 50. *An Account of the Galvanic Experiments performed by John Aldini, Professor of Experimental Philosophy in the University of Bologna, Member of the Medical and Galvanic Societies of Paris, of the Society of London, and of the Society of Physicians at Guy's Hospital, &c. &c. on the Body of a Malefactor, executed at Newgate, Jan. 17, 1803. With a short View of some Experiments which will be described in the Author's new Work now in the Press.* 8vo. 36 pp. 1s. Cuthell and Co. 1803.

This tract, which is only the precursor of a larger work, alluded to in the title-page, and since published, was well calculated to satisfy the

the first curiosity of the public, which had been most strongly excited by the report of these extraordinary experiments. Whatever may be the further powers of Galvanism, which remain yet to be developed, as well as its exact connection with Electricity, it is perfectly clear that it affords a most powerful stimulus to animal matter, and therefore promises, when further understood, to prove a strong ally to medicine, in cases where stimulants are required. The narrative of fifteen experiments is here given, in clear and satisfactory language; and seven conclusions are drawn, all tending to point out the peculiar powers of Galvanism, and the probability of its being successfully applied in the manner we have now mentioned. On the validity of the latter conclusions, experience only can decide; that they are probable, will readily be granted.

ART. 51. *A Defence of the Character and Conduct of the late Mary Wollstonecraft Godwin, founded on Principles of Nature and Reason, as applied to the peculiar Circumstances of her Case; in a Series of Letters to a Lady.* 12mo. 160 pp. 3s. 6d. Wallis. 1803.

The person in whose defence this literary champion has entered the lists, though much extolled in her day by a certain class of writers, is already almost forgotten by the public at large. Whether it is judicious, or kind to her memory, to bring her character again into discussion, her friends and admirers would do well to consider. Amidst all the extravagant praises which this writer has lavished upon the talents and virtues of Mrs. W. G. among all the sophisms which he has pressed into her service, we find here and there an *admission*, which renders these excessive praises almost ludicrous. By this it would seem, that the author of these letters, though he has imbibed much of the spirit, and uses much of the jargon of modern sophists, has not lost all sense of shame, or discarded every principle of morality. Yet, in his advertisement, he professes to despise those who regulate their conduct by the ordinary and approved rules of life, and talks much of "*individuality of thinking and acting*;" as if some new discovery could be made in morals by every sciolist and free-thinker; distinct from, and superior to, not only the lessons of moralists, but the precepts of the gospel. It is surely needless at this day to expose the sophistry, or point out the danger of such doctrines. We agree however with the author, that "*friendship is a very fallacious medium of criticizing*;" and it is manifest that through this medium he has viewed every action of the life which he here professes to defend, but in truth very awkwardly palliates; for what, after all that has been said, was the character of this "*virtuous and amiable woman*;" according to the account given of her by her friends, and even her husband: Does she not appear to have been eccentric in all her opinions, presumptuous and self-conceited in her judgments, ungovernable in her passions, hurried away by a blind partiality to the French Revolution, deceived by the sophistry which justified, and unappalled by the atrocities which attended it? Did she not, in private life, disclaim almost every regulation by which society is held together, and erect her own caprice, inclinations, and passions as the unerring standard of right? We know not who were the severe censurers of whom this

writer

writer complains; or indeed of any censurers of her conduct excepting those which the senseless zeal of her admirers provoked; those admirers who, by exposing her whole life to public view, and exalting her into something more than woman, showed her to be far inferior to a woman of virtue. The defence of her concubinage, which this writer, with great probability, puts into her mouth, fully justifies the notion we have always had of her character. It amounts to no more than the "*placet pecudum ferarumque ritu promiscuè in concubitus raere.*" But we are sick of the affectation and sophisms which, with a few exceptions, pervade this book. The lady whom it celebrates had far better rest in the shade of oblivion than be exposed in the false light of partial praise.

ART. 52. *A Remonstrance against Inhumanity to Animals, and particularly against the savage Practice of Bull-Baiting.* By Percival Stockdale. 8vo. 1s. 6d. Seeley. 1802.

