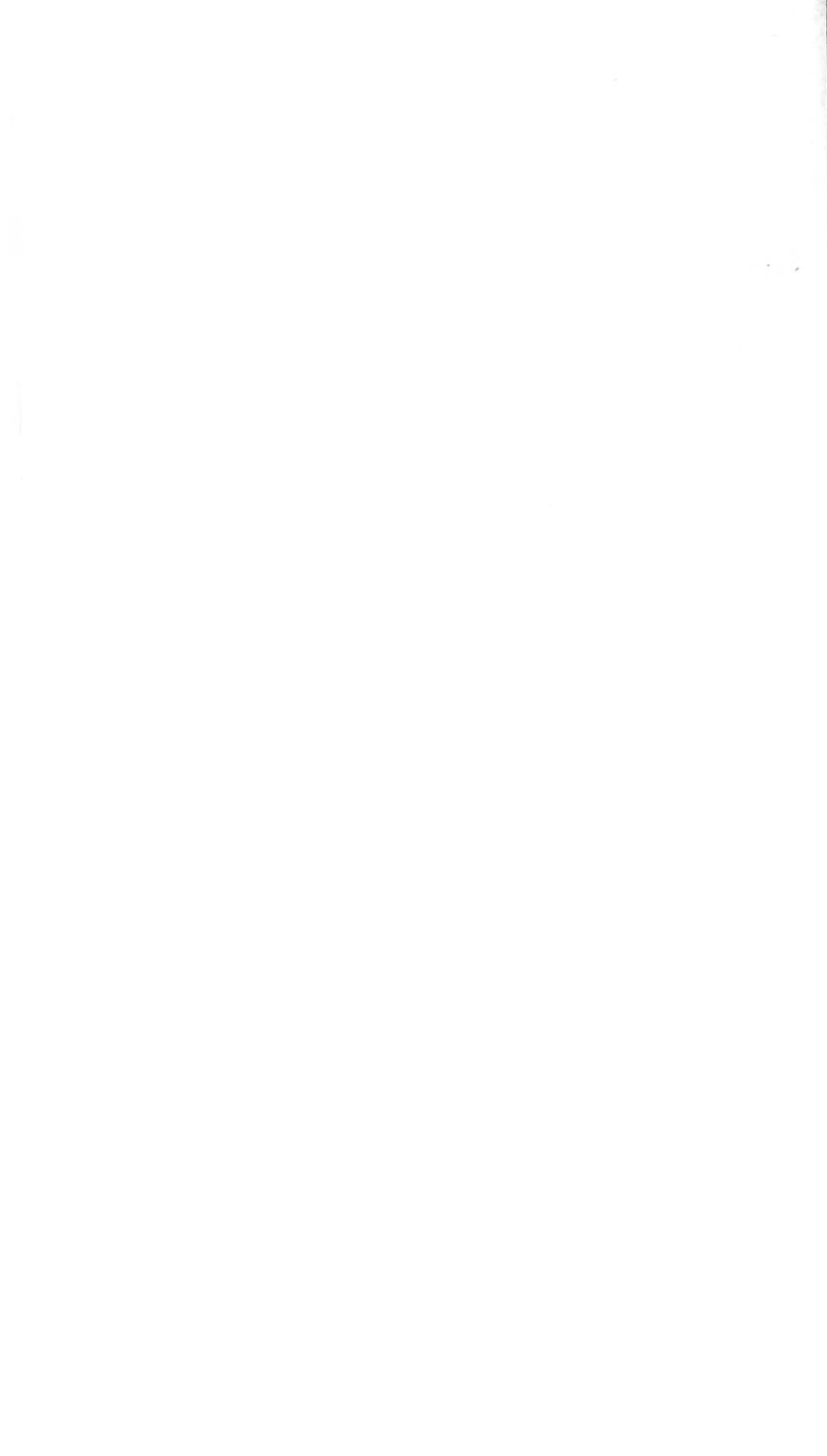


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THE
BRITISH CRITIC,

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

MDCCC V.

Πρωτοῦν ἔϊστω,
Ὅς ἀγαθὴ κραδίη, καὶ πείσεται ἀθαιάτοισιν. ORPHEUS.



VOLUME XXV.

London :

PRINTED FOR F. C. AND J. RIVINGTON,
NO. 62, ST. PAUL'S CHURCH-YARD.

1805.

Printed by Bye and Law, St. John's Square, Clerkenwell.

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P R E F A C E.

NOTHING could be more interesting than a register of births, if it were possible, in recording them, to say, for what uses in society the persons then entering the world would afterwards be fit; and what intellectual rank they would be qualified to hold. Books, in fact, are born in a state to be thus estimated: and it is the business of public Critics, to record both the birth, and the qualities of these new beings. Their intellectual rank we are continually employed to ascertain; keeping pace, as far as we may, with the prolific powers of Literature; and in our Prefaces, we give a general View of those productions, which appear to us to be strong in constitution, sound in intellect, and likely to instruct and improve the world, as long as they are destined to exist. With respect to those which are feeble, or likely to prove pernicious, we point out their qualities once, with more or less severity, and take no further notice.

DIVINITY.

If we could not give unlimited credit to the name of *Bryant*, we at least were always happy to record it: and *the Observations on Scripture**, published by

* See Vol. xxiv. p. 665, and No. I. p. 45.

that author, a short time before his death, justified once more, both our caution and our admiration. Its learning and ingenuity are extraordinary, but its positions not always irrefragable. A very elaborate work, by *Dr. Jamieson, on the Use of Sacred History**, partakes of the same Character: for, though its general purport and execution are excellent, there are parts which few judicious Theologians will adopt. The work of *Bishop Skinner, of the Scottish Episcopal Church, entitled Primitive Truth and Order Vindicated†*, contains principally a strenuous defence of Episcopacy, against the posthumous attacks of the late Professor George Campbell, of Aberdeen. With some few inequalities it is, on the whole, a valuable and instructive book. *The Bishop of Gloucester's Thoughts on the Trinity‡*, are well calculated for general Utility. By detached, and usually short propositions, they convey, in few words, some of the best illustrations of the truth, and the clearest answers to objections. The nature and general character of Revelation, are explained in *Mr. Lloyd's Christian Theology§*, with a more particular view to the doctrines of Atonement and Justification. This author combats opponents with zeal, but by no means without discretion: but they are chiefly opponents within the pale of Christianity. *The Antidote to Infidelity||*, attacks the external enemy with equal force; and is honourable to its anonymous author.

Though not an Original English Work, we must not deny particular notice to the *Abstract of the Christian Doctrine, by Freylinghausen¶*; clear, distinct, and well arranged, it will not discredit the high patronage it has obtained; nor will any readers be disappointed, who resort to it for compendious

* No. II. p. 190. † No. III. p. 262. ‡ No. VI. p. 619.
§ No. V. p. 512. ¶ No. II. p. 211. ¶ No. VI. p. 589.

instruction. For those only who study the New Testament in the Original Language, has the *Bishop of St. David's* calculated his *Initia Paulina**: but to such as can employ the work, it will be found of primary utility. For those who have made a further progression, and are studying the language of the Old Testament, *Mr. Reeves* has provided a *Hebrew Psalter* †, accommodated with such illustrations, as must greatly facilitate its use. Nothing seems to escape him, which can promote the knowledge of the Scriptures.

A few publications of a slighter kind, may be briefly mentioned here. The first of them relates, like the preceding, to the Psalter, being a manual to illustrate the English Version, by *Mr. Reynell* ‡. The others are, *Mendham's Exposition of the Lord's Prayer* §, *Hawtry's Guide to Heaven* ||, and two short tracts by *Mr. Pearson* ¶. The first of these is learned in itself, and very comprehensive in its object: the second is a summary, something similar to *Gastrell's Institutes*, but not so copious: the two last are announced as offering respectively *three plain reasons*; the one for infant Baptism, the other against separation from the Church. There are advantages in this plan, on the score of brevity and clearness, which *Mr. P.* seems desirous to extend to many other topics.

Of collective volumes of Sermons, we shall mention only three, *Mr. Gisborne's*** second volume, *alter aureus*, which will lead, if rightly used, to a far better elysium, than the Sibyl's bough could open to *Æneas*. It is full, not only of sound precepts, but of religious views, which nothing but the most exact attention, long continued, could have furnished to the author's mind. The volume lately published by *Mr.*

* No. IV. p. 413. † No. III. p. 317. ‡ No. II. p. 212.
§ No. IV. p. 444. || No. VI. p. 693. ¶ No. V. p. 570.
VI. p. 692. ** No. V. p. 541.

*Partridge**, may be considered as a species of conquest from the French. He has endeavoured to retain the beauties, and discard the faults of some of their best discourses, and he has been crowned, like our countrymen in arms, with deserved success. The republication of Archbishop *Drummond's Sermons* †, with a sketch of his life, is a work respectable in its nature, and judicious in execution. The discourses had all been preached on public Occasions.

A selection of a few Charges, and single Sermons, will conclude the present head. In this class, *Bishop Majendie* occupies the first place in our list, whose *Charge* ‡, at his primary visitation, displays an accurate knowledge of the duties of the clergy, in every rank and situation; particularly under the present times and circumstances. *The Bishop of St. David's*, (Burgess) is, as might be expected, learned, clear, and judicious: the principal subject of his *Charge* §, is, the advantages of the Christian Priesthood. *The Bishop of Meath*, is, as usual, animated; but his *Charge* || includes some subjects for regret, which we trust his judicious representations will in some degree correct. The *Charge of Archdeacon Law* ¶, at his THIRTIETH Visitation, would deserve to be recorded, were it on that account alone; but it has other, and strong claims to notice, as a judicious, and pious exhortation. *The Bishop of Lincoln's Sermon at St. Paul's*, on the Anniversary of the London Charity-Schools**, is worthy of the preacher, and the occasion. While it recommends religious education, it is calculated also to correct it; by giving a most accurate summary of the faith. To the *Sermon of Bishop Skinner* ††, of the Scotch Episcopal Church, on account of the occasion, and

* No. III. p. 251. † No. V. p. 568. ‡ No. I. p. 89.
 § No. V. p. 567. || No. III. p. 325. ¶ No. II. p. 207.
 ** No. V. p. 566. †† No. II. p. 175.

the subject, we paid a particular attention: the discourse however, was in all respects deserving of that notice. Three other Sermons, besides that of *Mr. Gifborne*, which was judiciously reprinted from his volume above-mentioned *, demand an especial record. These are, the *Visitation Sermon* of *Mr. Sheepshanks* †; that of *Mr. Phillpott* ‡, on the fifth of November; and that of *Mr. Barwis*, on the Duties of Volunteers §. Of these, if we were to give the preference to one, we should be inclined to mention the last; but all are full of merit, the invidiousness of comparisons may be avoided.

HISTORY AND ANTIQUITIES.

Froissart, obsolete, and difficult in French, and little more intelligible in the English translation of Lord Berners, is now naturalized by *Mr. Jobnes* ||, in a good and readable form. We have received much satisfaction from his first Volume, which has since been followed by a second and third. We pass at once to the most modern History, when we come to *Dr. Bisset's History of the Reign of George III* ¶. Since we concluded our account, the author has ceased to live **. Our impartial commendations, though they could do no more, soothed, we hope, the latter hours of a life by no means fortunate. *The Fall of the Republic of Venice* ††, belongs to that part of modern History, which is the record chiefly of crimes and enormities: some of the most remarkable of which, belong to that very transaction, as will be seen by those who refer to this narrative. *M. Boisgelin's account of Malta* †††, includes both

* *On Religious despondence*, See No. II. p. 208. † No. VI. p. 688. ‡ No. II. p. 210. § No. VI. p. 689. || No. I. p. 1. ¶ See Vol. xxiv. p. 550. and of this, No. I. p. 16. ** He died May 14, 1805. †† No. III. p. 336. ††† No. IV. p. 384.

ancient and modern History, its publication has arisen, of course, out of the actual circumstances of Europe.

A Work on Coins, though it is not precisely History, is related nearly to the subject, of which it affords some of the best illustrations. *Mr. Gough's* book on *the Coins of the Seleucidæ**, is elegant in form; and, though not to be implicitly followed, contains much that is instructive and valuable.

The Asiatic Researches, belong also to this class, the Society being professedly instituted, to enquire into the History, Antiquities, &c. of Asia. The sixth volume of this work †, has lately engaged, and rewarded our attention. We return home, however, to notice *Mr. Herbert's Antiquities of the Inns of Court* ‡, a book of some research, and illustrated with good plates.

An anonymous author has given us a satisfactory History of *the Orders of Knighthood now existing* §, in which particular attention is paid to the merits of Lord Nelson, and the various orders with which his valour has been recompensed, or distinguished.

BIOGRAPHY.

It is not often that Biography, pleasing as it is, produces such flowers as abound in the *Life of Cowper*. The third Volume, in particular, which we have lately noticed ||, exhibits some of his most pleasing compositions, in prose as well as verse. It contains, however, rather the materials for Biography, than any thing which can at present bear the name. The poets of Scotland, neither very numerous, nor very exalted, have found a Biographer in *Mr. David Irving* ¶. His volumes contain also

* No. II. p. 183.

† No. IV. p. 401. V. p. 521.

‡ No. VI. p. 615.

§ No. V. p. 549.

|| No. I. p. 8.

¶ No. VI. p. 599.

some literary discussion, and have altogether sufficient attractions, to find readers on either side of the Tweed. The *Life of Dr. Priestley*, as written by *Mr. Corry* *, may be consulted for facts rather than opinions. Impartiality is not the genius of Biography. A *Life of Dr. Johnson*, written by himself, would have been an object of singular interest; of the fragment which has lately appeared †, of his recollections of his earliest years, this only can be said, that it is genuine. There is scarcely a hair of the Lion; but it is plucked from no other skin. The letters of his friend, Miss Boothby, have something more of substance in them. In *the Life of Gellert*, connected by *Mrs. Douglas* ‡, with his moral Lectures, there is much that is interesting and instructive. The peculiarities of his Character, were such as excite affection even in description, and seem to have created a strong attachment, not only in his friends and pupils, but also in his patrons and protectors. The *Life of Drummond*, Archbishop of York §, we have already mentioned, in speaking of his Sermons.

TOPOGRAPHY, &c.

As delineation, or description, prevails in topographical Works, they ought perhaps to be distinguished into species; though the boundaries between them would sometimes be difficult to ascertain. To the former division, most decidedly belong the magnificent Works of *Mr. Daniell*, entitled *Oriental Scenery* ||. Never has any work, so splendid in its form, so highly interesting in its subjects, and so beautiful in execution, been offered to our observation. The Volume on the Ellora excavations alone, is at once a feast for the *Amateur*, and a treasure for

* No. IV. p. 450. † No. V. p. 576. ‡ No. VI. p. 654.
 § *Supra*, p. 6. || No. III. p. 229.

the Antiquary. But we must not again expatiate. *Mr. Freebairn's Select Views in Italy**, belong also to this branch of topography, and have much beauty. *Mr. Gell's topography of Troy*†, is of a more doubtful kind: connected with a literary subject, it unites discussion with description; and produced by an author, whose pencil is as ready as his pen, it abounds with delineations, as much as any Work that has appeared. Its rank in merit, however, is quite unequivocal. The two remaining Works which we have noted, in this class, are descriptive. *Dr. Tennant's Indian Recreations*‡, are without plates: *Mr. Skinner's* compilation§ from a Peruvian book, has some delineations of Peruvian Origin, which are attractive to the eye of curiosity. We proceed to a kindred class.

TRAVELS.

The peculiarities of China are inexhaustible, and, after all that has been published on the subject, *Mr. Banon* || is still able to fix attention, by telling what he personally observed, in attending on the English Embassy. *Mr. Adams*, an American Plenipotentiary¶, has written a collection of *Letters from Silesia*** , which form an amusing and instructive volume. *A Tour in Zealand* ††, by a native of Denmark, concludes our present account. We have not often been so slenderly provided with works belonging to this class.

POLITICS.

Tracts on temporary subjects form at present the chief substance of this article. The most general

* No. III. p. 335. † No. IV. p. 349. ‡ No. II. p. 148.
 § Entitled *The present State of Peru*. No. V. p. 502. || No. II.
 p. 110. ¶ Son of John Adams, president. ** No. III. p. 277.
 †† No. II. p. 216.

work is *Mr. Bigland's* * *Letters on Modern History and Politics*. They are the considerations of an attentive, though retired man, and in general have much truth. As a book which takes up a particular question on the strong ground of historical precedent, we think highly of *Mr. Ward's Enquiry* †. He preserves, indeed, in his tract, the form of a mere Enquiry into the manner in which European Wars have for two centuries commenced, but the application of the whole to a recent question, is too obvious to be overlooked. On the particular fact, with which the present war with Spain began, we have noticed a very able tract, entitled *An Argument on the Justice and Expediency* ‡, &c. *The Case of Malta* has also been distinctly considered in another Pamphlet of merit §: nor must we overlook *the Thoughts on Coalitions* ¶. These three, however, lose some part of their weight, by wanting the sanction of their author's names. *Mr. Jordan*, Agent for Barbadoes, writes with spirit and intelligence, in favour of the *Claims of the West Indian Colonists* ¶¶, to a regulated intercourse with America. This is not a question for criticism to decide, and therefore we were contented to refer it to a higher jurisdiction. *Mr. Wheatley*, whose book on *Currency* formerly impressed us with a high opinion of his ingenuity **, now handles the subject of *Foreign Subsidy* ††, in a manner that by no means disappoints our expectation of him. The subject is extremely important, and few are more competent to handle it.

On the affairs of Ireland, and the great business lately brought forward from that country, we have had several Tracts. We shall here mention only a few, the sentiments of which are most congenial to our own opinions. These are the *Considerations on*

* No. V. p. 572. † No. III. p. 327. ‡ No. III. p. 332.

§ No. V. p. 573. ¶ No. VI. p. 694. ¶¶ No. II. p. 215.

** See Vol. xxiii. p. 119. †† No. IV. p. 446.

the late and present State of Ireland *, and another Tract, nearly with the same Title †; the Tract called *Catholic Emancipation* ‡, and *Mr. Deputy Birce's Speech* §. We mention them at present without comment: for the principal discussion is now laid at rest, and we have no disposition to revive it.

FINANCE.

This particular branch of political science, has lately exercised the pens of many ingenious, and some profound writers. One of these, in particular, is so original in his thoughts, and so deep in his researches, that neither any hasty consideration, nor any brief report, could, in our opinion, do justice to his work. This is *Mr. H. Thornton*, whose *Inquiry into our Paper Credit* ||, occupied much of our thought, and three extensive Articles of our Review. Though we do not, in all points, agree with this author, we hesitate not to rank him with the very first philosophers of this class. With *Mr. Foster*, in his book *on Commercial Exchanges* ¶, we did not often agree, yet we allow him to be capable of much progress in that difficult branch of science. *Mr. Magens*, in his *Inquiry concerning Coin and Paper* **, is, in fact, a writer of remarks on Mr. Thornton. He is ingenious, but by no means comparable to his antagonist. *Sir F. D'Ivernois* confines himself, as usual, to the finances of France: nor is his work entitled *Les Recettes Exterieures* ††, in any respect inferior to those which have preceded it. But the misfortune is, that in these days of change, ere the operation of one adverse cause, rightly calculated by the politicians, can take full effect, some new resource is found by the enemy, which demands a new set of calculations:

* No. I. p. 72. † No. I. p. 92. ‡ No. II. p. 157.
 § No. V. p. 578. ¶ See Vol. xxiv. p. 523. 627. also No. I.
 p. 24. ¶ No. III. p. 282. ** No. VI. p. 612.
 †† No. IV. p. 447.

MATHEMATICS AND PHILOSOPHY.

Our account of *Donna Agnesi's* profound *Analytical Institutions*, translated by Professor Colson, and at length most admirably edited by that able Mathematician, *Mr. Hellins*, was concluded in the present volume *, after having been taken up at various intervals †. The work is so excellent, and the edition so good, that it ought to bring profit, as well as honour, to those concerned in it. We do not see how any Library of credit can do without it. A very different species of Analytics, has given occasion to a work of Professor *Klaproth*, lately translated into English. It is entitled *Analytical Essays* ‡, and consists of two volumes on the Chemical Analysis of Minerals. Allied to this, in some degree, is another translated work, that of *M. Berthollet*, on *Chemical Statics* §; the analysis pursued in which is chiefly that of vegetable and animal substances. *Mr. Leslie's Inquiry into the Nature of Heat* ||, is a work of profound philosophical investigation, which has united the suffrages of experimentalists in its favour. As an initiatory book, we once more briefly mention, *Mr. Friend's Evening Amusements* ¶. We cannot imagine a book better calculated to excite and encourage a taste for Astronomy.

Respiration, one of the commonest and most important functions of animal life, is the subject of an Essay by *Dr. Bostock* **, in which he has stated all the principal facts, and formed his own hypothesis upon them.

Transactions of Philosophical Societies, analysed in our present Volume, are three in number. Those

* No. II. p. 141. † See Vol. xxiii. p. 143. and xxiv. p. 660. N. B. P. 600 is referred to by mistake, at. p. 141.
 ‡ No. III. p. 245. See also vol. xxi. p. 266. § No. VI. p. 670. || No. IV. p. 428. ¶ No. IV. p. 451. See also Vol. xxiv. p. 377. ** No. II. p. 205.

of the *Royal Society of London* *, Part 1. for 1804; of the *Royal Irish Academy*, the ninth Volume †; and of the *Royal Society of Edinburgh*, Vol. v. part 2 ‡. Any particular commendations of books, originating from such learned bodies, might be considered by our readers as superfluous.

NATURAL HISTORY.

Dr. Shaw, the Historian of the Animal World, has emerged at length from the waters, and is proceeding to the insect tribes, a few only of which belong to that element. His *fourth* and *fifth* volumes § leave nothing for the enquirer to wish on the genera and species of Fishes. As far as *Gmelin's* Edition of the *Systema Naturæ* is a work deserving of philosophical commendation, so far may *Dr. Turton's* translation of it ||, with a few exceptions, be esteemed an acceptable publication, to those at least who would study nature without having studied languages. *Mr. Knapp's* book on *British Grasses* ¶, is recommended by splendor of form, and accurate attention to that difficult part, in this tribe, the fructification. It conducts us also, by a very natural step, to our next class;

AGRICULTURE.

Small as it is in size, *Sir Joseph Banks's Account of the Cause of Blight in Wheat* **, is one of the most valuable publications relating to agriculture, that we have seen. To make known and clear to farmers in general, what has hitherto been but imperfectly known to philosophers, is to render an essential service.

* No. I. Vol. xxxv. † No. V. p. 469. This Article is finished in our present Number. ‡ No. 6. p. 606. § No. VI. p. 664. || No. IV. p. 375. ¶ No. II. p. 188. ** No. III. p. 309.

Dr. Hunter's Geographical Essays *, and *Mr. Bell's Essays on Agriculture* †, are both of a mixed character. The former author compiles without method or care of selection, the latter is occupied by one-exclusive set of notions, and often misled by them: but in their books, taken collectively, many things will be found, which an intelligent farmer may apply to excellent use.

MEDICINE.

Opportunity is transient, experiment hazardous, and judgment difficult ‡; so said Hippocrates, between two and three thousand years ago, and the matter is little mended yet. Still, however, perseverance is laudable, and ought to be encouraged. The calamities which lately visited a part of Europe, have induced the faculty to reconsider the subject of Contagion; on which consideration, *Dr. R. Pearson* has founded a plan § well calculated to impede the progress of the evil. *Dr. Wilson's* 3d and 4th volume on *Febrile Diseases* || complete a work of extensive utility, both as reporting the opinions of others, and stating those of the author. For a treatise on the *Diseases of the bones* we are indebted to a foreign source, namely, the *Lectures of Professor Richerand*, translated by *Dr. Farrel* ¶. It is considered as a work of merit. The history of *Vaccination* may be regarded as continued by the medical report of *Dr. Rollo* **, who is by no means inclined to yield to the first difficulties arising in that important experiment.

Among works belonging to the department of Surgery, *Mr. Home's Observations on Cancer* †† de-

* No. III. p. 257.

† No. IV. p. 422.

‡ Ο καιρός δέξυς, ἢ δὲ πείρα σφαλέρη, ἢ δὲ κρίσις χαλεπή. *Hip. Aph.* I.

§ No. II. p. 204. || No. IV. p. 443. ¶ No. II. p. 134.

** No. I. p. 87. †† No. VI. p. 603.

serve a distinguished place. In those diseases on the appearance of which,

—————“ *muffat tacito Medicina dolore,*”

it is an object of the first importance to have indubitable facts stated, and the soundest conclusions of acute judgment drawn from them. These are at least the approaches to improvement. *Mr. Ware's* book on the *Cataract* * is also the result of much experience; which the interval between a first and second Edition has very greatly extended. After such works, a collection of mere elementary instructions may seem too trifling to notice. Yet we have praised *Mr. Burke's Compendium of Anatomy* †, and, as the praise was just, the repetition of it cannot be improper.

POETRY.

As we approach the region of Poetry, we seem to see spontaneous flowers springing under our feet, and to hear the echoes of harmonious sounds. As usual, we are met by many candidates for fame. We do not, however, boast at present of any great triumphs; a number of pleasing efforts must compensate for the want of more exalted flights. We may mention them nearly in the order in which they were first noticed. *Mr. Herbert's Translations and Poems* ‡, *Mr. Fessenden's* § Original Poems, *Mr. Belfour's Literary Fables*, from Yriarte ||, and *Mr. Coxe's Miscellaneous Poetry* ¶, are all works of merit. In versifying a few oriental and other tales, *Mr. Hoppner* ** has displayed a genius for the lighter poetry, without which, mere versifying is a very insipid amusement. The powers of the highest genius

* No. III. p. 303. † No. VI. p. 662. ‡ No. II. p. 138.
§ No. II. p. 196. || No. II. p. 199. ¶ No. III. p. 247.
** No. III. p. 274.

have furnished a subject for *Mr. Linn's Muse* * ; nor has she left him destitute of the inspiration of which he treats. By appropriate local description, *Mr. Whitechurch's Hispaniola* † is distinguished ; by skillful and frequently humorous narrative *Mr. Southey's Metrical Tales* ‡. *Mr. Hayley's* metrical novel, entitled *The Triumph of Music* §, is supported rather by the interest of the Tale than the liveliness of the versification. Accident brought together, almost within the compass of a page, the *Crisis*, by *Dr. Peebles* ||, and *Tobias*, by *Dr. Booker* ¶. They have no other connection. The former gives a political view of the present times, and those which immediately preceded ; the latter is a poetical relation of a history which, though not scriptural, is little less venerated by many readers.

While these volumes offer their separate claims to public applause, that highly pleasing collection, the *Poetical Register* **, is supported by the powers of many poets. It is no equivocal proof of the fertility of the present period, that such a volume of fugitive poetry can be collected annually, which shall contain so few indifferent compositions. Of republished poetry, we have had to commend *Mr. Tooke's* edition of *Churchill* ††, and *Dr. Beattie's Poems*, with a life of him prefixed ‡‡. *Sir Tristram*, long ago published in the ancient sense, that is in MS, has been admirably published in the modern way, from the only MS. known to exist §§. The notes and illustrations of *Mr. Walter Scott*, not to mention his additions, render the publication highly satisfactory.

In the line of Dramatic Compositions, without making it a separate article, we shall mention *Mrs. Inchbald's Comedy of To Marry or not to Marry* ||| ;

* No. III. p. 316. † No. III. p. 318. ‡ No. V. p. 553.
 § No. V. p. 482. || No. VI. p. 680. ¶ No. VI. p. 681.
 ** No. IV. p. 417. †† No. II. p. 171. ‡‡ No. IV. p. 440.
 §§ No. IV. p. 366. ||| No. VI. p. 649.

and so little does our taste accord with that of the auditors in our theatres, that, if we were to commend another, it would be one which they have banished from the stage, *Mrs. Holt's* Comedy, called, *The Land we live in* *.

NOVELS.

Out of this most numerous class of books, we confess that few come before us, and of those few, scarcely any make an impression beyond the moment. In looking over our present volume, we find only these which we can by any means consent to mention a second time: *The Bravo of Venice*, by Mr. Lewis †, *Miss Porter's Lake of Killarney* ‡, *Mrs. Opie's Adeline Mowbray* §, and, perhaps, the anonymous production called *Men and Women* ||. Of these, the first is confessedly not original,

MISCELLANIES.

By an easy transition, we pass from the novels of these authors to the *Popular Tales of Miss Edgeworth* ¶, in which, amusement is made subservient to instruction. *Mr. Repton's Odd Hints* ** are in part a republication. They combine ingenious specimens of various styles. But, of things that are most miscellaneous, what is more so than correspondence? Of this agreeable variety the Letters of *Lady Pomfret* and *Lady Hartford* †† afford a specimen. *Dr. Aikin's Letters on English Poetry* ‡‡, have, on the contrary, only the variety which belongs to one subject. But the limits cannot be called narrow, which embrace the whole works of our Classical Poets. *The Father's*

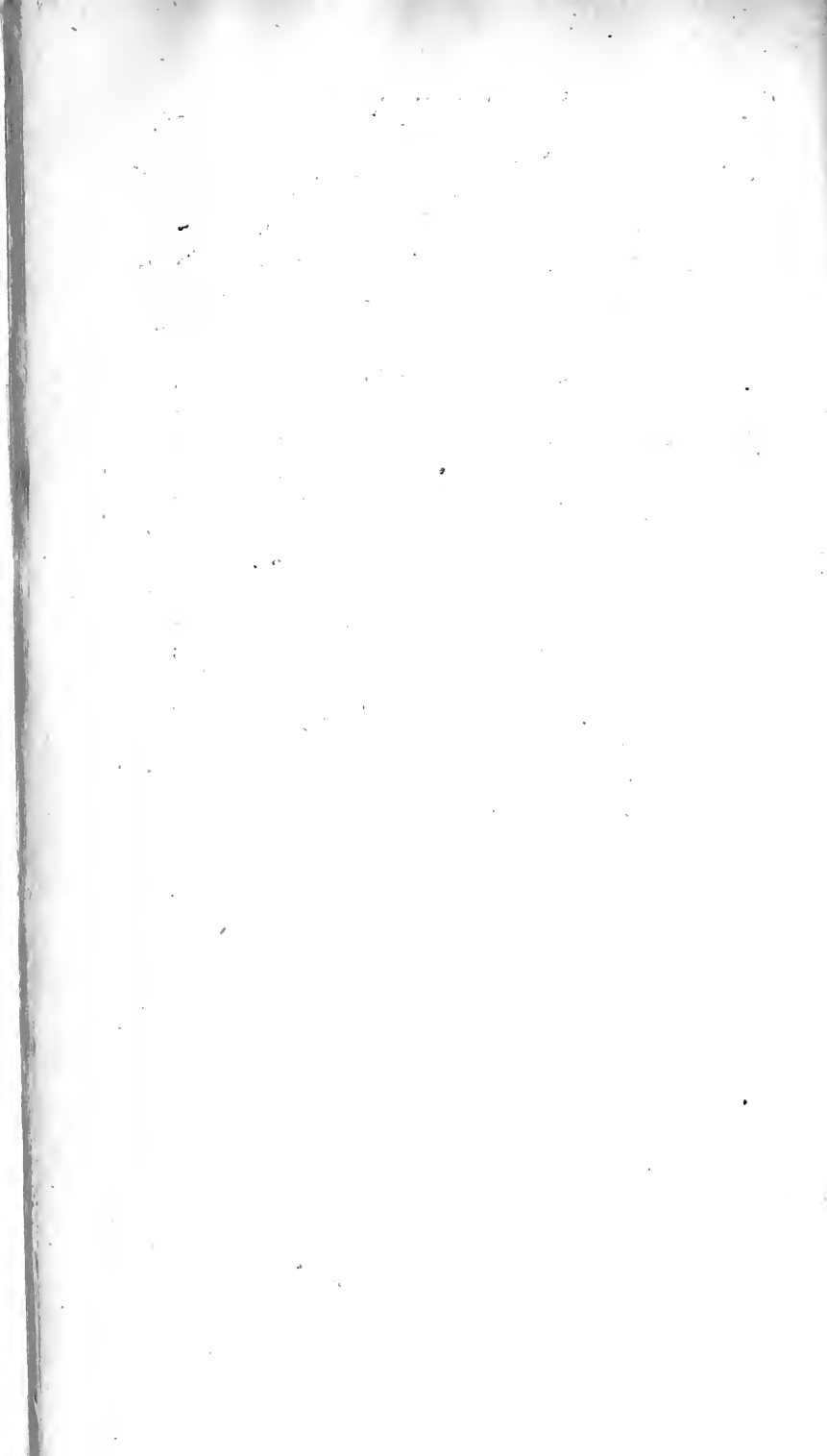
* No. V. p. 559. † No. II. p. 201. ‡ No. III. p. 321.
 § No. VI. p. 624. || No. IV. p. 442. ¶ No. I. p. 93.
 ** No. III. p. 335. †† No. V. p. 516. ‡‡ No. IV.
 p. 409.

Gift, a production of *Dr. Mavor's**, is also of the introductory kind, and particularly opens the way to various walks of nature. The scientific parts of music are illustrated in a new method by *Mrs. Gunn's Introduction* †, which, by means of curiously constructed games, undertakes to conduct the pupil into the deepest mysteries of science.

In opening the way to the knowledge of language, many authors are always employed. We shall mention at present only a few; for example, two good Italian Grammars, one in French by *Mr. Zotti* ‡, and one in English by *Mr. Ravizzotti* §: extending his views beyond the mere tract of a grammarian, *Dr. Render* has produced a *complete Analysis of the German Language* ||; in which he undertakes to explain its construction, analogies, and various properties. Such a work, on the subject of so difficult a language, must have attractions of the strongest kind for those who are anxious to make a proficiency in it.

Such is our present summary; of which, if our readers make a proper use, we shall have done service to many valuable writers,

* No. IV. p. 455. † No. I. p. 64. II. p. 163. ‡ No. II, p. 341. § No. V. p. 581. || No. III. p. 305.



T A B L E

TO THE

BOOKS REVIEWED IN VOLUME XXV.

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

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THE
BRITISH CRITIC,

For JANUARY, 1805.

Καιρὸν εἰ φθέγγαιο, πολλῶν
Πείρατα συντανύσαις
Ἐν βραχεὶ μείων ἔπειται
Μῶμος ἀνθρώπων. PINDAR.

With vivid words your just conceptions grace,
Much truth compressing in a narrow space;
Then many shall peruse, but few complain,
And Envy frown, and critics snarl in vain.

ART. I. *Sir John Froissart's Chronicles of England, France, and the adjoining Countries, from the latter Part of the Reign of Edward II. to the Coronation of Henry IV. newly translated from the best French Editions, with Variations and Additions from many celebrated Manuscripts. By Thomas Johnes. Vol. I. 4to. 835 pp. 4l. 4s. At the Hafod Prefs; sold by White. 1803.*

A SKETCH of the life of Froissart has so recently been published by Mr. Johnes, the present translator of his Chronicles, that it seems only necessary to refer those who may have any particular curiosity concerning him, to that work, or to our account of it in the *British Critic*, vol. xix. p. 429.

There has appeared one, and only one, prior translation of Froissart's Chronicles in our language. This was performed by John Bouchier, Lord Berners, a Knight of the Bath in the reign of Henry VII. He was also Chancellor of the Exchequer, and had, as Walpole observes, the rare felicity of continuing for eighteen years in the favour of Henry VIII.

A

He

BRIT. CRIT. VOL. XXV. JAN. 1805.

He translated Froissart by the command of Henry, and it was printed by Pinson, the scholar of Caxton, in 1525. The extreme rarity of this work, its obsolete language, and the misrepresentation of the names of persons, and places, by which it is disfigured, were the principal inducements with Mr. Johnes for undertaking a new translation. It seems hardly necessary to observe, that the work is well performed, Mr. Johnes being universally known as an elegant and accomplished scholar, who has dedicated the labour of many years to the successful accomplishment of his purpose. Perhaps we cannot render either the translator or our readers greater justice, than by subjoining specimens of the former and of the present work, by which means an accurate judgment may be formed of the expediency of the undertaking, and the merits which it may reasonably claim. Lord Berners's work has this title :

“ Here begynnith the firste volum of Syr John Froissart : of the Cronycles of Englande, Fraunce, Spayne, Portyngale, Scotlande, Bretaine, Flaunders, and other places adjoyninge. Translated oute of Frenche into oure materall Englyshe tongue, by John Bouchier, Knyghte, Lorde Berners : at the comaundement of oure moste Hyghe redouted Soveraygne Lorde Kyng Henrye the VIII. Kyng of Englande, Fraunce and Irelande, defendour of the faith and of the Church of Englande and also of Irelande, in earth the supreme heade.”

If the above specimen of the obsolete style of the old translation does not prove the necessity of a new one, that which is subjoined will place it beyond all doubt.

“ In this season a frere minor full of great clergie was in the cytie of Avignō, called frere Johan of Rochetayllad, the whiche frere Pope Innocent the vi helde in prison in the castell of Baignoux for shewinge of many mervailes after to come, principally he shewed many thinges so fall on the prelates of the church for the greate superfluite and pride, zhat was as then used amonge them. And also he spake many thinges to fall of the realme of Fraunce and of the greate lordes of Christendome for the oppressions that they dyd to the pore comō people. This frere sayde he wolde prove al his faynges by the auctorite of the Apocalippys, and by other bokes of holy sayntes, and prophettes the whiche were opened to hym by the grace of the holy ghoſte he shewed many thinges harde to beleve, & many thinges fell after as he sayde. He sayd them not as a prophette, but he shewed them by auctorite of aunciēt scriptures, and by the grace of the holy ghoſte, who gave him understanding to declare the aunciēt prophicies and to shew to all chriſten people the yeres and tyme whan suche thinges shulde fall, he made dyverse bokes founded on greate sciences and clergie, whereof one was made the yeare of our lorde M.CCC.xlvi, wherein were wrytten such mervailes, that it were hard to beleve them howe be it many thinges accordynge therto fell after. And whan he was demāded of the warres of France, he said that all that had ben sene was

not lyke that shulde be sene after. For he sayde that the warres in Fraunce shulde not be ended tyll the realme were utterly wasted and exyled in every parte. The whiche sayenge was well sene after, for the noble realme of Fraunce was fore wasted and exyled: and specially in y^e terme that the sayde frere had sette. The whiche was in the yeares of our lorde M.ccc.lvi, lvii, lviii, & lix. He sayde in those yeares the princes and gentylnen of the realme shuld not for feare shewe themselfe against the people of lowe estate, assembled of all countreis without heed or Capitayne, and they shulde do as they lyste in the realme of Franncce, the whiche felle after as ye have herde, howe the companyons assembled the together, and by reason of theyr robbery and pyllage waxed ryche and became greate capitaynes."

It would be agreeable to us, entertaining to our readers, and no more than justice to Mr. Johnes, to introduce many and various specimens of the skill and taste which he has demonstrated. We shall, however, be satisfied with one, both from consideration of the limits which convenience prescribes, and because there can be little apprehension, but that all who are curious in the history of their country, and at all inclined to make useful or entertaining collections, will be ready to add this publication to their libraries.

" About this period, a Franciscan friar, full of knowledge and understanding, was at Avignon: his name was John de Rochetaillade: and Pope Innocent VI. kept him a prisoner in the castle of Baignoux, not only on account of the great prophecies he made of the times to come, chiefly and principally relating to the heads and prelates of the holy church, by reason of their pride, and the expensive life they led, but also concerning the kingdom of France, and the great Lords of Christendom for their heavy oppressions on the common people. The above-mentioned John was willing to prove all he said from the Apocalypse, and by the ancient books of the holy prophets, which were opened to him by the grace of the Holy Ghost, by which he uttered things that were difficult to be credited. Some of the predictions he had made were seen to come to pass within the time; which he never could have foretold as a prophet, but by means of the Holy Scriptures, and the Holy Spirit that had given him the power of understanding these ancient prophecies, and of announcing to all Christians the year and time when they were to be fulfilled. He made many books, full of much science and learning; one was written in the year 1346, which contained many marvellous things, difficult of belief, but of which some had come to pass already. When he was questioned concerning the war against France, he answered, that what they had seen was nothing to what was to happen; for there would be no peace until the realm of France was destroyed and ruined from one end to the other. This indeed happened afterwards: for that kingdom was completely spoiled at the time the friar had fixed, in the years 1356, 1357, 1358, and 1359: insomuch, that none of its princes or gentlemen dared to shew themselves against those of the low estate, collected from all parts, and who had arrived, one after the other, without leader

or chief, whilst the country had not any means of resisting them. They elected (as you have before seen) in different parts of the country captains from among themselves, to whom they paid obedience. The captains when they enrolled any man in their companies, made certain agreements with them, respecting their shares of booty, and the ransoms of prisoners: they found so much pillage that all the leaders became rich from the great wealth they amassed. King Edward was lodged at Bourg la Reine, two short leagues from Paris, and his army in different parts between that and Montlhery. He sent from thence his heralds to the Duke of Normandy in Paris, who had with him a great number of men at arms, to offer him battle: but the Duke would not accede to it. His messengers therefore returned without having done any thing. When the King found that his enemies would not venture out of Paris, he was mightily enraged: upon which that good Knight, Sir Walter Manny stepped forth and besought his Lord, that he would permit him to make an excursion, and assault as far as the barriers of Paris. The King consented to his request, and named himself those Knights that should accompany him. He made also many new Knights on the occasion: among whom were, the Lord Delaware, the Lord de Silvacier, Sir Thomas Banatter, Sir William Torceaux, Sir Thomas le Despensier, Sir John Neville, Sir Richard Dostmay, and many others. Colart d'Ambicourt, son of Sir Nicholas, would have been of the number; for the King was desirous of it, as he was attached to his person, and Squire of his body; but the young man excused himself, by saying he could not find his helmet. Sir Walter Manny set out on his enterprise, and carried with him these new Knights to skirmish and make an attack on the barriers at Paris. Many hard blows were given and received, for there were within the city several valiant Knights and Squires, who would willingly have sallied forth, if the Duke of Normandy had given his consent. They however guarded the gates and barriers so well, that no damage was done to them; this skirmish lasted until twelve o'clock, and many were killed on both sides. Sir Walter then retreated with his people to their quarters, where they remained together that day and the following night. On the morrow, the King dislodged and took the road to Montlhery. When the camp was breaking up, some English and Gascon Knights planned the following enterprise. They thought, that as there were so many Knights in Paris, some of them would sally out after them; and some young adventurers would endeavour to gain, by their valor, both honor and booty. They therefore placed two hundred picked men, well armed, in an old empty house, three leagues from Paris; the chiefs of the Gascon party were, the Captal de Buch, Sir Aymery de Pommiers, and the Lord Couton; of the English, the Lord Neville, the Lord Mowbray, and Sir Richard de Pontchardon. These six Knights were the leaders of this ambuscade. When the French, who were within Paris, perceived that the King of England was decamping, some young Knights collected together, and said among themselves, "It will be a good thing for us to sally out secretly, and follow awhile the army of England, to see if we cannot gain something." They were all instantly of this opinion; so that Sir Raoul de Coucy, Sir Raoul de Ravenal, the Lord de Montfaut, the Lord de Helay, the Constable of Beauvais, le Bégue de Villaines, the

the Lord of Beaufiers, the Lord of Ulbarin, Sir Gauvaix de Valouel, Sir Flamant de Roze, Sir Azelles de Cavilly, Sir Peter de Fermoises, Peter de Savoises, and upwards of a hundred lances with them, sallied out, well mounted, with a thorough good will to do something; but they must find the occasion. They took the road to Bourg la Reine, which they passed, and gained the open fields, when they followed the track of the cavalry and army of England, and rode beyond the ambuscade of the Captal and his company.