This writer observes, that since the Bill against Bull-Baiting was thrown out of the House of Commons, the practice has become more frequent, and attended with more offensive circumstances of barbarity. We are heartily sorry for it; and in all that he says on this subject we coincide with Mr. Stockdale, though in our opinions of individuals, especially of Mr. Windham, we differ most exceedingly.

ART. 53. *Pratique de l'Orateur François, ou choix de pièces d'Eloquence, tirées des meilleurs Poètes et Prosateurs de la Langue Française, formant un Cours de Rhétorique pratique, à l'usage de la jeunesse Angloise qui cultive cette Langue. Ouvrage divisé en trois Parties, précédé d'un Essai sur l'Action Oratoire.* Par M. Lenoir, &c. &c. Second Edition, revise et corrigée. 12mo. 408 pp. Boosey. 1802.

After a short essay on oratical action (in which the rules given are now and then too precise, but for the most part just), the author, or compiler, proceeds to divide oratory into three kinds, the *genre démonstratif*, the *genre judiciaire*, and *genre délibératif*. Under the first of these heads he inserts short tales and apologues, passages from epic and descriptive poems, and a considerable number of odes extracted from the works of various French writers, some of whom are of the highest eminence, others but little known, at least in this country. Under the second title are comprised speeches, in prose (some of which are translations from Latin writers, others original), and large extracts from the works of epic and dramatic authors. The last division comprehends also a considerable number of speeches (in part translations) upon public occasions, of the deliberative kind, and a variety of poetical harangues and dialogues, chiefly from the French dramatic writers.

This collection has the recommendation of great variety, and as judicious a selection as could reasonably be expected, where variety seems to have been the principal object. The speeches and poems inserted have, of course, various degrees of merit; but we have not met with any that are objectionable, and think the book useful for young students of the French language.

ART. 54. *The Cambrian Biography; or, historical Notices of celebrated Men among the Ancient Britons.* By William Owen, F. A. S. 12mo. 7s. 6d. Williams. 1803.

The historical notices given in this volume are so exceedingly concise, that they will afford but little interest or amusement to general readers. Of this, indeed, the author seems to express an apprehension in his Introduction. He hopes that at some future period and in other hands, this "meagre skeleton" may grow into a more consistent form. We hope that in the account of "one of the greatest poets that appeared amongst the Welsh," (p. 135) there is a misrepresentation with respect to a living character, whom we have been accustomed to reverence. The book, altogether, will be an agreeable manual to Cambro Britons; but it is dear, and exhibits but scanty information. It is dedicated to George Chalmers, Esq.

ART. 55. *Elements of English Grammar; or, a new System of grammatical Instruction, for the Use of Schools and Academies.* By John Dalton, Teacher of the Mathematics and Natural Philosophy, and Secretary to the Literary and Philosophical Society, Manchester. 12mo. 122 pp. Richardson. 1801.

This ingenious grammar (which from accidental circumstances has long lain by us unexamined) deserved perhaps a fuller discussion than we can give it in this place. As the author has deviated considerably from the path of his predecessors, he has, very properly, given his reasons for so doing in preliminary observations.

The parts of speech, in which he has made the most important changes, are, the articles (which he will not admit to form a distinct part of speech, but calls them definitives and classes them with adjectives); also the pronouns, several of which among those called adjective pronouns, he classes (rather inconsistently with the preceding arrangement) with definitives or articles; but his greatest ingenuity is employed in discussing the moods and tenses of the verb. He objects, and certainly not without reason, to the unmeaning names of the tenses, and the improper distinctions among them, which are found in most English grammars. This leads him to the signification of the auxiliaries; which is ingeniously, and in general judiciously, explained. But we cannot agree with him, that *shall* and *will* "constantly denote present time;" nor do we think the paraphrases he gives, in illustration of his opinion (p. iv. of the Preface) by any means prove it; since, even in those paraphrases, a future time, for the performance of the supposed action is understood and referred to. On the subject of tenses (which the author thinks has been "greatly obscured by unmeaning names and improper definitions") we see no reason to differ materially from his observations. With respect to the remaining parts of speech, this writer differs but little from other grammarians; but he reckons only six "sorts of words" (as he terms them) classing the interjection with the noun, and the participle with the verb.