“ They were no sooner passed, than the English and Gascons marched out of it after them, with their lances in their rests, shouting their war-cry. The French turned about, wondering who they could be; but they soon found they were enemies. They immediately halted, and drew themselves up in battle-array; and, with couched spears, prepared to meet the English and Gascons, who soon joined them. At this first onset, many were unhorsed on each side, for both parties were well mounted. After this tilting-bout, they drew their swords; and, attacking each other more closely, many hard blows were given, and many gallant deeds performed. This attack lasted a considerable time; and was so well fought, that it was difficult to say which of the two would be conqueror. The Captal de Buch shone particularly, and did with his hand many deeds worthy so good a Knight. In the end, however, the English and Gascons fought so valiantly, the field remained to them; they were upwards of half as many again as the French.

“ The Lord of Campreny showed himself a valiant Knight on the side of the French, and fought gallantly under his banner, the bearer of which was slain: his banner was argent, a buckle gules, between six martlets sable, three above and three below. The Lord of Campreny was made prisoner. The other French Knights and Squires, who saw the ill success of their attempt, and that they could not recover themselves, took the road toward Paris, fighting as they retreated, and the English pursuing them most eagerly. In this retreat, which continued beyond Bourg la Reine, nine Knights, as well Banners as others, were made prisoners; and, if the English and Gascons, who pursued them, had not been afraid that others might fall out of Paris to their assistance, not one would have escaped being killed or taken.

“ When this enterprise was finished, they returned towards Montlhery, where the King was. They carried their prisoners with them, to whom they behaved very courteously, and ransomed them handsomely that same evening, allowing them to return to Paris, or wherever else they chose, taking readily their words for their ransoms.

“ The intention of the King of England was to enter the fertile country of Beauce, and follow the course of the Loire all the summer, to recruit and refresh his army in Brittany until after August; and, as soon as the vintage was over, which from the appearances promised to be abundant, to return again and lay siege to France, that is to say, to Paris, for he wished not to return to England, as he had so publicly declared, on setting out, his determination to conquer that kingdom, and to leave garrisons of those who were carrying on

the war for him in France, in Poitou, Champagne, Ponthieu, Vimeu, Valgueslin*, in Normandy, and throughout the whole kingdom of France, except in those cities and towns which had voluntarily submitted to him.

“ The Duke of Normandy was at this time at Paris with his two brothers, their uncle the Duke of Orleans, and all the principal counsellors of state, who, well aware of the courage of the King of England, and how he pillaged and impoverished the whole realm of France, knew also that this situation could not last, for the rents, both of the nobles and clergy, were generally unpaid. At this period, a very wise and valiant man was Chancellor of France, whose name was William † de Montague, Bishop of Therouenne: by his advice the kingdom was governed: every part of it profited from his good and loyal counsel. Attached to him were two clerks of great prudence; one was the Abbot of Clugny, the other Friar Symon de Langres, Principal of the Predicant Monks, and Doctor in Divinity. These two clerks just named, at the request and command of the Duke of Normandy and his brothers, the Duke of Orleans their uncle, and of the whole of the great council, set out from Paris, with certain articles of peace. Sir Hugh de Geneve, Lord of Autun, was also their companion. They went to the King of England, who was overrunning Beauce, near to Gallardon‡.

“ These two prelates and the Knight had a parley with the King of England, when they began to open a treaty of peace with him and his allies. To this treaty the Duke of Lancaster, the Prince of Wales, the Earl of March§, and many other Barons, were summoned. However, this treaty was not concluded, though it was discussed for a long time. The King of England kept advancing into the country, seeking for those parts where was the greatest abundance. The commissioners, like wise men, never quitted the King, nor suffered their proposals to drop; for they saw the kingdom in such a miserable situation, that the greatest danger was to be apprehended if they should suffer another summer to pass without peace.

“ On the other hand, the King of England insisted on such conditions as would have been so very grievous and prejudicial to France, that the commissioners, in honour, could not assent to them; so that their treaties and conferences lasted seventeen days, the two prelates, and the Lord of Autun, constantly following the King of England: this last was much listened to at the court of the King. They sent every day, or every other day, their treaties and minutes to the Duke

“ * Most probably Vexin. Vexin Normand is bounded on one side by the Seine.

“ † The President Henault calls him Gille Ayeelin de Montagu, Cardinal and Bishop of Therouenne, vol. i. 4to. p. 263.

“ ‡ Gallardon, a town in Beauce, diocese and election of Chartres.

“ § This is a mistake; for the Earl of March was killed a month prior to this treaty, the 26th of February, at Rouvray, in Burgundy. *Barnes.*”

of Normandy and his brothers at Paris, that they might see what state they were in, and have answers thereto; as well as to know in what manner they were to act. All these papers were attentively examined, and considered privately, in the apartments of the Duke of Normandy; and then the full intentions of the Duke were written down, with the opinions of his council to these commissioners; by which means, nothing passed on either side without being fully specified, and examined most cautiously. These aforesaid Frenchmen were in the King's apartments, or in his lodgings, as it happened, in the different places he halted at, as well on his march towards Chartres as otherwise; and they made great offers to bring the war to a conclusion; but the King was very hard to treat with; for his intention was to be, in fact, King of France, although he had never been so; to die with that rank; and also to put Brittany, Blois, and Touraine in the same situation as those other provinces where he had garrisons. If his cousin, the Duke of Lancaster, whom he much loved and confided in, had not persuaded him to give up such ideas, and advised him to listen to the offers of peace, he never would have come to any terms. He very wisely remonstrated with him, and said, "My Lord, this war which you are carrying on in the kingdom of France is wonderful to all men, and not so favourable to you. Your people are the only real gainers by it, for you are wasting your time. Considering every thing, if you persist in continuing the war, it may last you your life; and it appears to me doubtful, if you will ever succeed to the extent of your wishes. I would recommend, therefore, whilst you have the power of closing it honourably, to accept the proposals which have been offered to you; for, my Lord, we may lose more in one day than we have gained in twenty years."

"These prudent and sensible words, which the Duke of Lancaster uttered loyally, and with the best intentions, to advise the King of England to his good, converted the King to his opinion, through the grace of the Holy Spirit, who also worked to the same effect; for an accident befel him, and all his army, who were then before Chartres, that much humbled him, and bent his courage.

"During the time that the French commissioners were passing backwards and forwards from the King to his council, and unable to obtain any favourable answer to their offers, there happened such a storm, and violent tempest of thunder and hail, which fell on the English army, that it seemed as if the world was come to an end. The hail-stones were so large as to kill men and beasts, and the boldest were frightened.

"The King turned himself towards the church of our Lady at Chartres, and religiously vowed to the Virgin, as he has since confessed, that he would accept of terms of peace. He was at this time lodged in a small village, near Chartres, called Breigny; and there were then committed to writing, certain rules and ordinances for peace, upon which the following articles were drawn out. To follow up this, and more completely to treat of it, the counsellors and lawyers of the King of England drew up a paper, called the Charter of Peace, with great deliberation and much rudence, the tenor of which was as follows."

This

This first volume is ornamented with various engravings, which are faithfully copied from the beautiful manuscripts of Froissart in the British Museum. Mr. Johnes has occasionally made use of these literary treasures; but he also possesses many valuable manuscripts of his own. There is also a curious manuscript at Breslau, which Mr. Johnes has employed a person to collate. The variations and additions, if of importance, will be added to the succeeding volume. This book was printed under Mr. Johnes's immediate inspection, at a private press of his own, and at a remote part of the kingdom. There is, however, on this score, but little occasion or opportunity for complaint. We are happy to learn that the work is in continuation, with our cordial approbation thus far, and with our earnest wishes for its final success.

ART. II. *The Life and Posthumous Writings of William Cowper, Esq. with an Introductory Letter to the Right Honourable Earl Cowper. By William Hayley, Esq. Vol. III. 4to. 447 pp. 1l. 1s. Johnson. 1804.*

THOUGH this is marked as the third volume of Cowper's Life, it contains no biography at all; but simply an additional collection of Letters. It contains indeed what is much better than biography, except such as flows from the pen of a Johnson, a very interesting and characteristic succession of Letters; so interesting indeed, that few readers of taste will have finished them, without regretting the termination of a species of entertainment, no less rare than exquisite. In this respect, the present volume far exceeds the two former, in which were several Letters of little interest, and some that a sound judgment must have wished omitted*.

That he might not be quite excluded from the society of a friend with whom he is so proud to appear, Mr. Hayley has prefixed 31 pages, of what he calls "Defultory Remarks, on the Letters of eminent Persons, particularly those of Pope and Cowper". The remarks are indeed defultory, for the writer seems to have an inability to restrain himself to their proper subject. From Anne Boleyn he makes a rapid transition to Mad. de Sevigné, who naturally conducting him

* See our twenty-second volume, p. 56, in our review of the preceding volumes.

to Lady M. W. Montagu, he digresses again and again upon her quarrel with Pope. Thrice does he call himself to attend to the Letters of that poet, and as often does he find himself unable to keep his attention to the subject. Even the third time, he is not successful, but is gone immediately to Lord Bacon, and various other personages. On a sudden, by the aid of a quotation from Bolingbroke, we are carried back to all the ancient writers of Letters, but not to meet with any very new or valuable observations. The inestimable Letters of Cicero, the most curious illustrations of history remaining in the world, are past by with much too slight a notice. If Mr. H. meant either to instruct his readers, or to gain much credit to himself, he should have produced something more elaborate than these too Desultory Remarks; among which, however, there are some worthy of notice, particularly the comparison, which ought to have formed the conclusion, between the Letters of Gellert and those of Cowper. The account of Bishop Hall's Letters should have been introduced much earlier. The true account of the Remarks is, that they contain much that does not belong to the subject, want much that does belong to it, and give nothing in its proper place.

We proceed, with much increase of satisfaction, to Cowper himself, whose Letters, in the present series, begin with the year 1778. They are chiefly addressed to the Rev. William Unwin or the Rev. John Newton, and contain therefore the effusions of a genuine friendship. Having read them throughout with great delight, we feel that our difficulty will be to restrain ourselves within any moderate bounds of citation, so much do they contain that either characterizes the man, or possesses on other accounts intrinsic value. We are caught in the very fourth Letter, by his remarks on Johnson's life of Milton, which are not only full of truth, but full of genuine taste and poetic feeling; and may serve besides as a lesson to those multitudes, who have not learned, what natural amiableness alone sufficiently taught Cowper, how to object to a particular passage in the writings of an author, without abusing the man.

“ I have been well entertained with Johnson's Biography, for which I thank you: with one exception, and that a swinging one, I think he has acquitted himself with his usual good sense and sufficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great poet's character with the most industrious cruelty. As a man, he has hardly left him the shadow of one good quality. Churlishness in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has smeared all the canvas. If he had any virtues, they are not to be found in the Doctor's picture of him, and it is well for Milton, that some founness
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in his temper is the only vice with which his memory has been charged; it is evident enough that if his biographer could have discovered more, he would not have spared him. As a poet, he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon Lycidas, and has taken occasion from that charming poem, to expose to ridicule (what is indeed ridiculous enough) the childish prattlement of pastoral compositions, as if Lycidas was the prototype and pattern of them all. The liveliness of the description, the sweetness of the numbers, the classical spirit of antiquity that prevails in it, go for nothing. I am convinced by the way, that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's; was there ever any thing so delightful as the music of the *Paradise Lost*? It is like that of a fine organ; has the fullest and the deepest tones of majesty, with all the softness and elegance of the Dorian flute. Variety without end and never equalled, unless perhaps by Virgil. Yet the Doctor has little or nothing to say upon this copious theme, but talks something about the unsuitness of the English language for blank-verse, and how apt it is, in the mouth of some readers, to degenerate into declamation." P. 6.

How can we pass by, in a different style, the following beautiful specimen of the author's poetical ingenuity united with true modesty?

"When I wrote last I was a little inclined to send you a copy of *Verfes*, entitled the *Modern Patriot*, but was not quite pleased with a line or two which I found it difficult to mend, therefore did not. At night I read Mr. Burke's speech, in the news-paper, and was so well pleased with his proposals for a reformation, and with the temper in which he made them, that I began to think better of his cause, and burnt my *Verfes*. Such is the lot of the man who writes upon the subject of the day; the aspect of affairs changes in an hour or two, and his opinion with it; what was just, and well-deserved satire in the morning, in the evening becomes a libel; the author commences his own judge, and while he condemns, with unrelenting severity, what he so lately approved, is sorry to find that he has laid his leaf-gold upon touchwood, which crumbled away under his fingers. Alas! What can I do with my wit? I have not enough to do great things with, and these little things are so fugitive, that while a man catches at the subject, he is only filling his hand with smoke. I must do with it as I do with my linnet: I keep him for the most part in a cage, but now and then set open the door that he may whisk about the room a little, and then shut him up again. My whisking wit has produced the following, the subject of which is more important than the manner in which I have treated it seems to imply, but a fable may speak truth, and all truth is sterling; I only premise that in a philosophical tract in the *Register*, I found it asserted that the glow-worm is the nightingale's proper food*." P. 10.

"* This Letter contained the beautiful Fable of the Nightingale and the Glow-worm."

In the spring of 1780, we find Cowper amusing himself with the practice of drawing landscapes, which gives occasion to a confession very characteristic of a man of genius. But to prevent a dangerous imitation (since there is nothing people are so apt to affect for their vanity's sake as genius) let us observe that he paints one of the foibles of genius, and that there is nothing so useful as those commanding necessities of life, which compel such a man to pursue some object, far beyond this point of novelty and pleasure.

“ My scribbling humour has of late been entirely absorbed in the passion for landscape drawing. It is a most amusing art, and, like every other art, requires much practice and attention.

“ Nil sine multo
Vita, labore, dedit mortalibus.

Excellence is providentially placed beyond the reach of indolence, that success may be the reward of industry, and that idleness may be punished with obscurity and disgrace. So long as I am pleased with an employment, I am capable of unwearied application, because my feelings are all of the intense kind; I never received a *little* pleasure from any thing in my life; if I am delighted, it is in the extreme. The unhappy consequences of this temperate is, that my attachment to any occupation, seldom out-lives the novelty of it. That nerve of my imagination, that feels the touch of any particular amusement, twangs under the energy of the pressure with so much vehemence, that it soon becomes sensible of weariness, and fatigue. Hence I draw an unfavourable prognostic, and expect that I shall shortly be constrained to look out for something else. Then perhaps, I may string the harp again, and be able to comply with your demand.” P. 20.

We have begun as we foresaw we should, and find our citations standing very close to each other in the early part of the book. No matter;—we must go on as far as our space will permit, and then send our readers to the volume itself, for a treat far beyond what we can give them. Some things are well said upon slander and flattery, in the eighteenth Letter, particularly this, “ He that slanders me paints me blacker* than I am, and he that flatters me, whiter. They both daub me; and when I look in the glass of my conscience, I see myself disguised

* On a similar thought, but probably without recollection of this, we have lately seen the following Epigram, against answering a scurrilous scribbler.

If Niger lies, as Niger always will,
E'en let him, unrefuted, lie his fill.
Who draws me black discredits not my phiz,
But shows me what his own heart's colour is.

by

by both." It is a little remarkable, that Mr. Unwin in writing, Cowper in criticizing, and Mr. Hayley in printing, the short Epitaph which appears in p. 39, should all forget that the second line out of the four was the undoubted property of Bishop Lowth, from whom also the opening of it is borrowed. Yet Cowper says, very properly, that where a work is short, every thing should be finished and exact. The Epitaph is this:

"*Care vale! sed non æternum, care, valet!*
Namque iterum tecum, si modo dignus, ero.
 Tum nihil amplexus poterit divellere nostros,
 Nec tu marcesces, nec lacrymabor ero."

Lowth's beautiful Epitaph on his daughter begins, as is well known, "*Cara vale!*" the *amplexus* are also in Lowth; but his fourth line is,

Quando iterum tecum, si modo dignus, ero.

So much borrowing, in so short a composition, is surely not allowable. Add to this, that the last line is feeble and bald in the expression; besides being, as Cowper objects, too obvious in the thought: but observe and wonder, reader, what elegance is given to it in Cowper's English.

"Farewell, "but not for ever", Hope replies,
 "Trace but his steps, and meet him in the skies!"
 'There nothing shall renew our parting pain,
 Thou shalt not wither, nor I weep again."

Nor should any writers of poetry forget the following precept in the same Letter, which, coming from a true poet, and an undoubted genius, will perhaps have more weight than if uttered by a mere critic.

"To touch and retouch", says Cowper, "though some writers boast of negligence, and others would be ashamed to show their foul copies, is the secret of almost all good writing, especially in verse. *I am never weary of it myself*; and, if you would take as much pains as I do, you would have no need to ask for my corrections." P. 39.

We do not proceed three pages further, before we are stopped by Cowper's excellent Latin translation of Dryden's famous Epigram on Milton, which, with his previous observations, we here insert.

"I have often wondered, that Dryden's illustrious epigram on Milton, in my mind the second best that ever was made; has never been translated into Latin, for the admiration of the learned in other countries. I have at last presumed to venture upon the task myself. The great closeness of the original, which is equal in that respect, to the most compact Latin I ever saw, made it extremely difficult.

" Tres

“ Tres tria, sed longè distantia sæcula, vates
Ostentant tribus è genibus eximios.
Græcia sublimem, cum majestate difectum
Roma tulit, felix Anglia utrique parem.
Partibus ex binis Natura exhausta, coacta est,
Tertius ut fieret, consociare duos.” P. 42.

A few judicious alterations, such as we have seen from a very classical pen, would make this Epigram all that could be wished.

What can be more pleasant than the following passage, on writing a Letter without a subject?

“ You like to hear from me—This is a very good reason why I should write—But I have nothing to say—This seems equally a good reason why I should not—Yet if you had alighted from your horse at our door this morning, and at this present writing, being five o'clock in the afternoon, had found occasion to say to me—“ Mr. Cowper, you have not spoke since I came in, have you resolved never to speak again?” It would be but a poor reply, if in answer to the summons, I should plead inability as my best and only excuse. And this, by the way, suggests to me a seasonable piece of instruction, and reminds me of what I am very apt to forget, when I have any epistolary business in hand; that a Letter may be written upon any thing or nothing, just as that any thing or nothing happens to occur. A man that has a journey before him twenty miles in length, which he is to perform on foot, will not hesitate and doubt whether he shall set out or not, because he does not readily conceive how he shall ever reach the end of it; for he knows, that by the simple operation of moving one foot forward first, and then the other, he shall be sure to accomplish it. So it is in the present case, and so it is in every similar case. A Letter is written as a conversation is maintained, or a journey performed, not by preconcerted or premeditated means, a new contrivance, or an invention never heard of before, but merely by maintaining a progress, and resolving, as a postillion does, having once set out, never to stop 'till we reach the appointed end. If a man may talk without thinking, why may he not write upon the same terms? A grave gentleman of the last century, a tie wig, square-toe, Steinkirk figure, would say—“ My good Sir, a man has no right to do either.” But it is to be hoped, that the present century has nothing to do with the mouldy opinions of the last; and so good Sir Launcelot, or Sir Paul, or whatever be your name, step into your picture frame again, and look as if you thought for another century, and leave us moderns, in the mean time, to think when we can, and to write whether we can or not, else we might as well be dead as you are.” P. 46.