This Grammar is dedicated to Mr. Horne Tooke, and coincides generally with his opinions on the subject. With all its ingenuity it is,

is, we think, too refined for the use of schools, or, at all events, of the lower classes; but certainly deserves the consideration of those who devote their attention to philological studies.

ART. 56. *A Letter to his Majesty, and one to her Majesty, by Mr. Brothers, who will be revealed to the Hebrews as their King. Also, a Poem, with a Dissertation on the Fall of Eve; and an Address to Five eminent Councillors.* 8vo. 75 pp. 2s. Riebau. 1802.

Whether this poor ignorant lunatic is really suffered to write and publish his effusions, or whether some unconfined madman, with as little intellect as himself, assumes his name, and publishes for him, it is certain that the walls of Bedlam never received more frantic effusions than these occasional tracts contain. To the Queen he says,

I now present your Majesty with a song,
It is from Solomon's, tho' not quite so long;
It is in the form of an heavenly psalm,
Rich as Solomon's, and as David's calm.

And in the end,

Now then, excellent Queen, I take my leave,
As well-bred men should in these times behave, &c.

This is mere folly; but the blasphemous introduction of the name of God, which arises from the pretended inspiration of the writer, is a crime which ought to be prevented by authority, and the press delivered from the disgrace of issuing such trash.

ART. 57. *The Adviser; or, the Moral and Literary Tribunal. In Four Volumes.* 12mo. 1l. Wallis. 1803.

This is a book taking the convenient form of periodical essays, but not remarkably successful in the employment of it. In a few places, where the author is known, it has acquired a kind of perverse notoriety, rather than celebrity, from abounding in real or supposed personalities; and from hazarding accusations of the most atrocious kinds without reserve. We have said, real or supposed personalities, because there may perhaps be some among the characters misapplied; but in general they are so marked by circumstances, which could not by accident or without design be united, that nothing can be more audacious than the pretence, repeated in one or two prefaces, that the applications of characters here delineated are made by the fancy of the reader, and not the intention of the writer. Already, for the sake of cancelling and removing parts particularly obnoxious, have the first impressions of one or two volumes been recalled, and a second edition brought prematurely forward. A very large part of the work consists of narratives which have little to attract attention but the virulent accusations they contain; and in which, according to appearance, the author has not spared even his own nearest relations. As a literary performance, the Adviser is written in an affected style, with much presumption in its opinions, and a frequent intermixture of unauthorized words. Within the very first twenty lines of the first essay,

essay, we find *hardiessé* and *imbecile*, as specimens of the licence which the author means to allow himself, with respect to language; and the collection of similar flowers might easily be extended to an enormous length. We are, however, unwilling to give, of a work so remarkable for some of the most odious demerits, such an account as may attract much notice or observation. To perish in obscurity is the fate it seems to deserve, and from which we would not call it, even by our indignation.

ART. 58. *A new System of Short-Hand, in which Legibility and Brevity are secured upon the most natural Principles with respect to both the Signification and Formation of the Characters; especially by the singular Property of their sloping all one Way, according to the habitual Motion of the Hand in common Writing.* 12mo. 4s. Darton and Harvey. 1802.

There are, perhaps, more systems of short hand, than of any other art, and their continual multiplication seems to prove that something is still wanting to them all, to render them quite satisfactory. Practice alone can completely decide upon the merits of such a system; but the idea of giving the short hand the same direction as the common hand, is well conceived, and promises to add facility to the practice. After all, what can be the occasion for so many precepts on this subject? The most imperfect short hand may answer tolerably, when it has been once familiarized.

ART. 59. *Lettres sur la Mythologie, Dédiées à une Jeune Dame de Qualité. Par Miss C. Forstner.* 12mo. 111 pp. Dulau, &c. 1803.

Though these Letters are not very profound, they appear to be written in a pure style, and may serve as useful exercises for young ladies studying the French language. The concluding Letter conveys a pleasing compliment to the person addressed, and is not without ingenuity.