The character of Vincent Bourne, whose Latin poems every scholar has read with delight, but whose person only a few can now remember, will probably be acceptable to many readers. We leave Cowper to answer for the boldness of preferring him to Tibullus and Propertius.

“ I am much obliged to you for your offer to support me in a translation of Bourne. It is but seldom, however, and never except

for my amusement, that I translate; because I find it disagreeable to work by another man's pattern; I should at least be sure to find it so in a business of any length. Again, *that* is epigrammatic and witty in Latin, which would be perfectly insipid in English, and a translator of Bourne would frequently find himself obliged to supply what is called the turn, which is in fact the most difficult, and the most expensive part of the whole composition, and could not perhaps, in many instances, be done with any tolerable success. If a Latin poem is neat, elegant, and musical, it is enough—but English readers are not so easily satisfied. To quote myself, you will find, in comparing the jack daw with the original, that I was obliged to sharpen a point, which, though smart enough in the Latin, would, in English, have appeared as plain and as blunt as the tag of a lace. I love the memory of Vinny Bourne. I think him a better Latin poet than Tibullus, Propertius, Aufonius, or any of the writers in *his* way, except Ovid, and not at all inferior to *him*. I love him too with a love of partiality, because he was usher of the fifth form at Westminster when I passed through it. He was so good natured, and so indolent, that I lost more than I got by him; for he made me as idle as himself. He was such a sloven, as if he had trusted to his genius as a cloak for every thing that could disgust you in his person; and indeed in his writings he has almost made amends for all. His humour is entirely original—he can speak of a magpie or a cat, in terms so exquisitely appropriated to the character he draws, that one would suppose him animated by the spirit of the creature he describes. And with all his drollery, there is a mixture of rational, and even religious reflection, at times, and always an air of pleasant, good-nature, and humanity, that makes him, in my mind, one of the most amiable writers in the world. It is not common to meet with an author who can make you smile, and yet at nobody's expence; who is always entertaining, and yet always harmless; and who, though always elegant and classical, to a degree not always found in the classics themselves, charms more by the simplicity and playfulness of his ideas, than by the neatness and purity of his verse; yet such was poor Vinny. I remember seeing the Duke of Richmond set fire to his greasy locks, and box his ears to put it out again." P. 75.

We begin to think that we have now introduced as much, by way of specimen, as in propriety we ought, excepting one of poetry, which we cannot omit. It is taken from that beautiful Fragment of a Poem on a venerable Oak; which will lead every reader of taste to lament very heartily, that it was left only as a Fragment, and not worked up according to the complete conception of the poet's mind, who had evidently prepared his plan for a long composition. We take our transcript near the beginning, where the poet addresses the tree.

“ Thou wast a bauble once; a cup and ball,
Which babes might play with; and the thievish jay
Seeking her food, with ease might have purloin'd
The auburn nut that held thee, swallowing down
Thy yet close-folded latitude of boughs,

And

And all thy embryo vastness, at a gulp,
But fate thy growth decreed: autumnal rains,
Beneath thy parent-tree, mellow'd the soil
Design'd thy cradle, and a skipping deer,
With pointed hoof dibbling the glebe, prepar'd
The soft receptacle, in which secure
Thy rudiments should sleep the winter through.

“ So fancy dreams—disprove it if ye can
Ye reas'ners broad awake, whose busy search
Of argument, employ'd too oft amiss,
Sifts half the pleasures of short life away!

“ Thou fell'st mature, and in the loamy clod,
Swelling with vegetative force instinct,
Didst burst thine egg, as their's the fabled Twins,
Now stars; two lobes protruding pair'd exact:
A leaf succeeded, and another leaf,
And all the elements thy puny growth
Fost'ring propitious, thou becam'st a twig.

“ Who liv'd when thou wast such? Oh! couldst thou speak,
As in Dodona once thy kindred trees
Oracular, I would not curious ask,
The future, best unknown, but at thy mouth
Inquisitive, the less ambiguous past!

“ By thee I might correct, erroneous oft,
The clock of history, facts and events
Timing more punctual, unrecorded facts
Recov'ring, and mistated setting right—
Desp'rate attempt till trees shall speak again!

“ Time made thee what thou wast—King of the woods!
And time hath made thee what thou art—a cave
For owls to roost in! Once thy spreading boughs
O'erhung the champaign, and the numerous flock,
That grac'd it stood beneath that ample cope—
Uncrowded, yet safe shelter'd from the storm.
No flock frequents thee now; thou hast out-liv'd
Thy popularity, and art become
(Unless verse rescue thee awhile) a thing
Forgotten, as the foliage of thy youth!

“ While thus through all the stages thou hast push'd
Of treeship—first a seedling, hid in grass;
Then twig; then sapling; and, as century roll'd
Slow after century, a giant-bulk
Of girth enormous, with moss-cushion'd root
Upheav'd above the soil, and sides imbos'd
With prominent wens globose—till at the last,
The rottenness, which time is charg'd to inflict
On other mighty ones, found also thee.” P. 409.

The richness of expression, the melody of verse, and the justness of thought in this passage, are such as will never be rivalled without a genius, and a care also, equal to those of Cowper. The many observations of Cowper, upon different authors, will be cited again and again, in various publications, as they well deserve; and will remain, as in general they ought to do, permanent directions to public taste. It should have been observed by the editor, that the beautiful verses of Jortin, translated by Cowper in p. 225, are themselves almost translated from the famous passage in the first Idyllium of Moschus, beginning

αἶ, αἶ, ται μαλάχαι μὲν ἐπὶν κατὰ κᾶπον ὀλυνταί,

though with some enlargement, as the original passage contains only six lines.

This volume appears to have been printed in the country; but as, for that very reason, it was immediately under the inspection of the editor, it ought to have been much more free than it is from very gross blunders. As to its contents, we have not any scruple in pronouncing, that we do not any where know of so much instruction and high gratification comprised within an equal number of pages. It clearly places Cowper, where he was not before, at the head of English letter-writers.

ART. III. *The History of the Reign of George III.* By Robert Bisset, LL. D.

(Concluded from vol. xxiv. p. 556.)

THE course of his narrative has now brought the author to the administration of Mr. Pitt, or rather to the first parliament called after the establishment of that minister. With the opening of that parliament the fourth volume begins; and here the contest, which Mr. Fox maintained for Westminster, and the exertions of a distinguished lady in his favour, are minutely described; rather too minutely, we think, for the gravity and dignity of history. The situation of public affairs, at this juncture, and the measures adopted by the minister for retrieving the finances, are forcibly, and, for the most part*,

* We say for the most part, having observed an oversight in stating the contraband trade in tea to have been more than double the legal; a statement which agrees not with the quantities of each before set forth.

accurately stated. The second introduction of Mr. Pitt's India Bill is also here noticed; and the distinction between that plan and the system of Mr. Fox clearly explained. The author turns next to the affairs of the continent, describing the character and views of the Emperor Joseph, the seizure of the Crimea, and the other measures of the Empress of Russia. He then adverts to the great improvement in the situation and commerce of Britain, and relates several occurrences at home; some of which (such as the ascent of Lunardi in a balloon) were, in our opinion, too trivial, in a national point of view, to require such particular and elaborate descriptions.

In the succeeding chapter (xxxiv.) a great variety of matter occupies the writer's attention. It opens with the meeting of parliament, and proceeds to the consideration of the Westminster scrutiny, and the final close of that proceeding; states a debate relative to the debts of the Nabob of Arcot; the failure of Mr. Pitt's project for a parliamentary reform, and all the proceedings on his propositions for settling the trade with Ireland. The author then adverts to the affairs of Europe, relating the ill success of the Emperor Joseph's designs upon Bavaria, and of his attempt to open the Scheldt; and describing the internal state of France, and some of the circumstances which led to the Revolution in that kingdom. Returning to the transactions at home, he paints the flourishing state of trade, and the confidence reposed by the mercantile and monied interest in Mr. Pitt; a confidence which has never since deserted him. At the close of this chapter, more notice is, in our opinion, taken of the satirical poems published at that period, by certain wits in opposition, than the nature of the case required; since, humourous and ingenious as some of them were, they certainly had no influence whatever on political events. The minister who encountered with success the powerful leaders and formidable battalions of the Opposition, needed not to bestow a thought on the light-armed skirmishers of the party. Ridicule, to have any permanent effect, should be founded in truth.

Throughout the various events which succeed, the historian proceeds in the same impartial tenor. Among these, is the well-known impeachment of Mr. Hastings. We cannot, in this place, agree in one opinion of the author; who seems to think that the charges would not have been brought forward, if Major Scott had not challenged Mr. Burke to the contest. The origin of that impeachment may, we think, be distinctly traced to a remoter source, namely, to the rejection of Mr.

B

Fox's

Fox's India Bill; a part of the grounds upon which that Bill was supported, being the supposed malversations and oppressions of the Governor-General; which, it was strongly hinted, would be buried in oblivion, if the proposed Bill were suffered to pass. After relating the death of the celebrated King of Prussia, the author pours forth his character, and gives just credit to the political and military talents of Frederic; but passes over too slightly, in our opinion, the profligacy of his moral character, his total disregard of justice in political transactions, and his atrocious conspiracy, with Voltaire, D'Alembert, and the rest of that crew, against the dearest interests of mankind. Historians indeed, like the rest of the world, dazzled by the false lustre of military glory, or warped by an excessive admiration of political talents, too often bestow almost unqualified praise on characters and actions which merit the severest reprobation. An interesting account of Margaret Nicholson's attempt on the life of our Sovereign, closes the same chapter; and we have great pleasure in extracting the reflections with which it concludes, as being perfectly just, and equally honourable to the King and the nation.

“ Most providential it was, that this wretched creature made use of her left hand, her other presenting the petition; and that its position was such, that she could only aim obliquely. Had her right hand been employed, which, where she stood, could have struck directly, dismal might the consequence have been. Even with the aim which she took, the happiness of the nation, in the safety of its revered monarch, was highly indebted to our king's presence of mind. Had his majesty been thrown into confusion by a danger so unexpected, the fatal deed might have been perpetrated, before the attempt was perceived. Next to his magnanimity, the considerate humanity of the sovereign shone most evidently conspicuous. His benevolent injunction to abstain from hurting a person who had compassed against him so atrocious an act, most probably saved the assassin from the summary and immediate vengeance of his surrounding subjects. Similar conduct in similar circumstances, this history has still to record, concerning the same exalted character. Fortunately for their feelings, neither her majesty nor any of the royal offspring were present. The intelligence of the danger was accompanied by the certain information that it was escaped. The report of the aim excited horror and indignant resentment through the nation, until the state of the perpetrator's mind was made generally known, and the dreadful impression of the calamity threatened yielded to delight that it had threatened in vain. The exquisite pleasure that results from terrible and impending evil avoided, poured itself in address of ardent and heart-felt loyalty from every quarter of the kingdom. His subjects before knew that they loved and revered their king; but now only felt the full force of these

these affections, when the impression present to their minds was the imminent danger of their object." P. 127.

The Commercial Treaty with France (the motives and conduct of which are amply detailed) the consolidation of the Customs, the application of the Dissenters for a repeal of the Test Act, and the further proceedings against Mr. Hastings, are the subjects next treated; but we hasten to the consideration of topics still more important and interesting. Among these is the revolution in Holland, effected by the arms of Prussia and the spirited co-operation of Great Britain. On the councils which planned and conducted this measure, the author bestows, as is justly their due, the highest praise; in which, he observes, all parties most cheerfully concurred.

The next topic of great and striking importance that occurs, is the proposed abolition of the slave trade. In discussing this subject, the author, though in the main impartial, throws out some opinions, with which we do not agree, seeming to argue, that religious considerations should have no influence in deciding the question of negro slavery. It were easy, in our opinion, to show the fallacy of this doctrine, as well as of most of the arguments by which the slave trade is supported, and which are stated very speciously by this writer. We will not enlarge at present upon this subject, but take upon ourselves to assert, that if no other benefit had accrued from the endeavours of Mr. Wilberforce and his supporters, than the Act passed for the preservation of the Negroes*, and mitigation of their sufferings during the middle passage, that measure alone would have entitled them to the gratitude of every generous and benevolent mind.

The commencement of Mr. Hastings's trial is then stated with due solemnity, and the proceedings during the same session of parliament in which it commenced are detailed, as also the motion for an impeachment of the late Chief-Justice of India, with its rejection by a majority of the House of Commons. These and other domestic occurrences having received a due share of attention, the affairs of the continent at this period (1788), the objects of the Austrian and Russian sovereigns, in their confederacy against Turkey, are stated, and the war which arose in consequence is detailed. The author severely, but justly, condemns the conduct of the united Imperial Courts, upon this occasion, and appears to approve the

* The author, thinking perhaps *Negroes* too common a word, perpetually calls them *Negritians*. This is one, among several, instances of affectation, which we regret to see in the style of this work.

policy of Great Britain in forming such continental alliances as tended to counteract their attempts, and to preserve the balance of Europe. From the retirement, at this period, of the venerable Earl of Mansfield, the author takes occasion to delineate his character. This portrait is executed, upon the whole, with ability. We would insert it as a further specimen of this historian's style, but its length would carry us beyond the limit which we must observe.

The author is now led, by the course of events, to that alarming and calamitous period when his Majesty's first indisposition took place. In discussing the measures which the two political parties respectively pursued, upon that occasion, he endeavours to hold the balance even, condemning without hesitation the doctrine of hereditary regency, as asserted by Mr. Fox, but, on the other hand, disapproving of the restrictions in Mr. Pitt's Regency Bill, and indeed (as we understand him) of all restrictions whatsoever. From this last opinion we entirely dissent, and think we could amply justify the few restrictions imposed in that Bill, did not delicacy towards the high personages concerned, as well as other considerations, prevent our reviving so unpleasant a discussion. The remainder of the fourth volume is chiefly occupied by continental affairs, so various that we could not even enumerate them without exceeding our limits. We agree with the author, that "the summer of 1789 teemed with events of greater importance to the civilized world than any which are recorded in modern history". Previously, however, to any statement of the transaction principally alluded to (the French Revolution) the war carried on by Sweden against Russia, and the disputes between the Emperor Joseph and his Flemish subjects, are amply and satisfactorily related.

We now (at the commencement of the fifth volume) are plunged into that abyss of horrors, the French Revolution; the events of which, and of the general war which sprang from it, occupy by far the greater part of the two last volumes. These events, though of the highest importance, being so recent, and the discussion of them familiar to most of our readers, we shall content ourselves with a slight sketch of this part of the work; and the rather, as we agree with most of the opinions given by the author. Perhaps, however, in stating the causes of that Revolution, rather too much weight is given to the corruptions and oppressions of the ancient government. Admitting the profligacy of many individuals in the French court; admitting that, in some particulars, the laws and usages of that kingdom pressed heavily on the lower classes of the people; yet, *upon the whole*, the government (especially under Louis

Louis XVI.) was mild and equitable; *upon the whole*, the nation was flourishing; and, till agitated by wicked demagogues, contented and happy. We will venture to assert, that under that monarch a temperate reform might have been obtained without a struggle, and would have been fully sufficient (nay, was the only plan adapted) to the attainment of rational and substantial liberty. No writer, however, has more severely condemned the pernicious, as well as visionary, theories of the first French reformers, and the savage cruelties of their successors, than the author before us; nor has any writer more completely exposed their literary abettors and confederates in this country. Justice is also done to the extraordinary political sagacity displayed on this subject by Mr. Burke, who (the author observes) "so early as the year 1772, in the theological scepticism and political hypotheses of the French writers, saw the probable overthrow of religion and government."

In stating the causes of the late war, the author sufficiently proves that France was the aggressor; yet he does justice (and we think rather more than justice) to the motives of the great orator who so vehemently opposed it, and displays his arguments in the strongest light. Unwilling as we are to impute the influence of any but the most honourable feelings on a mind so powerful and comprehensive, we cannot but think, that a conduct so adverse to the general sentiment, and (in our opinion) so dangerous to the general welfare, must, in part, have arisen from jealousy of his distinguished rival; and was prompted (in a great degree) by the spirit of opposition, which, from being so long cherished, acted perhaps unobserved on the breast that harboured it.

Our limits will not permit us to accompany the author through the several details of the war; which are for the most part accurate, though in some instances they might have been more clear and distinct. One objection, however, we deem it our duty to make; and the rather, as we have already borne testimony to the author's general impartiality. Astonished by the rapid career, and dazzled by the wonderful successes, of Bonaparte, he is not sufficiently careful to mark (and consequently to reprobate) the infamous means by which a great part of those successes was obtained. To say nothing of his first exploit, the massacre of the Parisians in 1795 (since Bonaparte might then be deemed a mere instrument in the hands of his tyrant employers), his proceedings in Italy are not represented in the dark and odious colours which to us they appear to deserve. Even his military talents are, in our opinion, exalted rather above their just degree; since he was often opposed by Generals, either of ordinary capacity, or worn out by

by age and long service; and many of the officers of the Austrian armies are known to have been disaffected, if not traitorously sold, to the enemy. This, indeed, the author mentions at the close, but in a manner hardly consistent with his former representations. Allowing, however, the highest credit to the military exploits of Bonaparte, we are convinced that this author must, on reflection, regret having omitted, in several instances, to stigmatize his cool cruelty and wanton massacres. We will mention only two, as the most striking. The deliberate murder, at Pavia, * (so coolly related by this General) of a whole municipality at once, without trial or examination, because the inhabitants of that unfortunate town had risen against their *invaders and oppressors*, is by this author mentioned as a *plot* excited by priests, and discovered by "the active vigilance of Bonaparte"; who, he calmly tells us, "ordered the principal conspirators to be shot"; and this he calls "employing effectual means to crush insurrection". Historians should remember, that they are, in some measure, the guardians of public morals; and, in the present age especially, (when, in the estimation of many, success covers every kind of atrocity) they should resolutely oppose the corrupt judgments of the multitude, and stamp on every action the character which it truly deserves.

The other instance of *inattention* (we would not give it a harsher name) which we deem it our duty to notice, is the slight and careless mention of the dreadful massacre at Jaffa. The following is the author's account of that transaction.

"On the 21st of March", says the History, "the main army of the French began to move towards Jaffa (the ancient Joppa) a sea-port in Palestine, between which and Damietta, along the coast, the whole is desert and wild. This city is surrounded by a wall, without a ditch, and defended by strong towers provided with cannon. Trenches were opened, batteries were erected, and a practicable breach was made in the wall; notwithstanding two desperate sorties, and every exertion on the part of the garrison, about 4000 strong, the principal tower was taken, and the greater part of the brave defenders put to death, with a view, no doubt, of striking terror into other parts of Palestine, and wherever Bonaparte might direct his march."

From this representation the reader would be led to suppose, that these "brave defenders" were slain, if not during the assault, at least immediately after it. Even such a proceed-

* "J'ai fait fusiller la municipalité". See his Letter to the Directory,

ing should have drawn down some censure from the writer who, with just severity, reprobates a similar conduct of the Russians at Ishmael. Yet it is new, and has long been ascertained, that at least two thousand of these gallant soldiers were, *some days after they had surrendered*, deliberately and wantonly butchered, by the cold-blooded cruelty of this *hero*. This surely deserved a much more distinct and serious animadversion; and, although the still more horrible charge against Bonaparte, of poisoning his own sick or invalid soldiers, may not be so well authenticated, it has been too distinctly alledged not to deserve some consideration. To the narrative of the subsequent siege of Acre we see little to object, except that the infamous attempt of Bonaparte towards the close of it (when he demanded a truce for the purpose of facilitating an assault) is unaccountably passed over, though it is related at large in the official dispatches of Sir Sidney Smith.

With these, and a few other exceptions*, we can safely commend this work for its impartiality, its accuracy, and, in general, for the sound judgment passed by the author on the transactions which he relates. That, when he has censured the opinions, or condemned the measures, of any political leader, he should (though rather against appearances) strive to remove the imputation of any improper motive, is natural in the historian of contemporary events, who (it has long since been observed) "*incedit per ignes suppositos cineri doloso*". The few extracts we have been able to insert will show, that in describing important transactions, or drawing distinguished characters, Dr. B. can impart, in vigorous language, the result of acute observation. The chief blemish in the style of this work is, in our opinion, an occasional inattention to purity of language and simplicity of expression. Unauthorized words are sometimes used where the proper terms are at least equally expressive; as *executorial* (a clumsy word, of which the author is particularly fond) for *executive*, *judicative* for *judicial*, and *operatical* (an epithet ludicrously enough applied to *Thomas Paine*) for *operative*. Dr. B. is also rather too much addicted to adjectives derived from proper names; and his frequent repetition of them in the same sentence gives the passages where it occurs a strong tincture of

* Such, for instance, as the assertion, that Bonaparte, at the negotiation at Campo Formio, "*with a view to secure permanent peace, proposed such terms as might have even satisfied alternate victory*". We believe also, that his attack on Venice, and destruction of that Republic, was founded on a flimsy pretext.

affectation*. Yet these faults detract but little from the praise of a contemporary History, which displays such industry of research, such powers of description, and, above all, such soundness of principle, in estimating the true interests, and vindicating the genuine freedom, of mankind.