“ Ma chère demoiselle,

“ Quoique je n'aie traité que superficiellement des divinités et n'en aie nommé que les principales, cependant je ne puis m'empêcher de conclure par *l'Amitié*; elle est peu connue, mais je lui offre à votre égard surtout un culte particulier. Les Grecs lui avoient élevé une statue, les Romains la représentoient sous la figure d'une jeune personne revêtue d'une tunique sur laquelle étoient gravées ces devises qui marquoient bien ce que devoient être de vrais amis: sur l'une de ces devises on lisoit; à la vie et à la mort; sur son front étoient gravés ces mots: l'été et l'hiver. La figure avoit le côté ouvert jusqu'au cœur, qu'elle montrait du doigt avec ces mots: de près comme de loin. Je trouve cette devise excellente, puisse ce petit abrégé porter l'empreinte de ces sentimens, et vous persuader que l'absence ne diminue en rien l'affection et les sentimens de la considération de celle qui se sentira toute la vie une de vos plus affectionnées.

C. F."

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 60. *Arithmétique universelle de Newton, traduite du latin en français, avec des notes explicatives; par le C. Baudeau.* Two Voll. in 4to. Paris.

This work, published in 1707, had been composed thirty years before, for the purpose of the Lectures given by its immortal author in the University of Cambridge. Though of no great bulk, like most of the works which reflection has brought to maturity, it deserved not only to be ranked among the most excellent elementary books, but likewise to hold a distinguished place among those works of invention which serve to enrich science with new and important truths. The following account of it, regarded in this light, was given by the Abbé de Gua, geometrician to the Academy of Sciences, in 1741.

“ Quoique Newton fût né,” says he, “ dans un temps où l’analyse paroïssoit déjà presque parfaite, cependant un si grand génie ne pouvoit manquer de trouver à y ajouter encore. Il a donné en effet successivement dans son arithmétique universelle : 1°. Une règle très-élégante et très-belle pour reconnoître les cas où les équations peuvent avoir des diviseurs rationnels, et pour déterminer dans ces cas, quels polynômes peuvent être ces diviseurs ; 2°. une autre règle pour reconnoître, dans un grand nombre d’occasions, combien il doit se trouver de racines imaginaires dans une équation quelconque ; une troisième pour déterminer d’une manière nouvelle les limites des équations ; enfin une quatrième pour découvrir en quel cas les équations des degrés pairs peuvent se résoudre en d’autres de degrés inférieurs dont les coefficients ne contiennent que de simples radicaux du premier degré.”

Considered as an elementary book intended for the use of beginners, the *Universal Arithmetic* may likewise be called a model of method, of precision, of elegance ; as it is also in the art of generalizing our ideas, in its problems, and in the variety of their solutions.

The Latin language, in which the *Universal Arithmetic* was written, made this work less useful to beginners, even at the time when Latin was more cultivated than it is at present. Mr. B. has therefore rendered an essential service to science, at least among his countrymen, by presenting them with it in their own language, and we may safely assert that it has lost nothing in the hands of its translator.

The notes, which are here added to elucidate the text, or to supply discoveries made since the time of *Newton*, are always necessary, and leave nothing obscure ; this is indeed all that can be desired in a commentary.

Espr. d. Journ.

ART. 61. *Histoire de la mesure du temps par les horloges ; par Ferdinand Berthoud, mécanicien de la marine, membre de l'Institut national de France, et de la Société Royale de Londres ; 2 Voll. in 4to. with 23 plates. Paris, 1802.*

The history of the Arts may become the most useful of all others, when it joins to the knowledge of the invention and of the progress of the Arts the description of their mechanism. These conditions are certainly observed in the present work.

The first volume, divided into sixteen chapters, treats of all the different inventions for the measure of time, whether adapted to common or scientific purposes. In the second, consisting of eight chapters, the author explains the various attempts that have been made to obtain the corrections of the effects of heat and cold on the regulating pendulum of astronomical and other time-keepers ; after which, he describes their component parts, as also the different instruments employed in the formation of the machines intended to measure time, &c. giving likewise an account of the several persons to whom the different inventions and discoveries relative thereto are attributed ; and, lastly, in an Appendix, a list, or *Catalogue raisonné*, of the principal treatises hitherto published on the measure of time.

A work of this kind could only be properly executed by a person to whom the art has been indebted for some of its greatest improvements, such as Mr. B. undoubtedly is. *Ibid.*

ART. 62. *Traité des arbres et arbustes que l'on cultive en France en pleine terre ; par Duhamel. Nouvelle édition augmentée de plus de moitié par le nombre des espèces ; distribuée d'après un ordre plus méthodique, suivant l'état actuel de la botanique et de l'agriculture ; contenant l'exposé des caractères du genre, de l'espèce ; les variétés ; les synonymes ; la description ; le temps de la floraison et de la maturité des fruits ; le lieu natal ; les usages économiques et médicaux ; leur culture ; les moyens à prendre pour les naturaliser ; l'époque où ils ont été apportés en Europe, et des remarques historiques sur leurs noms anciens et modernes ; avec des figures en noir ou en couleurs d'après les dessins de P. J. Redouté, peintre du muséum d'histoire naturelle, et de la classe des sciences physiques et mathématiques de l'Institut, &c. 9e. et 10e. livraisons. Paris.*

The title of this interesting and magnificent work is itself a sufficient eulogium of it. The learned and laborious *Duhamel*, seemed to have left nothing further to be done in the kind of researches with which he was occupied. Notwithstanding, since the appearance of his work, the domain of botany has been much enlarged, and this edition contains the description of a great many trees and shrubs which were entirely unknown to him ; and which have since been naturalized in France. *Ibid.*

ART. 63. *Inscriptionis Phœniciaë Oxoniensis nova interpretatio, auctore J. D. Akerblad. Paris, 1802.*

This inscription is one of the 23 Phœnician epigrammata found by *Pococke*. It was inserted by *Barthélémy* in the 30th volume of the *Mémoires*

Mémoires de l'Académie des Belles-Lettres. Swinton attacked his Translation, and proposed another, which is to be found in the collection of the *Marmora Oxoniensia*. Barthélémy offered a new translation in a letter to the Marquis Oliveri; that of Mr. Akerblad differs from all the three. We will not venture to affirm that it is right; but we may with justice say, that his Dissertation shows him to possess a very extensive knowledge of the Oriental languages.

Mr. Akerblad had before published, in the *Memoirs of the Academy* at Göttingen, a Phœnician Inscription which he had himself found at Athens; as also a *Lettre sur l'inscription égyptienne de Rosette*, Paris, An 10; and in the *Magasin Encyclopédique*, of the month Ventose, An 10, the subscription to a Copric MS. written in the cursive character, which was not before understood. *Ibid.* and *Magas. Encycl.*

ART. 64. *Journal de l'école polytechnique, publié par le Conseil d'instruction et administration de cet établissement.* Onzième cahier. Tome IV. Messidor An X; in 4to. forming 385 pp. Paris.

The memoirs contained in this volume relate to descriptive geometry, physics, and chemistry. In the first division are contained two Memoirs, by Mr. Monge, *sur la surface courbe dont toutes les normales sont tangentes*, 1°. à la surface d'une même sphère; 2°. à une même surface conique à base arbitraire; together with an *analyse détaillée des différentes questions qui se rapportent au mouvement d'un corps sollicité par des puissances quelconques*, by Mr. Prony; a Memoir, by Mr. Monge, *sur l'application de l'algèbre à la géométrie*, with additions by MM. Hachette and Poisson; a Memoir, by Mr. Poisson, *sur la pluralité des intégrales dans le calcul des différences*, read at the Institute; as also another, *sur l'élimination dans les équations algébriques*; lastly, a Memoir, by Mr. Moreau, *sur la théorie des mouvemens des projectiles dans les milieux résistans*.

Under the division of Geometry are found, a *Memoire sur la fortification souterraine*, generally known under the name of *offensive and defensive mines*, by Mr. Mare Cot; a *Memoir sur l'emploi des machines aérostatiques aux reconnoissances militaires et à la construction des cartes géographiques*, by Mr. Lornet; a *Memoir sur la direction des cassis*, by Mr. Regnard; and a *Memoir*, by Mr. Lefrançois, *sur la gnomonique*.

On the subject of Physics we have, in this volume, a *Memoir*, by Mr. Hassenfratz, *sur les ombres colorées*; one *sur le Galvanisme*, by Mr. Hachette; and an extract from a *Memoir sur l'Elasticité*, by Mr. Baruel.