ART. IV. *An Inquiry into the Nature and Effects of the Paper Credit, &c.*

(Concluded from vol. xxiv. p. 624.)

IN the eighth chapter, Mr. Thornton proposes to refute the objection to country banks, resting on their alledged effect of raising the prices of commodities. This he declares to be "*particularly ill founded*"; although he expressly admits a general increase of paper to have that tendency. We do not stop to prove, that his admission, and the point he contends for, will not stand together; but wave this, and go into his reasons.

He begins by explaining how this paper credit operates; and, on this occasion, introduces a principle which has been almost passed over by systematic writers, which, although here laid down too exclusively, deserves it's full share of attention. When the supply of the market, particularly of commodities of necessity, or of the higher convenience, falls short, he says, without qualification, that the buyer is in the power of the feller; and, in the contrary case, the former dictates the terms: hence he states the question of price to be a question of force. We admit this in addition only to the received principle; and that the ingenious observations of Mr. Thornton upon this subject go the full length to prove, that the oscillation of prices very much exceeds what would be determined from the

* In vol. i. p. 244, we have the following sentence. "Thus we have seen *French aggression*, after being for a time successful, rousing *British energy*, and producing *British victory*." Here, in two or three branches of the sentence, the adjective is joined, not to a quality, but an act or acts; which has a bad effect, except where custom has reconciled us to it, as in the term "*French Revolution*". Many similar instances might be produced.

compound ratio of the supply and demand of commodities and of currency.

That the paper of the bank of England raises prices, he admits: he next proceeds to the explanation of the mode in which it produces this effect; which, as far as it goes, has great ingenuity and clearness*. An addition made to the notes makes currency plentiful: men of known property think, that with less than their common reserve of it they can obtain a supply on any particular emergence: hence they will make larger purchases where a probable future profit presents itself to them; and the same expectation will make them more tardy to sell; and the spirit, in each case, becoming general, will cause some advance in the rates of the market. But this security of being able to answer future demands, in case a man should be induced to diminish his stock of currency a little, will have a further effect, not here noticed. He will become, in some measure, but certainly on the average in an inferior measure, a freer purchaser of articles for his own consumption, and that of his family, as well as of commodities for sale; and the new demand for commodities will increase the quantity produced, or general product. Here the effect of the augment of currency will be twofold; some increase of product, and some of prices also; which latter will be the greater. It is on this principle that the increase of the products and prices in the several states of Europe, since the discovery of America, is to be accounted for; and the great increase of the incomes of nations and individuals, which have been in the compound proportion of both.

After a digression on the nature of foreign exchanges, Mr. Th. proceeds to consider the mode in which Dr. A. Smith has attempted to demonstrate the impolicy of those bankers who issue more paper than can be employed in circulation; which is here shown to be fully inconclusive. This leads him back to his main proposition; that a great emission of country paper in any district has no permanent effect in raising prices there.

* The due method of considering the point he had laid down would have led Mr. Th. next to have shown, in what the nature of the paper of the bank of England so differed from that of the country banks, that although the augment of the first raised the prices of goods in the London market, that of the other had no such effect on those of the country. Instead of that, the subject of the bank of England notes leads him to that of exchange; but, as what he has said on it here calls for some observations, we have given them a place in a former part of our strictures on his work, where he says something on the same subject.

A considerable local rise he admits it initially to produce; but he endeavours to prove, that they must soon fall again to their former rates. The analysis of his argument is as follows: the new bills being payable in London, or in bank paper, they will be either directly or circuitously employed in the cheaper markets of other districts, the commodities of which will be brought at reduced rates into that of the dearer; and prices must fall again therein, and that to their first rate, and not in part; otherwise this argument falls to the ground.

To this it will be replied, that such entire restoration of the level of the market cannot by such mode be brought about, although some depression may so take place; nor can any very near restitution of the former values be so occasioned; for the extraordinary demand for commodities in the district now become the cheaper, will produce some rise in its proper market; carriage will make a second addition to the first cost of the commodity to the adventurer; and he must, in the third place, make a due profit on his capital employed, and on those two charges; and, if the prices of the two districts had been equal before the advance had taken place in the one, the commodities of the cheaper must be brought into the market of the dearer, with the sum of these four augments; and the prices of the proper commodities of the latter can be forced down no lower by the co-operation of those of the other*; and it may be with great facility demonstrated, that the effects of country bills in their proper district, and the kingdom at large, are in kind the same as those of the bank of England, locally and universally, that is, in England, and in the commercial world at large; for England is a district, although an important district, in the commercial world, and it's national paper but country paper there; yet the increase of this country paper raises the prices of the market of the whole commercial republic; and this Mr. Th. admits when he says, that *the issue of an extraordinary quantity of bank paper* [for the purpose of effecting the payments of London] *in a considerable degree resembles the creation of an extraordinary supply of gold for the general uses of the world.* P. 268.

* Part of the arguments in the note to p. 6, apply here also. The market of the cheaper district will be raised, and it will obtain an addition to its currency for its commodities; if a third district increase its paper, there may be a second and rival demand for the commodities of the second, which thus will rise nearly to a level with the other two; and prices, in parts of the country where paper does or does not circulate, will be nearly equal.

We cannot but think what follows this equally exceptionable; where Mr. Th. says, that the whole aggregate of country paper does not add any thing to the quantity of that of London. On the contrary, it seems evident, that the amount of the London paper is always in fact greater, on account of the existence of the country paper; and, if the latter should cease to exist, the former might be diminished by the amount of that excess; for the country notes being made payable by certain London bankers, and being paid in bank paper, they must keep by them a quantity of that paper, according to the demands on this head expected by them. Nor is it an answer to this to say, that the bank can limit its notes to any certain amount, or even that it can diminish them; for, although the bank paper be reduced, some will still be held by the bankers, to answer the demand for the country notes; and, after such limitation, the London payments (exclusively so called) will be made with a certain degree of facility or difficulty, be it more or less, the country notes continuing to be brought for payment; but if they were to cease to exist, a still less quantity would, with equal facility, transact the business of the mercantile metropolis: and the necessity for the existence of the difference between the two quantities is caused by the existence of the country notes.

The country banks never found a more zealous defender than Mr. Thornton. After having attempted to show, that the increase of their paper could have no effect on prices, he next endeavours to prove, that no increase of their quantity to excite apprehension can be made; and that there exists a superior power, at all times able to reduce their actual amount. As the basis of this, he lays down a position of the greatest consequence; that the limitation of the single article of the London paper limits the quantity of the whole paper of the country. This, he contends, arises from the circumstance, that the issuers of the latter may be, and when their issues are excessive will be, compelled to exchange it for the former; but this argument, ingenious as it must be admitted to be, and apparently conclusive, is conclusive in appearance only. For, let the bank fix any limit to its notes, which it is determined not to exceed, the country bankers will be able to acquire all the notes which can be spared, after all other payments are provided for; and, if this surplus be continually increasing, their issues may continually increase; and *cæteris paribus*, with at least an equal celerity with that quantity of bank notes of which they can get the command. Now, if the power of bank notes in all other payments be increased, or transactions to the same amount can be carried on with a considerable less quantity of that paper than

than before, the total commerce remaining the same, there will be a great quantity of bank paper to spare, to support an increased issue of country paper; and the limitation of the notes of the bank will not prevent its increase; and, to a certain degree, not even the diminution of them.

But the quantity of bank paper required to make the same payments is continually diminishing; a fact which Mr. Thornton every where inculcates; and, among the points of curious information which his work gives, to those who are not intimately acquainted with the more important points of the present history of the money market, this is one of the most important. Modes, he perpetually repeats, have been discovered of economizing the use, not only of coin, but of bank paper. Of the origin and progress of this new art, we shall extract some of the notices which his work contains. "The distress that was felt in 1793 compelled many to resort to new expedients, tending to spare the use both of bank of England notes and coin: and the measures that were adopted at first through necessity, are afterwards persisted in because they are economical" (p. 305); "and the very circumstance of the suspension of the cash payments at the bank, by serving to strengthen mercantile credit, has favoured the exercise of economy in the use of the paper of the bank of England" (p. 238): "merely by the transfer of the debts of one merchant to another, in the books of the banker, a large portion of what are termed cash payments is effected at this time without the use of any bank paper" (p. 55); and this is extended to the case of the payments of merchants employing different bankers; for these bankers themselves have, in their payments to be made to each other, adopted the following mode. "To spare the use, both of paper and guineas, it is the practice of each to send a clerk, at an agreed hour, to a room provided for that purpose, where each exchanges the drafts on other bankers received at his own house, for the drafts on his own received at the houses of others"; and the accounts of each banker with all the rest is balanced in a manner very easily to be conceived, by his clerk paying or receiving "the difference between the whole sum he has to pay to all the other city bankers, and the whole sum he has to receive of them", in bank notes or money; a difference "much less in its amount than his several differences would be equal to"; and it is to be added, on the equality of chance, very much less. Mr. Th. does not describe the effect of this in very strong colours, when, in the next words, he says, "this device serves to spare the use of bank notes". P. 55 (note). It may be denominated a circuitous barter of banker's credits and debts; but he goes further;

ther; for writing, after this expedient was fully brought into practice, he says, "the talent of œconomizing bank notes is a continually improving one"; whence, as above, the quantity required for the London payments, taken at any given amount, is continually diminishing; and that which may be spared, and may be obtained by the country bankers, is continually increasing, whence they are in a perpetual capacity to augment their notes; nor will that company be able to restrain them to their present amount, unless they shall diminish their own paper with a celerity somewhat greater, than that with which the effect of this increasing œconomy shall be perpetually augmented; and thus suffer their profits, which depend on its amount, to be continually decreased.

Here we must pause. No work known to us, has given such a formidable view of the cause of the depression of the value of money, and the increase of prices, as may be deduced from the facts here taken from Mr. Thornton; however disposed he appears to palliate their operation, they not only prove that our currency is increasing, but they show that the power of equal quantities of it is increasing also: for he places it beyond the possibility of doubt, that less sums will now complete the same numerical payment which required greater formerly; the circumstance that our currency was relatively increasing, and that prices must increase in some simple ratio * thereof, has long been deservedly the subject of apprehension; but it is now evident, that they must be perpetually increased in the compound ratio of that augment, and of the increasing power of equal sums; that is, of the power and the quantity.

As if this union of the two causes were not enough, he also avows the existence of a third and relatively new cause, greatly augmenting their compound effect; the monopoly of foreign commerce, which we may be said to have effectually obtained; although he considers it as not absolutely perfect. The rate of profit of the monopolist is always the highest possible, and to that rate the profits of our foreign commerce must, from that circumstance, have very nearly approached; the first consequence of which is, that the income of the mercantile class being greatly increased, they will become the consumers of more commodities, and especially elaborate commodities; and thus raise labour and prices. These great profits will also tempt new adventurers into foreign trade, withdrawing old from, and intercepting part of, the new capital which

* Population and product being taken to be fixed.

would

would have found its way into the market of home consumption: nor will the impossibility of the most perfect combination of the old and new foreign trades, so much relied on, have that effect among them usually ascribed to it, to limit the new profits. In consequence of this, there has been fewer rival capitals in the market of home consumption, and it has fallen into fewer hands; and each diminution of the number of rival capitals and sellers, is an approach to a monopoly, and produces a part of its effects; every person concerned in the home market, demands and obtains a greater profit: the manufacturer of the merchant to whom he sells his goods; the merchant of the retailer whom he supplies; the retailer of the consumer who pays the three augmented gains; and although a perfect combination of all the dealers in one article is impossible, yet each trade may be considered as a virtual corporation, and actuated by a corporation spirit; as forming a union, but not a perfect union. Now if all who are engaged in each, acted in one direction only, without preconcerted union of effort, its effect would be much; but, in reality, they approach very nearly to the acting in concert, and under a single direction; and a great part of its effect is actually realized; for most trades for home consumption are under the regulation of a few great capitalists in the metropolis, who are engaged in them; these consult together, and communicate the results of their deliberations to the immediate correspondents of the country traders; by whom the advice of these middle men is generally received and followed; and if not with the entire regularity of disciplined bodies of troops at remote stations, acting by orders from a central military council, at least with that of detachments of the best disposed and most alert volunteers.

The private distress arising from the rapid increase of prices from these causes, the increase of the notes of the bank, the unrestrained augment of country paper, the increased power of currency of all kinds, and the monopoly, we shall pass by. to note another and more national consequence, arising from the effect of a revolution which it silently introduces in the classes of society; undermining civil subordination, that great supplement to law, acting while in vigour with a more extensive, more constant, and more moral effect. Men of property are customarily divided into three classes; the mercantile, the monied, and the landed interests; the spirit of subordination in cities and great trading towns is maintained by the two former; and in such places, as a manufacturing populace increases, it becomes more refractory, more debauched, and more seditious, notwithstanding any increase of
wealth

wealth and number of the greater traders, and on the monied men their dependence is indefinitely less, and may be taken as nothing.

The effect of this increase of prices on the spirit of subordination in the country, is now to be enquired after. The incomes of the commercial and monied men have been increased with a much greater celerity than that of the landed interest; with respect to the former, this is self-evident; and of late years the addition to the interest of the public debt forms a part, and a part only, of the augment of the income of the latter. Now in any one year, each of these classes will divide the commodities produced for all collectively, in proportion to its income; and as the income of the landed class is perpetually declining in its proportion to that of the other two, its share of the whole product of the year will be less than of those preceding; together with that of every individual on the average. Now the real opulence of the class, like that of the individual, is as that share; and the circumstance of character being taken equal; and such as neither adds to nor subtracts from it, his consequence will be as his share of opulence; and this is the root of the subordination of the inferior to the superior class; with this it increases, with this it declines, and with this it perishes.

In this universal progress of descent, many of the old gentry of the land are unable to conquer their old habits of consumption, or to diminish their former appearance; they may, by preserving it, preserve that consequence a little time, but it terminates in the sale or diminution of their lands: thus their weight must daily be decreasing, their number rapidly diminishing, and the vacuity supplied by the new men, who retire from commerce after having made their fortunes. But let the new proprietor be in character and in income equal to the individual of an old family whose place he takes; the neighbouring yeomanry and peasantry will not look up to him with that respect, with which they recently regarded the representative of a family, whom their ancestors have revered for generations; hence, by a rapid change of landed proprietors, subordination is weakened in the country at large.

Besides, as the landed interest is in a state of swift relative decline, the daily increasing opulence of the monied and commercial men will be perpetually adding to their ascendancy in the House of Commons; which will be far from an improvement of its spirit; and of the great number of these classes who have had seats in that house for the last half century, we do not recollect one, who has been even reputed a great general politician. This evil also affects the commercial gentry themselves,

themselves, as soon as they retire to enjoy their acquisitions. He who forty years ago converted his capital into a monied income, finds its power or command of commodities and services already reduced in the proportion of 61 to 100, or 39l.* per cent. and they who invested their property in land, notwithstanding the rise of rents, find theirs reduced by about the half of that rate; and even the merchant, who after thirty years successful traffic shall to-morrow withdraw from business, will find the acquisitions of the first two thirds of that term greatly impaired in their power; and in this progress, one new set of landed proprietors will be rapidly succeeding another.

That highly valuable part of the population of a modified monarchy, an old landed gentry, and the subordination arising from the respect entailed on their names, we can no longer possess; and this class is a necessary counterpoise to all the irregularities into which such states are apt to run. It must be always changing, always new; and families to continue their real opulence unimpaired must continue commercial, until the spirit of the declining years and old age of the Dutch commonwealth, become that of the upper class of Great Britain; that is, the effective national character of Great Britain itself.

In our account of this work, abounding in original views, we had intended to have indicated the most remarkable, with a brief notice of our approbation or our doubt; and this we have done as far as our plan will admit. Some objections we have made to certain leading points which Mr. T. has advanced; and this more particularly to one, which seems of the first importance to him and to us; the position declaring the non-effectiveness of the country paper on prices; there are others likewise which seemed to us involved in great difficulties, which the reasonings he brings to support them did not dispell. Such is the proposition pervading almost the whole book; that to an adverse course of exchange, a restriction of the issue of bank notes is a remedy; we cannot, however, omit to observe here, that we noted with some surprise, that he seems to depart from this position, so often inculcated, where he points out the good consequence of the bank acting on a different principle, when the great adverse balance of 1801 existed against us (p. 245). Nor can we go into any remarks on his new doctrine, that the value of currency rises and falls temporarily with the market price of bullion; but we conjecture we shall be shortly obliged to state our objections to it on another occasion.

* See Brit. Crit. vol. xxiii. Feb. 1804, p. 132.

In this work, Mr. Thornton has brought forward, as we above observed, much new matter of curiosity and use; some points are stated in this work with adequate precision, on which few persons, and fewer writers could have given any information at all; but some others which he has been, as we imagine, the first to propound, will not fall under either of those descriptions: his elucidations are mostly clear; but sometimes obscured by an endeavour after refinement, and a departure from the more obvious points of view of the subject; yet something of this perhaps may be ascribed to the present state of the science of political œconomics, where in the best writers we meet with many specious propositions not drawn from induction, and phrases instead of things. There is in this work an evident want of the customary regard to arrangement; much of it, however, must have been derived from the circumstance of the author having changed his plan as he proceeded; extending it as he went along, from an essay on parts of the subject of paper credit, to an elementary treatise on its general nature and effect; but although this will not cover the whole of the charge, yet by making his work more extensive, this has without doubt been the occasion, that he has communicated to the world a much greater quantity of useful information than if he had restricted himself to his intended limits. He certainly deserves to be numbered among the greater writers on paper credit; and several of the faults of those who have preceded him, he has ably displayed; but we think he has advanced some things on certain points, which will give an opportunity to those who may follow him, with equal ability and information, to show the same sagacity with respect to himself.

We must acknowledge the very long period our account of this work has been postponed after its publication; it has not been postponed, however, until the interest in it has been diminished; unfortunately, one great part of the subject here discussed, the effect of paper credit on the price of necessaries, has become of much greater consequence at present, than it was at the time of Mr. Thornton's publication, or at any time since; and the same is true of all remarks upon it.

J. B . . . d.

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ART. V. *The Sports of the Genii.* By Mrs. John Hunter. 4to. 16 pp. With Fourteen Plates. Payne, Mews'-Gate. 1804.

PROPRIETY demands a conspicuous place to be given to this publication, though small in extent, not only on account of the author, but of the subject. The genius and taste of Mrs. J. Hunter deserve respect; but, whatever may be the intrinsic merit of the present specimen, it is consecrated by being dedicated to the memory of an amiable and ingenious female, early lost to her friends. Miss Macdonald, the eldest daughter of the present Chief Baron of the Exchequer, was pleasing in person, lively and fascinating in her manners, and singularly ingenious in all works of taste and art. The melancholy event of her death, when hardly arrived at Lisbon, under the care of her afflicted father, is too recent to be here related. It is but too justly told in the words of Young, a father similarly circumstanced, and not more affectionate.

“ With haste, parental haste,
He flew, he snatch'd her from the rigid north,
Her native bed, on which bleak Boreas blew,
And bore her nearer to the sun, the sun * *
Deny'd his wonted succour, nor with more
Regret beheld her drooping, than the bells
Of lilies, fairest lilies, not so fair.”

One of the elegant amusements of Miss M. had often been the cutting small figures of Cupids or Genii, in the manner practised also by Princess Elizabeth, and giving them fanciful employments. In these inventions, her imagination was inexhaustible, and her figures always graceful. Her intimate friend, Mrs. J. Hunter, has justly thought, that a more proper monument could not be raised to her memory, than one which should owe a principal part of its attractions to her own ingenuity. Such is the origin of this truly pleasing publication; in which thirteen plates engraved in outline, with great taste and truth, give an exact idea of the original cuttings; and a fourteenth, designed by Mr. Masquerier, represents a tomb, on which a Muse is engraving the name of Susan Macdonald. The following just and beautiful tribute to her memory, written by Mrs. J. H. accompanies this plate.

“ Led by paternal Love's protecting hand
Where golden Tagus laves the Lusian strand,
In search of balmy Health, we saw thee part,
While Hope spoke comfort to the doubting heart.

Vain were, alas! the promises she gave!—
The blossom fell, and dropp'd into the grave!
These airy forms, which erst thy hand pourtray'd,
Recal to Fancy's eye thy parted shade:
Taste shall thy early talents learn to mourn,
While sacred Friendship marks thy distant urn."

To give these sketches the form of a book, Mrs. H. has written a short poem to each. For these, which, though not elaborate, are pleasing and ingenious, the poetess makes the following very modest intercession.

" Critics sharp, with brow severe,
Our small volume come not near:
Authors grave, and learn'd, and wise,
Never this way turn your eyes.
Let us wander, wild, and free,
In sport and whimsicality,
Thro' gay Fancy's flow'ry maze;
Nor blame us though you scorn to praise."

We should be sorry to be so wise as not to be pleased with elegance, though employed on light subjects; or so morose, as to censure one of the most appropriate tributes of true friendship. Nor can the gravity of any critic be justly offended with a work, which, if it excites the ideas it is rightly calculated to produce, will lead even to melancholy reflections.