The chemical part contains the *Examen d'un oxyde d'antimoine natif ayant l'organisation d'un sulfure, et un essai d'application des phénomènes galvaniques à la formation et au passage des minéraux*, by Mr. Guyton; *des observations sur la stontiane*, by Mr. Beribollet; a *Notice*, by the same, *sur une méthode de donner au lin et au chanvre les apparences du coton*; a *Précis d'expériences faites au laboratoire du C. Guyton sur l'oxyde du carbon gazeux*, by MM. Desormes and Clément; a *Notice sur l'acide sébacique*, by Mr. Thénard; some *Observations sur l'acid zottique*, by the same; lastly, the *description d'un sel sulfuré de soude*, by Mr. Lermina.

The work is terminated by a *Discours sur les connoissances nécessaires à un amateur éclairé des arts du dessin*, by Mr. Neveu; and a *Notice biographique sur Charles Gardeur Lebrun, inspecteur des études à l'École polytechnique*, by Mr. Guyton. *Ibid.*

ITALY.

ART. 65. *Fondamenti della Scienza Chimico-Fisica applicati alla formazione de' corpi ed ai fenomeni della natura, opera di Vincenzo Dandolo, membro del Collegio Elettorale de' Dotti della repubblica Italiana e socio di molte Academie nazionali e straniere. Quinta edizione accresciuta di nuove scoperte e di nuove importanti verità; 4 voll. in 8vo. Milan. 1803.*

These elements are remarkable for the clear and generally excellent method which is conspicuous throughout the whole of them. The very great knowledge possessed by the author, of Chemistry, Physics, and Natural History, concurs to the perfection of this work. It may be considered as one of the best guides that has hitherto appeared on these important subjects.

GERMANY.

ART. 66. 1. *Arabische Chrestomathie, herausgegeben von Johann Jahn, Dr. der Philosophie und Theologie, K. K. Prof. d. orientalischen Sprachen, der Einleit. ins A. T. der bibl. Archæol. und d. Dogm. auf der Universität zu Wien. Arabic Chrestomathia, by J. Jahn, &c. Vienna, 1802.*

ART. 67. 2. *Lexicon Arabico-latinum Chrestomathicæ Arabicæ accommodatum; 8vo. ibid. Pr. 4 Rixd.*

The selections forming this Chrestomathia are, 1. from the *Coran*, p. 1—45; 2. from Natural History, chiefly passages quoted in Bochart's *Hi-rozoicon*, according to the new edition by *Rosenmüller*; 3. from *Abulfeda's Description of Egypt*, in the edition of *Michaëlis*, with the addition of the various readings from *Eichhorn's Bibliothek*, p. 80—106; 4. from *Abdollarit's Historiæ Ægypti Compendium*, five Chapters of the first Book, and the three Chapters of the last, but with some omissions; as, for instance, what appears there in Chap. IV. concerning the *Amûd Assawari*. The reimpression is evidently made from the octavo edition, with corrections of the text by a learned native of Tripoli, Mr. *Aryda*; 5. from the *Hamasa of Abi Temmam*, p. 185—200; 6. two before inedited *Macamâth* the VII. and XI. of *Hariri*, with short scholia; 7. four dialogues, in the vulgar Arabic of Syria, by Mr. *Aryda*, p. 221—280, which appear to us the most valuable part of the work.

The *Lexicon*, which is in Arabic and Latin, is arranged, in our opinion very injudiciously, according to the order of the Hebrew and Syriac alphabets.

Jena ALZ.

ART.

ART. 68. *Teutsche Ornithologie, oder Naturgeschichte aller Voegel Teuschlands in naturgetreuen Abbildungen und Beschreibungen.*—*German Ornithology, or Natural History of all the Birds of Germany, designed from Nature, with the exact Description of each, published by Borchhausen, Lichthammer, C. W. Becker, Lembke, et Becker, Jun. Darmstadt, 1.—V. livraisons in fol. 1802.*

The indefatigable zeal of the German naturalists, and the manner in which they are seconded by artists of all kinds, make the works on these subjects of a *Saemmering, Hoffmann, Hedwig, Jacquin, Blumenbach, Jordens, Beckstein, Esper*, of the author of the *Botanic Garden of Heidelberg*, &c. peculiarly interesting.

Of this number is the collection which is here noticed; in which the design is carried to the greatest perfection; the descriptions are precise, and present the characters of the species, its properties, the places where it is found, its nourishment, propagation, use, &c. The whole evidently shows, that the authors have consulted, and diligently copied nature. They have repeated in Latin the distinctive characters; and have added, in the same language, a succinct description of each individual. They have not numbered the plates, so that every one may class them according to his own method.

Magaz. Encyclop. and Jena ALZ.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

To *Mr. Overton*, not moved by his peremptory, *must insert*, but by a real love of justice, we shall here return such an answer as the present time will admit. We perceive that, in the haste of printing a periodical work, *Churchman* was suffered to pass instead of *Churchmen*, in reporting the title of his book: and, having once so passed, has been repeated, the title not being a subject of very anxious examination; *whole* for *wholly*, p. 484; *received* for *reviewed*, p. 485; *this* for *their*, p. 491; are also, as he supposes, errors of the press. To the whole remainder of his Letter, not to begin an altercation which might probably run to a considerable extent, we shall only reply, at present, that our intention is to represent, not to misrepresent, him. But we promise him, for the sake of justice, and as the dispute is of some moment, that when we shall have reviewed his book completely, we will also review our own critique, with the aid of his remarks; and retract from it all assertions which shall appear to have been hastily or incorrectly made. But, from what we observe in his present Letter, we do not conceive, that the amount of those sacrifices to justice will be considerable.

A Cor-

A Correspondent, signing himself *Spes*, adverts to one of the matters noticed by Mr. Overton, and complains that, in printing his quotation from Archbishop Secker, we have omitted the three dots, which imply that a passage was left out. We perceive that this is true; but does not his omission of the passage, whether marked or not, imply that it contained nothing material to the sentence? Whereas, our restoration of it, proves that it does contain what is very material: and how many persons would turn to the Archbishop's Charge to ascertain this point, even with the intimation of the dots?

Dr. Valpy desires us to mention, that the *Elegantia Latina*, spoken of as his work in our last number, p. 570, was not compiled by himself, but by his brother, the *Rev. Edward Valpy*.

In answer to a mere surmise of ours, that his *Harmony of the Epistles* had not been adequately advertised, *Mr. P. Roberts* informs us, that the fact was not so. He says, also, that our reviewer mislook the numbers which were merely references from the Harmony to the Summary, for numbers of the sections, and therefore attributed to him a want of care, which was not real. We certainly found a want of clearness in the modes of reference; but if that led us to impute another fault improperly, we are glad to remove the imputation from a work, which we consider as entitled to much respect and commendation.

We must repeat to our correspondents, who favour us with new editions of books, very frequently reprinted, that it is the object of a Review to examine *new Books*, not new Editions, unless the circumstances of those editions have something in them very particular or important.

LITERARY INTELLIGENCE.

A splendid work, on the *Egyptian Antiquities* surrendered by Menou to the victorious army of General Hutchinson, and now deposited in the British Museum, is now proceeding, under the care of *Colonel Turner*, by whom they were brought over. It will be illustrated by accurate plates.

Dr. Munkhouse, of Wakefield, whose occasional Sermons we have often noticed with commendation, is preparing to publish three volumes of his discourses; which we hope will meet with the patronage they deserve.

We are informed that the third and last volume of the improved edition of *Hutchins's History of Dorsetshire* is in the press. The second has very lately appeared.

We hear also of a volume of Poems intended to be published by *Mr. Hackett*, of the Temple, to be entitled *Feelings of Nature*.

AN
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REMARKABLE PASSAGES
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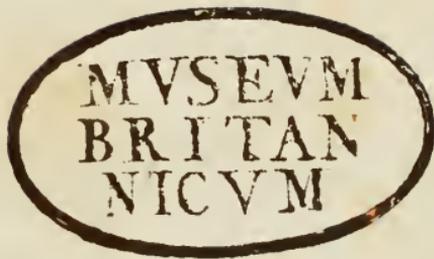
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