ART. VI. *Philosophical Transactions of the Royal Society of London, for the Year 1804. Part I.* 4to. 190 pp. G. and W. Nicol. 1804.

THE contents of this volume consist of eight papers; to which the Meteorological Journal, kept at the apartments of the Royal Society, is subjoined by way of Appendix. The subjects of those papers are as follows.

I. *The Bakerian Lecture. Experiments and Calculations relative to physical Optics.* By Thomas Young, M. D. F. R. S.

This Lecture contains the account of several experiments and observations, principally relating to the coloured fringes that are produced by the passage of rays of light within a certain distance of the surfaces of interposed bodies. The proposition which Dr. Y. deduces from those experiments is, that

fringes of colours are produced by the interference of two portions of light.

The paper is divided into six short Sections, the titles of which are, 1. Experimental Demonstration of the general Law of the Interference of Light. 2. Composition of Measures, deduced from various Experiments. 3. Application to the supernumerary Rainbows. 4. Argumentative Inference respecting the Nature of Light. 5. Remarks on the Colours of natural Bodies. And, 6. Experiments on the dark Rays of Ritter.

II. *Continuation of an Account of a peculiar Arrangement in the Arteries distributed on the Muscles of slow-moving Animals, &c.* By Mr. A. Carlisle.

About five years ago, Mr. Carlisle presented to the Royal Society an account of a peculiarity in the distribution of the arteries sent to the limbs of slow-moving animals, which is published in the volume of the *Philosophical Transactions* for the year 1800. The present short paper, which is accompanied with one copper-plate engraving, is intended as a continuation of the above-mentioned account: and contains further illustrations of the connection between the disposition of the blood-vessels and the actions of muscles.

III. *An Account of a curious Phenomenon observed on the Glaciers of Chamouny; together with some occasional Observations concerning the Propagation of Heat in Fluids.* By Benjamin Count Rumford, V. P. R. S. &c.

“ In an excursion”, this author says, “ which I made the last summer, in the month of August, to the Glaciers of Chamouny, in company with Professor Pictet of Geneva, I had an opportunity of observing, on what is called the Sea of Ice (*Mer de Glace*), a phenomenon very common, as I was told, in those high and cold regions, but which was perfectly new to me, and engaged all my attention. At the surface of a solid mass of ice, of vast thickness and extent, we discovered a pit, perfectly cylindrical, about seven inches in diameter, and more than four feet deep, quite full of water. On examining it on the inside with a pole, I found that its sides were polished, and that its bottom was hemispherical, and well defined.

“ This pit was not quite perpendicular to the plane of the horizon, but inclined a little towards the south as it descended; and, in consequence of this inclination, its mouth or opening, at the surface of the ice, was not circular but elliptical.

“ From our guides I learnt, that these cylindrical holes are frequently found on the level parts of the ice; that they are formed during the summer, increase gradually in depth as long as the hot weather

weather continues, but that they are frozen up and disappear on the return of winter."

Afterwards this author offers the following explanation of the above-described phænomenon.

"The warm winds which, in summer, blow over the surface of this column of ice-cold water, must undoubtedly communicate some small degree of heat to those particles of the fluid with which this warm air comes into immediate contact; and the particles of the water at the surface so heated, being rendered specifically heavier than they were before, by this small increase of temperature, sink slowly to the bottom of the pit, where they come into contact with the ice, and communicate to it the heat, by which the depth of the pit is continually increased."

The remainder of the paper contains various remarks, which tend to corroborate this author's theory respecting the propagation of heat in fluids; namely, that fluids are not conductors of heat; therefore all the particles of a fluid must successively come in contact with the heated body, in order that the whole quantity of fluid may be heated; so that if there be any immediate communication of heat from one particle of water to the other, that communication must be so extremely slow, as to be considered of no effect whatever.

IV. *Description of a triple Sulphuret, of Lead, Antimony, and Copper, from Cornwall; with some Observations upon the various Modes of Attraction which influence the Formation of mineral Substances, and upon the different Kinds of Sulphuret of Copper.* By the Count de Bournon, F. R. S. and L. S.

The substance which forms the subject of this paper is found only in Cornwall.

"The colour of this mineral is a dark grey, inclining to black. It has a very brilliant lustre. It is very brittle; fragments of it may be easily broken off by means of the nail. Its hardness is such, that it very easily cuts calcareous spar; but it is not sufficiently hard to scratch fluor spar. When rubbed pretty strongly on white paper, it leaves on it a faint black mark; but not so readily as lead, or sulphuret of antimony. It does not, when rubbed, emit any smell. When grossly powdered, the powder still retains the metallic lustre. When thrown, in the last-mentioned state, upon an iron not quite red hot, it emits a phosphorescent light, of a bluish-white colour, but without any smell whatever; no such light, however, can be obtained from it by means of friction. Its specific gravity is 5765; it is consequently superior to that of sulphuret of copper, or sulphuret of antimony, but very inferior to that of sulphuret of lead. The fractures of its crystals are not smooth, neither are they lamellated in any particular direction; but are generally granulated, and have rather a coarse grain.

"The

“ The crystals of this substance are very brilliant, and often of a very large size. I have seen some that were more than an inch in length, and of a proportional height; but, as most of them have a great number of facets, and are frequently very irregularly shaped; on account of the inequality of their increase, it becomes very difficult to determine their form; particularly as the crystals most commonly found are those which differ most from the primitive; to which, on that account, it becomes very difficult to refer them.”

This author, in order to promote the knowledge of those mineralogical characters, proceeds to give a particular description of whatever relates to the crystalline forms of the above-mentioned substance. The various shapes of those crystals are delineated on an adjoining plate. The rest of the paper is divided into two parts; the first of which contains observations on the various modes of attraction which influence the formation of mineral substances. The second contains observations upon the different kinds of sulphuret of copper. Of the subject which is particularly examined in the first of those sections, the following extract will give a sufficient idea.

“ Of the two kinds of attraction”, this author says, “ which have been hitherto permitted to prevail in the formation of mineral substances, namely, the *attraction of composition* and the *attraction of aggregation*, the latter is subject to different modes of action, all of which have a striking effect in the formation of mineral substances.

“ The first kind of attraction to which mineral bodies are subject, and which is generally known by the name of chemical attraction, is the *attraction of composition*. This kind of attraction takes place only between the most simple or primitive molecules of a substance; but, at the same time, it exists only between molecules that are dissimilar, or that belong to different substances. To its action is owing the formation of new molecules, to which may be properly given the name of *secondary* or *integrant* molecules; because they, and they only, determine the nature of all the compound bodies belonging to the mineral kingdom. These molecules are the result of the intimate combination, in different proportions, of the primitive molecules of two or more different substances. The difference existing between mineral bodies consequently depends upon the following circumstances; first, upon the nature of the primitive molecules, by the combination of which they are produced; secondly, upon the proportion in which those molecules are combined together.”

The second of the above-mentioned sections contains a variety of observations on different specimens of minerals, principally consisting of copper, iron, and sulphur; and likewise on the peculiar crystalline forms which some of them are apt to assume.

V. *Analysis of a triple Sulphuret of Lead, Antimony, and Copper, from Cornwall.* By Charles Hatchett, Esq. F. R. S.

The substance which forms the subject of the present analysis is the same that has been described, with respect to its external characters, in the preceding paper.

The specific gravity of this mineral Mr. H. found to be 5766, at the temperature of 65°, which is almost exactly the same as is given in the preceding paper. Mr. H. in the first place, describes the effects which the blow-pipe, and likewise the nitric and muriatic acids, produced upon the ore; whence a general idea of its constituent principles was obtained. He then instituted a regular analysis of the same, the result of which is as follows.

“ 200 grains of the ore, treated as here stated, afforded

Sulphur	—	—	34 grains
Oxide of antimony			63
Sulphate of lead			120,20
Iron	—	—	2,40
Black oxide of copper			32.

“ But the metals composing this triple sulphuret are evidently in the metallic state; and white oxide of antimony, precipitated from muriatic acid by water, is to metallic antimony as 130 to 100; therefore the 63 grains of the oxide must be estimated at 48,46 grains of the metal.

“ Again, sulphate of lead is to metallic lead as 141 to 100; therefore 120,20 grains of the former are = 85,24 grains of the latter. And lastly, black oxide of copper contains 20 *per cent.* of oxygen; consequently, 32 grains of the black oxide are = 25,60 grains of metallic copper.

“ The proportions for 200 grains of the ore will therefore be,

Sulphur	34
Antimony	48,46
Lead	85,24
Iron	2,40
Copper	25,60

	195,70
Loss	4,30

Or per cent,

Sulphur	17
Antimony	24,23
Lead	42,62
Iron	1,20
Copper	12,80

	97,85
Loss	2,15

VI. *Observations on the Orifices found in certain poisonous Snakes, situated between the Nostril and the Eye.* By Patrick Ruffel, M. D. F. R. S. *With some Remarks on the Structure of those Orifices, and the Description of a Bag connected with the Eye, met with in the same Snakes.* By Everard Home, Esq. F. R. S.

A singular orifice on each side of the head of the yellow snake of Martinico, between the nostril and the eye, was first observed by Count de la Ceppe. Further opportunities manifested the existence of similar orifices in the heads of other serpents.

“ It appears”, Dr. Russell observes, “ on the whole, that the lateral orifices have hitherto been found only in venomous serpents.

“ That (exclusive of the rattle-snake) they have been found in 15 or 16 species of colubers, and in 3 of the genus boa.

“ That they have not as yet been discovered in any of the genus anguis.

“ Mr. Home’s investigations have clearly established, that these lateral orifices in serpents, and the bags to which they lead, have no communication with the organ of hearing. Another fact ascertained by him is, that serpents distinguished by lateral orifices have a cavity situated between the bag and the eye, which, so far as I know, has not been observed before.”

Those paragraphs are followed by Mr. Home’s description of those orifices and bags, which are also delineated on an adjoining plate. The use of those orifices and bags is not as yet known.

VII. *An Enquiry concerning the Nature of Heat and the Mode of its Communication.* By Benjamin Count Rumford, V. P. R. S. &c.

The experimental enquiry which is detailed in the present very extensive paper must be considered as a continuation of those experiments and observations on the very important subjects of the communication and application of heat, which this author has, at different times, either presented to the Royal Society, or he has published in separate essays.

In order to prevent, as much as possible, the interruption of his experimental narrative, he begins by describing the most essential part of the apparatus.

Four mercurial thermometers, graduated according to Fahrenheit, and perfectly agreeing with each other, were procured. Their bulbs were quite naked, their scales terminating about one inch above the junction of the bulb with the tube.

“ The instrument”, he says, “ I contrived for ascertaining the warmth of clothing is extremely simple; it is merely a hollow cylindrical

dricul vessel, made of thin sheet brass. It is closed at both ends, and has a narrow cylindrical neck, by which it is occasionally filled with hot water. This vessel being covered with a garment made to fit it, composed of any kind of cloth, or stuff, or other warm covering, is supported in a vertical position, on a wooden stand, which is placed on a table, in a large quiet room; and one of the thermometers above described being placed in the axis of the vessel, the time employed in cooling the water through the clothing with which the instrument is covered is observed and noted down.

“ Now as the time of cooling through any given interval of the scale of the thermometer (or from any given degree above the temperature of the air of the room, to any other given lower degree, but still above the temperature of the air of the room) will be longer or shorter, as the covering of the instrument is more or less adapted for confining heat, it is evident that the relative warmth of clothing of different kinds may be very accurately determined by experiments of this sort.

“ I provided four instruments of this kind, all very nearly of the same dimensions. Their cylindrical bodies are each 4 inches in diameter and 4 inches long, and their cylindrical necks are about $\frac{8}{10}$ of an inch in diameter, and 4 inches in length. This neck is placed in the centre of the circular flat top, or upper end, of the vertical cylindrical body; and opposite to it, in the centre of the flat bottom of the body, there is a hollow cylinder, $\frac{8}{10}$ of an inch in diameter, and 3 inches long, projecting downwards, into which a vertical cylinder of wood is fitted, on the top of which the instrument is supported, in such a manner that the air has free access to every part of it. This cylinder of wood constitutes a part of the wooden stand above-mentioned.

“ As the thermometer is placed in the axis of the cylindrical vessel, and as its bulb is just as long as the body of this vessel, it is evident that it must ever indicate the *mean temperature* of the water in the vessel, however different the temperature of that water may be at different depths.

“ The thermometer is firmly supported in its place, by causing a part of the lower end of its scale to enter the neck of the cylindrical vessel, and to fit it with some degree of accuracy, but not so nicely as to be in danger of sticking fast in it.

“ The lower end of the bulb of the thermometer does not absolutely touch the bottom of the vessel, but it is very near touching it.”

The above-described instruments, together with other parts of the apparatus, are delineated on two plates, which follow the paper.

The first set of experiments, that were made with those instruments, was intended to show the law of the cooling of hot bodies in a cold fluid medium; and from the result of those experiments, this author found reason to conclude, that in equal successive portions of time the decrements of temperature of the hot body exposed to a colder atmosphere, as indicated by the thermometer, were in a geometrical progression decreasing,

decreasing, or nearly so. In other words, that the times are as the logarithms of those decrements.

The next set of experiments was made by using two of the above-mentioned instruments. In general they were both filled with hot water; but one of them was covered with something different from the other, and in that state they were exposed to the same ambient air. The decrease of their temperatures was noted down at certain intervals of time; whence the effect of the different coverings, in preventing more or less the loss of heat, was determined. Those experiments were frequently attended with unexpected and remarkable results. Thus, for instance, it was found that certain coverings, instead of retarding, promote the cooling of the bodies upon which they are placed, when the apparatus is placed in a colder medium; and likewise that they promote the heating of those bodies, when the apparatus is placed in a hotter medium. In the sequel, another instrument of essential use in those researches, is described in the following words:

“ This instrument, which I shall take the liberty to call a *thermoscope*, is very simple in its construction. Like the hygrometer of Mr. Leslie (as he has chosen to call his instrument) it is composed of two glass balls, attached to the two ends of a bent glass tube; but the balls, instead of being near together, are placed at a considerable distance from each other; and the tube which connects them, instead of being bent in its middle, and its two extremities turned upwards, is quite straight in the middle, and its two extremities, to which its two balls are attached, are turned perpendicularly upwards, so as to form each a right angle with the middle part of the tube, which remains in a horizontal position.

“ At one of the elbows of this tube, there is inserted a short tube, of nearly the same diameter, by means of which, a very small quantity of spirit of wine, tinged of a red colour, is introduced into the instrument; and, after this is done, the end of this short tube (which is only about an inch long) is sealed hermetically; and all communication is cut off, between the air in the balls of the instrument and in its tube, and the external air of the atmosphere.

“ A small *bubble* of the spirit of wine (if I may be allowed to use the expression) is now made to pass out of the short tube, into the long connecting tube; and the operation is so managed, that this bubble (which is about $\frac{3}{4}$ of an inch in length) remains stationary, at or near the middle of the horizontal part of the tube, when the temperature (and consequently the elasticity) of the air in the two balls, at the two extremities of the tube, is precisely the same.

“ By means of a scale of equal parts, attached to the horizontal part of the connecting tube, the position of the bubble can be ascertained, and its movements observed.

“ If now, the bubble being at rest in its proper place, one of the balls of the instruments be exposed to the calorific rays which proceed
in

in all directions from a hot body, while the other ball is defended from those rays, by a screen, the air in the balls so exposed to the action of these rays, will be heated; and, its elasticity being increased by this additional heat, its pressure will no longer be counterbalanced by the elasticity of the colder air in the other ball, and the bubble will be forced to move out of its place, and to take its station nearer to the colder ball.

“ By presenting two hot bodies, at the same time, to the two balls of the instrument, taking care that each ball shall be defended from the action of the hot body presented to the opposite ball, the distances of these hot bodies from their respective balls may be so regulated, that their actions on those balls may be equal, however the temperatures of those hot bodies may differ, or however different may be the quantities, or intensities, of the calorific rays which they emit.

“ The instrument will show, with the greatest certainty, when the actions of these hot bodies on their respective balls are equal; for until they become *unequal*, the bubble will remain immovable in its place.

“ And, when the actions of two hot bodies on the instrument are equal, the relative intensities of the rays they emit may be ascertained, by the distances of the bodies from the balls of the instrument.

“ If their distances from their respective balls are equal, the intensities of the rays they emit must of course be equal. If those distances are unequal, the intensities will probably be as the squares of the distances, *inversely*.”

It is not in our power to follow this author through the whole of his extensive paper, and describe the nature of all his valuable experiments. But we shall point out a few of the most remarkable particulars; and shall then subjoin his general and useful conclusion.

The nature of the metal which formed the cover of the above-described cylindrical vessels, made no difference with respect to the emission of heat; for the heat was given off with the same facility, though the vessel was successively covered with a variety of metallic coats.

Similar experiments were also instituted by covering those vessels with a variety of other substances, in order to determine the power of retarding or accelerating the emission of heat or cold, which those substances might have. The results were various.

The most remarkable set of experiments, which is contained in the present paper, is that which relates to the radiation of cold bodies. These experiments seem, in great measure, to prove that cold is something positive, and not merely the absence of heat. But the present imperfect state of knowledge relative to the subject, does not enable us to determine the point with any appearance of certainty.

After

After the recital of the experiments, this author enters into a very particular examination of the nature of heat and cold, which he considers as relative terms, like fast and slow. He reflects with propriety on the probable cause of those effects which have already been ascertained with respect to heat and cold; and at last concludes with the following useful remarks.

“ In all cases”, he says, “ where it is designed to preserve the heat of any substance which is confined in a metallic vessel, it will greatly contribute to that end, if the external surface of the vessel be very clean and bright: but if the object be to cool any thing quickly, in the metallic vessel, the external surface of the vessel should be painted, or covered with some of those substances which have been found to emit calorific rays in great abundance.

“ Polished tea-urns may be kept boiling hot with a much less expence of spirit of wine (burnt in a lamp under them) than such as are varnished; and the clearer and brighter the dishes, and covers for dishes, are made, which are used for bringing victuals on the table, and for keeping it hot, the more effectually will they answer that purpose.

“ Saucepans, and other kitchen utensils, which are very clean and bright on the outside, may be kept hot with a smaller fire, than such as are black and dirty; but the bottom of a saucepan, or boiler, should be blackened, in order that its contents may be made to boil quickly, and with a small expence of fuel.

“ Proposals have often been made for constructing the broad and shallow vessels (flats) in which brewers cool their wort, of metal; on a supposition that the process of cooling would go on faster in a metallic vessel than in a wooden vessel; but this would not be found to be the case in fact, a metallic surface being ill calculated for expediting the emission of calorific rays.

“ The great thickness of the timber of which brewers flats are commonly made, is a circumstance very favourable to a speedy cooling of the wort; for, when the flats are empty, this mass of wet wood is much cooled, not only by the cold air which passes over it, but also, and more especially, by evaporation; and, when the flat is again filled with hot wort, a great part of the heat of that liquid is absorbed by the cold wood.

“ In all cases where metallic tubes filled with steam are used for warming rooms, or for heating drying-rooms, the external surface of those tubes should be painted, or covered with some substance which facilitates the emission of calorific rays. A covering of thin paper will answer that purpose very well, especially if it be black, and if it be closely and firmly attached to the surface of the metal with glue.

“ Tubes which are designed for conveying hot steam from one place to another, should either be well covered up with warm covering, or should be kept clean and bright. It would, I am persuaded, be worth while, in many cases, to gild them, or at least to cover them with what is called gilt paper, or with tin foil, or some other metallic substance which does not easily tarnish in the air.

“ Black cloths are well known to be very warm in the sun; but they are far from being so in the shade, and especially in cold weather.

ther. No coloured clothing is so cold as black, when the temperature of the air is below that of the surface of the skin, and when the body is not exposed to the action of calorific rays from other substances.

“ It has been shewn, that the warmth of clothing depends much on the polish of the surface of the substance of which it is made; and hence we may conclude that, in choosing the colour of our winter garments, those dyes should be avoided which tend most to destroy that polish; and, as a white surface reflects more light than an equal surface, equally polished, of any other colour, there is much reason to think that white garments are warmer than any other, in cold weather. They are universally considered as the coolest that can be worn, in very hot weather, and especially when a person is exposed to the direct rays of the sun; and, if they are well calculated to reflect calorific rays in summer, they must be equally well calculated to reflect those frigorific rays by which we are cooled and annoyed in winter.

“ I have found, by direct and decisive experiments (of which an account will hereafter be given to this Society) that garments of fur are much warmer, in cold weather, when worn with the fur or hair outwards, than when it is turned inwards. Is not this a proof that we are kept warm by our clothing, not so much by confining our heat, as by keeping off those frigorific rays which tend to cool us?

“ The fur of several delicate animals becomes white in winter, in cold countries; and that of the bears which inhabit the polar regions, is white in all seasons. These last are exposed alternately, in the open air, to the most intense cold, and to the continual action of the sun's direct rays during several months. If it should be true that heat, and cold, are excited in the manner above described, and that white is the colour most favourable to the reflection of calorific and frigorific rays, it must be acknowledged, even by the most determined sceptic, that these animals have been exceedingly fortunate, in obtaining clothing so well adapted to their local circumstances.”

VIII. *Experiments and Observations on the Motion of the Sap in Trees.* By Thomas Andrew Knight, Esq.

In another paper, which, about a twelvemonth ago, Mr. Knight presented to the Royal Society, he advanced a conjecture, “ that the vessels of the bark, which pass from the leaves to the extremities of the roots, were, in their organization, better calculated to carry the fluids they contain towards the roots than in the opposite direction.”

Subsequent experiments, carefully instituted, seem to corroborate the above-mentioned conjecture; and it is the account of those experiments (for the particulars of which we must refer our readers to the papers itself) that forms the subject of the present paper.

Appendix, containing *the Meteorological Journal, kept at the Apartments of the Royal Society, by Order of the President and Council.*

This

This Journal is, as usual, divided into eleven columns, for the statement of the following particulars; namely, 1. Days of the months; beginning with the 1st of January, and ending with the 31st of December, 1803. 2. Six's thermometer, least and greatest heat. 3. Time of taking the observations, which is twice a day; namely, about seven or eight o'clock in the morning, and two in the afternoon. 4. Thermometer without. 5. Thermometer within. 6. Barometer. 7. Hygrometer. 8. Rain. 9. Winds. 10. Strength of ditto. 11. And weather.

It appears that the greatest height of the thermometer, namely 86°, was observed on the 2d of July. The least, namely 19°, was observed on the 26th of January, and on the 11th of February. The mean of the thermometer for the whole year was 50,5. The mercury in the barometer stood highest, namely, at 30,53 inches, on the 1st of December; and it stood lowest, namely, at 28,67 inches, on the 11th of November. The mean of the barometrical height for the whole year was 29,91 inches.

The quantity of rain-water fallen during the whole twelve months, amounted to the perpendicular height of 17,922 inches.

ART. VII. *Observations upon some Passages in Scripture, &c.*

(Concluded from vol. xxiv. p. 679.)

OF the particular histories in the sacred writings which, in the work before us, Mr. Bryant undertakes to explain, the second in the order of time is that which gives an account of the sun and moon standing still at the command of Joshua. Finding, however, as he imagines, the same mysterious meaning in some of the exploits of Samson that he discovered in the history of Balaam, he very properly deviates from the chronological order, and treats of those exploits immediately after that history. Having quoted Judges xvi. 14, &c. for which our readers may have recourse to their Bibles, he says:

“ From this history we learn, that there was a place called Lechi in the region of Philistim, antecedent to the age of Samson; for there the Philistines were gathered in a body to receive him. It was probably a city of note, by their thus assembling together; and it stood in a district of the same name; for it said, Judges, chap. xv. ver. 9, that *the Philistines spread themselves in Lechi*. From this name we may judge

judge that there was a Petra, or place of divination, and the seat of idolatry. Here also, as we are informed by several writers, was a fountain of the same name as Lechi, the place to which it belonged. Concerning this fountain we shall find that there have been some great mistakes. It is rendered by the Grecians *σινγυον*, the jaw; and the same interpretation is given by Aquila and Symmachus. This is countenanced by Jerome, and others of his nation, who call it *maxilla*. An object called *maxilla*, and *σινγυον*, must have a reference to some animal; and there was in it an allusion to some prevailing opinion, in consequence of which this particular name was bestowed. This animal was undoubtedly *חומר*, Chomar, Afellus; and the stream by several authors is called *Maxilla Afini*; and *Ονου σινγυον* of the same purport. This place, as well as the fountain, was undoubtedly held sacred, and dedicated to the Onager, or Afellus, on account of that animal's instinctive powers, and sagacity before-mentioned; and for its being here, as well as in Edom and Midian, esteemed oracular." P. 117.

Not only the city and temple of Lechi, but also its name and fountain, he contends, in opposition, as he acknowledges, to all antiquity, were long anterior to the age of Samson. For this, however, no other proof is brought, than that when first mentioned in the 9th verse of the chapter, it is called *Lehi*; but had any other man built any position on such an argument as this, Mr. Bryant would have been tempted to laugh at his ignorance. The Book of JUDGES was written some time after the death of Samson; and to the places mentioned in it are given the names by which they were known to the Israelites in the age of the author. This was the practice of all the historical writers of the Old Testament. Moses, describing the terrestrial Paradise, mentions four rivers, or rather the four branches of a river, which went out of it, by the names of *Pison*, and *Gihon*, and *Hiddekel*, and *Euphrates*; but surely Mr. Bryant did not suppose that these were the names of the rivers before the garden was planted in Eden. Nay, so necessary was it deemed to make the Hebrew Scriptures intelligible to every reader, that Ezra, or the Great Synagogue, hesitated not to insert the modern names of places into the most ancient writings. Thus, in the Books of Joshua and Judges, we find the name of *Jerusalem* inserted; though it is certain, that at the period when those Books were written the name of the city was not Jerusalem, but *Jebo*; and, in like manner, the place at which the Philistines were to receive Samson bound is called *Lehi* when first mentioned, though the sacred writer says expressly, that it was so denominated from his having there killed a thousand men with the jaw-bone of an ass*.

* See Parkhurst's Lexicon on the words *לחיה* and *בתש*.

But,

But, says the author, it had this name long before, because the wild afs was there worshipped, where, by his instinctive sagacity, he had discovered a fountain of water. We have already proved, that this instinctive sagacity of the Onager is a mere hypothesis, contrary to fact; and shall bring an additional proof of our position presently: but, granting that Lehi was dedicated to the afs, why was it called the *jaw* in particular? Surely *נחש*, the *nose* or *nostrils*, would have been a much more significant name than *יר*, a *jaw*, if the afs was deified for *snuffing up the moisture of the air*. But the truth is, that there was no fountain at Lehi till one was miraculously produced at the prayer of Samson; and therefore the place could not have been dedicated to the afs on account of the instinctive faculty attributed to him by the author. Indeed, had the afs been deified for that faculty, how could Mr. Bryant suppose, that the fountain which quenched the thirst of Samson was brought from a socket in the *jaw-bone* of that animal? Such a miracle would have encouraged the Philistines in their idolatry; for it must have been considered as a demonstration of the sovereignty of their god over that element, for his relation to which, the Onager is here supposed to have been worshipped as his living symbol. We certainly do not think that it was from the *jaw-bone* that Samson was supplied with water. Such, however, is the author's opinion; and the inference is an argument, at least *ad hominem*, that the reason which he has assigned for the deification of that animal cannot be the *real* reason.

It is, however, extremely probable, that there was an idolatrous temple at Lehi, and that the afs was the animal most frequently sacrificed to the deity, whether Dagon or some other idol, to which that temple was dedicated. Pallas assures us, that among the *Kirgishians* the roasted flesh of the wild afs is deemed one of the greatest dainties; and we know from Pliny*, that the flesh of the young Onager was in great request among the Roman epicures. We therefore fully admit the truth of the following observations, which, however, seem utterly irreconcilable with the author's great hypothesis, that the afs was the emblem of the god of Lehi.

“ There is something remarkable in the words of the sacred writer, when he tells us so particularly that the jaw-bone was new and fresh. I should from this circumstance conclude, that it belonged to the body of an animal of this kind, which had been just sacrificed at Lehi, and upon which body they had regaled themselves. Other-

* Lib. viii. C. 44.

wife, how could the head have been separated from the vertebræ, or the jaw from the head? Such a separation seldom happens till after a long state of putrefaction. I am therefore led to conclude, that there had been a sacrifice and a feast, and that this animal was the victim. Such offerings were not unusual in this part of the world; and the ass was the common food of the people in the vicinity of Edom and Ishmael, as may be known from the history of the Ishmaelites. Of them we are told, that upon their being converted to Christianity they gave up the feeding upon wild asses and camels. Why they abridged themselves of this indulgence, I know not; it is sufficient that we are from this evidence certified, that they once fed upon them; and what they fed upon they generally offered to their gods. This affords some authority for the custom prevailing in Philistim and Canaan." P. 132.

It affords, indeed, high authority for believing that the custom prevailed in Philistim and Canaan; and that authority is confirmed by various other testimonies, which the erudition of the author has here brought to view. But if such was the case, the miraculous exploit of Samson was a conspicuous manifestation of the superiority of Jehovah over the gods of the Philistines; since a bone of that very animal which had been offered in sacrifice to their tutelary deity was made the instrument of their own destruction, as well as of the preservation of their most formidable foe. There is no necessity, therefore, in order to maintain the author's great principle of the reference of the scripture miracles to the history and religion of the persons immediately concerned, to suppose that the Onager was deified by the Philistines; and far less to contend, in opposition to all antiquity, and even to the testimony of the sacred historian, that Lehi received not its name from the wonderful exploit of the Hebrew chief, and that the fountain of Lehi was anterior to that exploit. If there was any water there previous to the miracle, it was in all probability a salt water pool; for Dagon, the great god of the Philistines, seems to have been a marine deity, the same with the Neptune of the Greeks and Romans; and near to his temple there may have been a pool full of sacred fish, as we know there was near to the temple of Derceto, the goddess of Askelon. But of all this the sacred writer makes no mention: he says only, that when Samson was athirst and ready to die, God, at his earnest prayer, clave a hollow place, not in the jaw-bone, but in the rock, or whatever else was, at the time of writing the Book of Judges, denominated *Lehi*, or the *Jaw*; that "water came thereout"; and that he (Samson) called the name "thereof *En-hakkore*", *the fountain of him that prayed*, which fountain (נַחַל) was in Lehi when he (the author) was writing.

D

To

To this interpretation of the passage, the author makes some objections; but they are altogether unworthy of him, and such indeed as deserve no answer. Thus, when he contends that Samson could not drink of the waters which the wild ass had found ages before at Lehi, because forsooth they were consecrated to that animal, he forgets that St. Paul permits Christians, not indeed to join in idol sacrifices, but to eat whatever was sold in the shambles, whether it had been offered to idols or not, asking no questions for conscience-sake; and that Samson, however irregular the general current of his life may have been, was certainly at Lehi under the influence of the same spirit by which the Apostle wrote. David likewise, in a case of extremity, ate the shew-bread, which was unquestionably consecrated to the true God; and as such could not, in ordinary cases, be eaten without sin but by priests only; and why might not Samson have drunk, to quench his thirst, of a fountain even consecrated to the god of the Philistines; had there been any such in the place called Lehi? By doing so in private, he would not surely have been guilty of idolatry, seeing that "an idol is nothing in the world"; and the effect produced on the minds of the Philistines, supposing them to have seen him drink of their sacred stream, could not have been so pernicious as that which must have resulted from their perceiving a fountain spring from the jaw-bone of their god of fountains.

The observations which follow, on Samson's destroying the corn of the Philistines by foxes and firebrands, are excellent, and ought to silence for ever the cavils of infidelity, and the petulance of ignorance. The stratagem, as is here proved by the most unexceptionable testimonies, was common in the early ages of the world; and it was obviously as well calculated to serve the end proposed, as any thing which the wit of man could devise. We are extremely sorry that we cannot allow the same merit to the succeeding dissertation.

That there are difficulties in the scriptural account of the sun and moon's standing still at the command of Joshua, has been often felt, and we believe never denied; but the account of every miracle must be attended with difficulties, to him who presumes to judge of the immediate operations of God by the principles of a superficial philosophy. That he, by whose volition alone the heavenly bodies move, according to fixed laws, in their respective orbits, could by another volition suspend these diurnal motions, and arrest the rotation of the earth, for instance, round her own axis, will not surely be denied by any man who is acquainted with the first principles of mechanical philosophy, and has any tolerable notion of the power and wisdom of

God.

God. But this is all that was necessary to produce the miraculous phænomenon recorded in the Book of Joshua; and yet so confident is the author, that the whole account of that phænomenon cannot be true, that, without pretending to the authority of any ancient manuscript, he rashly pronounces part of it an interpolation from the Book of Jasher, which he supposes to have been a work of no credit*. He retails the objections to this narrative, which have been a thousand times urged by others, and as often answered, though unworthy of an answer; but rests his *own* objection to the *possibility* of the miracle on the circumstance of Joshua's being, at the time when it is said to have been wrought, beyond Gibeon and Ajalon, towards the south.

“ We have seen that the two cities, Gibeon and Ajalon, bordered upon each other, and were in the tribe of Dan. Joshua, chap. xix. ver. 42. When Joshua came to their assistance, upon their being suddenly attacked, and in great danger from the five kings, their deliverance was quickly insured. We have also seen, that Joshua drove the enemy downwards towards the south, and pursued them to Bethoron. From that place the enemy fled to Azekah and Makkedah, farther south. The whole progress of Joshua from Gibeon was in that direction, with the Sun before him; and at the same time, during this pursuit, the city Gibeon, and the vale of Ajalon, were behind him, directly north. How then could the Sun and Moon be seen over them, when they were in so contrary a part in the heavens? If there be any truth in history, no such appearances could have happened. The supposition is ill-founded, and the fact impossible.”
P. 175.

This language is abundantly confident; and yet the argument derives all its apparent force from the author's mistaking the sense of the original Hebrew. The radical import of the word רור, which Arias Montanus and he suppose to be *silence*, is *equable, level, uniform, even, parallel*‡. The sun must therefore have been ready to set, with his rays passing in a horizontal direction, gilding perhaps the turrets of Gibeon, when Joshua said שמש בובעון רור, *solar light remain on Gibeon*.

* For some excellent observations on the Book of Jasher, the reader is referred to the late excellent Bishop Horne's *Letters on Infidelity*.

† For the truth of this, no satisfactory proof is brought; and we are inclined to think, that though both in the country of the same tribe, they were at a considerable distance from each other.

‡ This is sufficiently proved by Mr. Parkhurst in his *Lexicon*; where it is likewise shown, that the word translated *sun* signifies often the solar rays; and that בזווי השמים might be rendered “the solar light stayed in the visible horizon”.

Accordingly, when in the subsequent verse it is said, that "the sun stood still and the moon staid", the word employed, when speaking of the moon, is *נצב*; of which the radical meaning is, *to be supported in a place*. The fact then seems to have been, that just when the sun was setting, and when the moon was shining faintly on the vale of Ajalon, which was too low to be then touched by the solar rays, the diurnal rotation of the earth was stopt; and if so, how could it be impossible for persons further south than Gibeon and Ajalon to see the phænomenon which followed this exertion of almighty power?

Let not the reader, however, suppose that Mr. Bryant has here deserted the cause of revelation. He admits that a miracle was performed at Gibeon and Ajalon; though it had no relation, he says, to the luminaries in the heavens;

"but to two idolatrous, and probably oracular, temples of the Sun and Moon, for which the two places mentioned were celebrated. There were many others in Canaan, where the like worship prevailed, as we may learn from the cities styled Beth-Shan, Beth-Sur, Beth-Shemesh, Beth-Meon, Beth-Baal-Meon, and the like." P. 179.

This we readily admit; and if he had asserted, that the rays of the setting sun, when he was arrested in his course, were gilding the turrets of the temple dedicated to his worship at Gibeon, we should not have called in question the truth of the assertion; but though the miracle was probably wrought to wean the Gibeonites from their idolatry, and to guard the Israelites from the danger of their example, we see no necessity for adopting the following emendation of the sacred text.

"And it came to pass, as they fled before Israel, and were in going down to Bethoron, that the Lord cast down great stones from heaven upon them, unto Azekah, and they died. There were more, which died with hail-stones, than they which the children of Israel slew with the sword. Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel; Sun, upon (the high place of) Gibeon be silent; and, thou Moon, in the valley of Ajalon. And Joshua returned, and all the people with him, unto the camp at Gilgal." Chap. x. ver. 11, &c.

Here the 13th and 14th verses of our present text are omitted, and the author's interpretation of the 12th confidently inserted as its true meaning. But he supports it thus:

"The words of Joshua are undoubtedly uttered in the name of God, and not addressed to the two fictitious luminaries, except in a secondary direction; and were probably a wish, and prayer, rather than a command. They proceeded from an ardent zeal to establish the worship and true religion of the Deity, and from a grateful sense of his good-

ness in affording such a miraculous victory. The purport and ultimate design of this address, though couched in a small compass, seems to be this:—God of all victory, may thy people, from this instance of thy superiority, be confirmed in their duty, and worship thee alone. And may the Gibeonites, and their confederates, by this display of thy power, be weaned from their idolatry, and see the inferiority of their base deities. May the Sun, whose oracular temple stands upon Mount Gibeon, be dumb; and the Moon, whose shrine is in the valley of Aialon, be equally silent. May their oracles cease for ever." P. 187.

All this is very plausible and very pious; but may not we with equal plausibility, and in conformity with the sacred text, suppose the purport and ultimate design of Joshua's address to be this?

"God of all victory, may thy people, from this instance of thy superiority, be confirmed in their duty, and worship thee alone. And may the Gibeonites, by this display of thy power, be weaned from their idolatry, and see the inferiority of their base deities. May the Sun be compelled by thee to linger in the horizon, shining on the temples of Gibeon, and the Moon to stand over the valley of Ajalon, that these two greatest deities of the nations beholding, as it were, the overthrow of their votaries, may bear witness to their own impotence, and thus proclaim to all the earth—"The Lord, he is the God; the Lord, he is the God."

To prove the superiority of Jehovah over the gods of Canaan, is undoubtedly the moral import of the miracle. Thus far we entirely agree with the author; and we leave it to the reader to judge for himself, whether such a proof would have been most completely exhibited by silencing *two heathen oracles*, whilst hundreds were permitted, even in the neighbourhood, to give out their responses as formerly; or, by *arresting in their courses the Sun and Moon*, the two greatest Divinities of all the heathen nations, until the worshippers of the true God had avenged themselves on their votaries. To us we confess, that there appears so little room for stating a comparison between the two miracles considered in this respect, that even the love of novelty and paradox seems hardly sufficient to account for the origin of Mr. Bryant's hypothesis.

Of this author's observations on the history of Jonah, with which the work before us concludes, we know not what character to give. They display, as usual, great ingenuity, and great erudition, while they contain nothing contrary to the sacred text; but for the *theory* advanced, however plausible in itself, we long for better evidence. Having ascertained that *Gath Hopher*, the place of the prophet's residence, was in the country afterwards called *Galilee*, and *Galilee of the nations*; and having satisfied himself, that the *Galileans* were a mixed

mixed race, prone to all the modes of idolatry which prevailed in the surrounding nations, Mr. Bryant observes of Jonah, that

“ as he came from among a mixed and unsettled people, he was probably of unsettled and corrupt principles; one of those, of whom it is said—*They feared the Lord, and served their own gods—They feared the Lord, and served their graven images.* This, I think, may be fairly inferred from his behaviour. He is indeed styled—*a servant of the Lord*: but it is well known, that the Lord had many wayward and unfaithful servants, who were disobedient to his word; whom also he forced against their will to accomplish his purpose. This refractory prophet of Galilee seems to have been one of the number of those unsettled in their principles, as Balaam had been before, and Judas afterwards.” P. 202.

This author is even led to think from the situation of Jonah, and his particular conduct, not only that he was infected with the prejudices and base worship of the people around him, but also that he officiated at their altars, and maintained among them the twofold character of prophet and priest. All this may be true; but the reader will find no evidence of it in the Bible, the only book of antiquity in which he is mentioned. This idolatrous and obstinate man, Jehovah, to magnify his own power over the gods of the heathen, commanded to go to Nineveh, the metropolis of the Assyrian empire, and preach repentance to the people. But the prophet was terrified at the prospect which such a commission presented to his view; and had so little of that fear, which is the beginning of wisdom, that he determined not to obey. “ *But Jonah rose up to flee unto Tarshish from the presence of the Lord; and went down to Joppa. And he found a ship going to Tarshish; so he paid the fare thereof: and went down into it to go with them to Tarshish, from the presence of the Lord.*” *Jonah, chap. i. ver. 3.*

From the prophet's imagining that it was possible to flee from the presence of the LORD, Mr. Bryant fairly infers, that he could have had no other idea of the LORD, than that he was the tutelar deity of Israel, just as Dagon and Derceto were the tutelar deities of Philistim; and he supposes that he proceeded to Joppa rather than to Tyre or Sidon, which were nearer to Gath Hopher, because he was more devoted to the gods of Joppa, than to those of Tyre and Sidon.

“ When Jonah arrived at Joppa, as he had deserted the God of Israel, we may suppose, that he put himself under the protection of the deity of the place. In consequence of this he must have made his oblations at the altar, and worshipped before the shrine. What is extraordinary, this deity was described as a whale, or large fish. Pliny speaks of Joppa

as a city of the highest antiquity, and concludes with saying—**Celitur istic fabulosa Ceto. Here the deity in the form of a fish, called Ceto, concerning which there are so many mythic histories, is worshipped. By Ceto, or Cetus, was understood, according to Hesychius, θαλασσιος ιχθυς παμμεγας; a sea-fish of an immense size: and it is very properly translated a Whale.*" P. 213.

We have then a dissertation on the principal deities of Philistim, in which it is proved that *Venus-piscis, Atargatis* or *Derceto*, was the chief object of worship at Joppa; that she was represented by the figure of a large fish, with the head and breasts of a woman growing out of its mouth; that she was always attended by her mystic dove, to which the name of *Jone* or *Jonah* was given; and that under whatever title, and in whatever shape this goddess appears in the writings of antiquity, she is always represented as the sovereign of the seas, whom the winds and floods positively obeyed. To a place where this deity was worshipped, *Jonah* betook himself, in order to flee from the presence of the Lord.

"As he had the folly to withdraw himself from one God, we may reasonably suppose, that he put himself under the care and disposal of another. He joined with those whom he was to accompany, in making his vows and offerings to the *Ceto*, under whose protection he was to traverse the seas; and whose insigne the ship probably bore. Under the shelter and sanction of this deity, he thought to elude the all-seeing eye of Providence. *But the Lord sent out a great wind into the sea, and there was a mighty tempest.* Every person called upon his God; and all those of Joppa must necessarily have applied to their marine deity, the *Cetus*, but they could obtain no help. They suspected that somebody under a curse was on board; and that this evil came upon them for affording him shelter. They therefore cast lots of inquiry, and the lot fell upon *Jonah.*" P. 235.

To his confession, as we have it in scripture, the author thinks he may have added, that in consequence of his deserting the Lord God of Heaven,

"he had put himself under the protection of another power, the deity of Joppa, who was supposed to rule both the winds and waves. *Then were the men exceedingly afraid;* and they had particular reason; for they found, that the tempest which prevailed, was raised by the God of Israel, whom they did not serve; and that all the deities to whom they had applied, could not in the least allay it. The superiority therefore was manifest. *Then said they unto him, What shall we do unto thee, that the sea may be calm unto us?—And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm.* This he must have said by a divine cogency, θεοπνευστος; otherwise he

could not have been so certain of the consequences. The mariners, however, are unwilling to make him a sacrifice, and for some time delay. They tried to get back to their own coast; but the deity, who there presided, had not power to bring them to her harbour.—They therefore—took up *Jonah*, and cast him forth into the sea; and the sea ceased from its raging. Then the men feared the Lord greatly, and offered a sacrifice unto the Lord, and made vows. These vows we may imagine to have been, that they would for the future reverence the true God, whom the winds and seas obeyed, and not put their trust in their national deities, whose inferiority had been so manifest, and in whom there was no help. This happy consequence is apparent. But before they could have offered any sacrifice (though the fact is mentioned afterwards) the Lord had prepared a *Ceto*, or great fish to swallow up *Jonah*. This we may presume was done immediately, when the Prophet was cast over-board into the sea; and consequently the mariners in the ship must to their astonishment have seen the process. They must have beheld a real Leviathan of the deep acting as an instrument of heaven, against which their imaginary and emblematical deity had no power. Neither Dagon, nor Atargatis, nor Ceto of Joppa, could prevent one of the community, and a votary, from being entombed in the body of this monster." P. 236.

That there is in this reasoning much ingenuity, no man surely will deny; but to the conclusion, as it is here drawn, we foresee an objection, which, as the author has not taken the trouble to obviate it, seems to have escaped his notice. May it not be said, that the devouring of *Jonah* by the great fish in the presence of the mariners, had in itself a tendency to confirm them in their base worship? If indeed they had possessed any portion of that perverse obstinacy, which characterizes modern unbelievers, they would undoubtedly have concluded, from witnessing so tremendous a scene, and the calm by which it was instantly succeeded, that their deity was the great power which *Jonah* had offended; that she had therefore stirred up a tempest in the ocean, to avenge herself of this occasional worshipper of *Jehovah*; and that as soon as she had accomplished that object, she took compassion on her faithful adherents. This objection, however, is completely done away by the conclusion of the scene.

“As the mariners had laboured for a while to gain the land, but were prevented; we may suppose, that after the storm was over, they returned in their shattered vessel to their haven at *Joppa*, and there gave a full account of this wonderful event. The Prophet too, after he had been for an appointed time consigned to a death-like darkness in the body of the fish, was brought to light, and freed from his imprisonment. He was restored to the same coast, and among the same people; for among them the history was retained and transmitted to other nations, though mixed with fable. It was thus sophisticated both by the Greeks and Romans, who, from a remote similitude, adapted it to another

other object, to which it had no relation. But the original history may be plainly perceived. Here the Cetus was stranded; and in its last efforts and agonies, within view of the temple of Derceto, and in sight of its numerous votaries, it disgorged the apostate Prophet. He was not permitted to extricate himself, and come forth with a decent appearance; (how could he have done this?) but the fish spued him out in a most filthy manner, as a foul and polluted object. This afforded a salutary lesson to the people of the place. At the same time, it must have brought much disgrace upon the goddess, the supposed Empress of the seas, within whose purlieus the Prophet had taken shelter, when he fled from the God of Jehovah." P. 239.

That this was the real state of the case, we have no doubt. The scripture, indeed, does not expressly say that the ship returned to the haven of Joppa, nor that the prophet was restored to the *same coast*, and among the *same people*; but as the storm came on immediately after the ship quitted the harbour, as she was like to have been *broken* in the storm, and as the mariners *rowed hard to bring her to land*, they would surely bring her to the nearest land. Jonah too was still to be sent on his embassy to Nineveh; and it is not conceivable that the Whale would be guided to a coast, whence he could not, without another voyage, travel to that city. These conclusions this author supports by the testimony of Pomponius Mela and Pliny, who both speak of the large bones of a sea-animal, which were preserved at Joppa, and held in religious reverence; and by the description of the coast given by Arrian, from which it appears, that nothing short of a miracle could have carried so huge an animal so far on shore. Those writers, indeed, suppose the bones to have been the bones of that sea-monster to which Andromeda was exposed; but, as Mr. Bryant observes, the scene of action to which the fable of Andromeda relates, was in a far distant country; and the swallowing and disgorging of Jonah were events, which could not fail to make the bones of the animal be preserved with care. This being the case, the victory of Jehovah was indeed conspicuous. The mariners could no longer think their Derceto the sovereign of the winds and seas, since they had seen the living symbol of that power employed by the God of Israel, as an instrument to punish, and, at the same time, preserve one of his wayward and refractory servants.

Plausible, however, as this account of the miracle is, it can be compared only to those hypotheses in physical science, which are admitted as laws of nature, because they serve to group together a number of phænomena, which they seem to explain. We have no evidence that Jonah, when in Gath-Hepher, worshipped, together with Jehovah, the gods of the
Philistines,

Philistines, or that when he came to Joppa, he put himself under the protection of the Ceto; and yet upon the truths of these hypotheses depends, in a great measure, the force of all this author's reasonings. That the hypotheses are probable, we admit; for the prophet must have looked upon the God of Israel as a mere local deity, or he could not have thought of fleeing from his presence, and he had but one step further to proceed in absurdity, by considering Derceto as the tutelary deity of Joppa and the sea.

On the whole, we have discovered in this work, much learning, much ingenuity, and an uniform good intention, for which the pious author, we doubt not, is now rewarded; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis. The reasons which are assigned for the deification of the Onager are inconsistent with fact; while others might have occurred, which are incontrovertible. But having taken up the opinion that *Anah* was by Tacitus confounded with *Moses*, and that it was by means of the *a/s*, that the former discovered the water, which the historian says was discovered by Moses, Mr. Bryant seems to have been so delighted with the novelty of the thought, that at Lehi he makes the same animal both the god and the sacrifice. Yet in his most paradoxical observations, many valuable hints are thrown out, which others may improve, and which, even as given by him, show the absurdity of "placing ignorance in the opposite side with knowledge, so as to *suffer what we do not know, to militate against what we do.*"

ART. VIII. *Modern London: being the History of the present State of the Metropolis. Illustrated with numerous Copper-Plates.* 4to. 3l. 3s. Phillips. 1804.

HOWEVER rapid the progress of book-making has lately been in this country, and however ingenious the contrivances to intercept the rewards of original literature, or useful compilation, we shall not probably for some time be able to say, that the vamping art has reached its highest perfection. We have no means indeed to calculate the zeal of those who furnish deceptions, or the number of those who are willing to be deceived; and although we know that substantial food has been brought into disrepute, we cannot anticipate the various gildings and ornaments by which flour and water may be rendered palatable, or appetites be rendered more corrupt.

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We may, however, congratulate that part of the public who are in most danger, on the more splendid forms in which addresses are made to their ignorance and good nature. The book-makers no longer play the piddling game which procured for their works the name of *catch-pennies*; but, adapting themselves to the state of modern luxury, fish for pounds and guineas; and in return provide articles, which, like our modern cabinet furniture, are fitter to be looked at than touched, and which present some allurements to the eye, without making any demand on the understanding.

On these principles we may safely recommend the work before us, as very splendidly possessed of many of the *taking* qualities now in vogue. There is not only the "rivulet of text", and the "meadow of margin", but fine paper, and fine printing, and pretty prints, and pretty cuts, selected from objects which cannot fail to captivate the attention; from the lads and lasses rolling down Greenwich-Hill on Easter-Monday, to the solitary nymph who cries her water-creffes. But this is not all the merit of the volume. Our readers probably have observed a common trick lately practised, of cutting down folios and quartos to the size of octavos and duodecimos, and thus bringing to the pocket, what was before almost a burthen for the back. The reverse has been attempted in this work, and with complete success. In the Preface it is said, that "the Picture of London", (a small five shilling volume, of which we gave some account in our Review, vol. xx. p. 447) is "the skeleton upon which the present work has been formed". As we know not what the publisher may mean by *skeleton*, we shall content ourselves with stating, that "Modern London" is merely a republication of the "Picture of London", with a few trifling additions, scarcely any of which are of that kind which add usefulness, or can confer more importance on "Modern London", than when it flourished in its humbler shape. The arrangement of the articles is the only novelty; and this, in point of convenience, has no apparent advantage over the former. But we grant that it has been very convenient to make a number of separate articles with titles, as this serves to give the appearance of increase, without any of the trouble of providing new matter. The "Picture of London", thus expanded, occupies 375 pages of a volume, which consists of 501.

Here and there, however, we perceive an article which has received the additional touches of some ingenious pen; and we shall notice a few of these supplementary beauties. One is entitled, "the Influence of Commerce on Morals", which occupies no less than a page and nearly an half, and from
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which we learn, that "notwithstanding the selfish and injurious propensities of commerce", which are either above or below the author's notice, for he has not mentioned them, "honestly is the best policy"; a truth which needed not to be announced in such state and form, had it not been necessary that all the contents of this pompous volume should correspond in outside dignity. In p. 366, the account of St. Pauls is a literal copy from the "Picture of London", except the paragraph we are about to quote; in which the author, after mentioning the French, Spanish, &c. flags hung up there, concludes with an insinuation which none will be at a loss to understand.

"Whether wisdom and virtue will continue to display mementos of the pernicious animosities of nations, which are their most dreadful scourge, their master vice, in temples solemnly dedicated to a benignant Deity, the God of Peace, futurity must determine."

It is much in the same spirit, that we are told the Tower is a place "whose every apartment recalls *the crimes of kings*."

The article of the British Museum is altered from "the Picture", and somewhat enlarged, with the following reflection of true Paris manufacture:

"Literary men complain heavily of too much restriction in what regards the library. At the great library in Paris any books may be taken home, by men for whom responsible people will answer; or by those who are known. Neither is there any occasion for the studious to ask leave; egress and regress are free at the stated hours."

The chapter of Prisons is much enlarged: this, indeed, seems a favourite subject; but the author reserves his novelties of sentiment for the celebrated prison in Cold-Bath-Fields; on this topic, after many cautious hints, and some difficult suppression of his real opinion, he throws a sudden light upon the whole, by a compliment to "the interference of an honourable and worthy man, Sir Francis Burdett". There is also an article on Magazines and Reviews, which we do not find in "the Picture". With the Reviews, the author, and perhaps with good reason, seems to be out of humour. The Magazines are obviously noticed for no other purpose, than to throw out some insidious reflections on that truly respectable publication, the "Gentleman's Magazine"; and to introduce a puff, much in the style of the lottery-puffs, with which the public are at present amused, in favour of another monthly work, the religious and political principles of which induce us to hope, that the statement here given of its success is considerably exaggerated. The only other additional matter that requires notice, is about a page and a half at the conclusion of "Public Amuse-

Amusements", in which, among other paradoxes, it is said, that

"the powers of man have not hitherto invented a mode of instruction so alluring, so deeply impressive, and so profoundly adapted to inculcate the noblest principles and the purest virtues, as the dramatic art"; and "it may justly be doubted if any prohibition was ever more irrational or impolitic than that which has been laid upon the stage; or any monopoly that can be compared, as oppressive in an equal degree, to that of the theatres in London. It appears like a conspiracy to extirpate the divine art of poetry, and its keen, delightful, and still more divine offspring, a pure moral sense"!

If these beauties are excepted, and a few accounts copied from the parliamentary records, relating to the Bank, &c. we may say with confidence, that "the Picture of London" contains all that is valuable in this bulky and expensive volume.

But plates are added, and they next demand our attention. For what class of persons they are intended, may perhaps be guessed from a list of them. "London and Westminster from the Observatory at Greenwich; Greenwich Hospital; Greenwich Park, and the holiday folks tumbling down the hill; the Court of King's Bench, *trying a cause*; the Mall in St. James's Park, very much crowded; Hyde Park, in the same condition; the Horse Guards; Westminster from Lambeth; the King going to the Parliament house, "all as natural as the life", but rather smaller; the Houses of Lords and Commons in full debate; interior of the rotunda in the Bank of England, with the brokers and all their customers; the Royal Exchange at the hour of business; St. Paul's, with the Lord Mayor's Show, very fine; the Society of Arts distributing the premiums, with portraits of the President and other distinguished personages; but the spectator must look for these in the letter-press, as they are not to be found in the print. There are also inside views of the Theatres, and of Vauxhall, on overflowing nights.

Prefixed to this new edition of the "Picture of London" is a sketch of the ancient history of the metropolis, "compiled", the editor says, "from the best authors, and from original manuscripts, by a distinguished antiquary". Upon these accounts, we could wish it had been extended a little further. It is compiled with taste and judgment, and is as satisfactory as so brief a sketch could be expected. With the publisher, however, it appears to have been only an inferior object; and we hasten, therefore, to the third and last part of this volume, in which he appears to have collected all his force, "to elevate and surprise". And here we take our leave of objections, for all that follows will comparatively be praise.

Whether this part of the work be performed by the gentleman by whose ingenuity the duodecimo was inflated into the size of a quarto, we have no means of judging. It may have been the result of a combination of talents, and a council of wise men; but we are rather inclined to think, that the principal merit belongs to the publisher; and this opinion does not proceed from any intention to flatter him, or discourage his authors, but in truth arises from the plan itself; the nature of which is such, as to require for its due execution a certain proportion of the brain into which it first entered. It is true, any man, woman, or child may publish the "Cries of London"; but to offer them as the principal return for the sum of three guineas is somewhat new; and, if successful, will be thought very meritorious.

In order, however, to dignify the "Cries of London", and lift them up to the gaping purchasers of the volume, the plates are said to represent "the *itinerant traders* of London in their ordinary *costume*". They consist of

"Baking or boiling apples—Bandboxes—Baskets—Bellows to mend—Brick-dust—Buy a bill of the play—Cats' and dogs' meat—Chairs to mend—Cherries—Door mats—Dust O!—Green haskings—Hair brooms—Hot loaves—Hot spice gingerbread—Knives to grind—Lavender—Mackarel—Matches—Milk below—New potatoes—Old cloaths—A poor sweep, Sir—Rabbits—Rhubarb—Sand O!—A showman—Slippers—Sweep foot O!—Strawberries—and Water-creffes."

By this list it may be perceived, that the publisher has preferred the alphabetical order; and that this is the best, we are more willing to take for granted, than to provoke a controversy of which it might be impossible to see the end, or to involve ourselves in a dispute so much out of our usual track. Allowing, then, that the ingenious author has adopted an arrangement not only suitable to the dignity of the subject, but to the capacities of those for whom this part of the work is intended, and to whom, from the nature of their studies, every repetition of the alphabet may be useful, we proceed to state, that these baking apples and bandboxes, &c. are engraven on thirty-one plates, four inches by two and a half; and are very ingeniously made to represent, on the back ground, certain streets and edifices, of which notices are given in the letter-press, a page of which accompanies each plate, describing first the cats' meat, and then the place where it is actually at that moment sold or selling. But here we have to regret the magnitude of the publisher's wheelbarrows and carts, which
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are made to cover our principal edifices in such a manner, that we are frequently puzzled to know

Where ends the *barrow*, or begins the *square*.

With the publisher, indeed, "houses and churches" are but "geefe and turkies". Hence a few bars of railing are made to pass for a square, and a couple of columns represent a church or a palace. Whitfield's Tabernacle is concealed behind "wicker baskets", and Shoreditch Church is half swept away with "hair brooms": even that noble specimen of modern architecture, once burnt by the carelessness of fiddlers and figure-dancers, the Pantheon, is here distinguishable only by its connection with "hot spice gingerbread". Our readers may probably recollect the old burlesque bet of "Cheapside to a China orange", which they will find curiously illustrated in these plates, where we behold such amazing odds as "Smithfield to a pair of bellows", and "Soho-Square to a broken chair", "St. James's Palace to a Kentish cherry", and "Northumberland House to a door mat".

As to the execution of these plates, which, by the bye, are coloured, we must speak with submission; not having been, perhaps, such attentive observers of itinerant traders as the contriver of this part of the work; but, with respect to the figures, it appears to us that the ladies have a dash of the sentimental, which is not very consistent with milk or mackarel; and that the dresses of some of the gentlemen smell of the shop rather than the stall. As, however, they are generally depicted with open mouth, the designer may perhaps have engaged them to cry for their likenesses, in which case our remarks must be rejected. We offer them, indeed, with great deference; and, as we are willing that so ingenious a specimen of the art of book-making should be encouraged and *cried* up, we will take the further liberty to suggest that, in our humble opinion, some itinerant traders are omitted, who may think themselves entitled to an equal share in the publisher's splendid liberality. We are not ourselves very feelingly interested in such matters; but, having submitted this grand work to the critics of the nursery and the kitchen, the former complained of the want of figs and gooseberries, currants and plums; and lamented that the peripatetic musicians had been overlooked, and particularly that ingenious performer who executes so many difficult airs on his chin. It was also suspected, from the total omission of *organs*, and other instrumental music, that the publisher must be an enemy to the polite arts; but this we deem illiberal. As to the critics of the kitchen, while they deplored the marked neglect of ballads, dying speeches, and letters from
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sweethearts, which they thought very much in the publisher's line, they objected, at the same time, with some warmth, to the omission of "hot grey pease", "sprats", and "gallantee-show", which they further observed might have been as proper screens for churches and squares as the publisher's "dogs' meat", or even his "hot loaves".

These objections, whatever may be our private opinion, we thought it our duty to lay before this historian of wheelbarrows and dust-carts, as they have been made by persons well qualified to judge, and indeed by the only persons who can be expected to derive either amusement or edification from a work of this kind.

ART. IX. *An Introduction to Music: in which the elementary Parts of the Science, and the Principles of Thorough Bass and Modulation, as illustrated by the Musical Games and Apparatus, are fully and familiarly explained, with copious Examples: together with a Description of the Apparatus, compleat Directions for playing the several Games, with introductory and additional Games, illustrating the different Cliffs. On a Plan entirely new. By Anne Gunn, (late Young.)* 8vo. 276 pp. 7s. Edinburgh printed; Preston, No. 97, Strand. 1803.

ON a former occasion we announced this work, and our intention of reviewing it*; but, as the games and their peculiarities have been already analysed; and as, in addition to what we have there advanced, we are perfectly convinced of the danger of attempting to convey useful knowledge without labour, we shall refer our readers to that account, and confine our remarks to the present work as an Introduction to Music. Some variations and additions to the games are indeed given; and the Preface contains a satisfactory account of Mrs. Gunn's ingenious invention. These additions we shall slightly notice, as a supplement to the former review of her scheme.

An Introductory Game is first given, in four Parts.

1. The signatures of the major keys, as far as six sharps and six flats. 2. The same extended from seven to twelve sharps and twelve flats. 3. The signatures of the minor keys, as far as six sharps and six flats. 4. The same extended from seven

* Vol. xxi. p. 44.

to twelve sharps and flats. The first and third Parts are called common signatures. The second and fourth uncommon signatures.

Game I. On Signatures.

Game II. On various Cliffs. This Game is quite new, and consists of three Parts; these are, however, too long to be fully described in a periodical publication; but they are well calculated to bring the neglected cliffs of soprano, counter tenor, and tenor into familiar use.

Game III. On Musical Intervals.

Part 1. Intervals upon the clavier or key-board. Part 2. Intervals upon the flave.

Game IV. On Cadences.

Game V. On the Rule of Octave.

Part 1. On the major scale. Part 2. On the minor scale.

Game VI. Resolution of Discords. Part 2. Resolution of chords by licence.

Game VII. On Modulation.

Part 1. Modulation in the major mode. Part 2. Modulation in the minor mode. Part 3. Modulation in both modes. All these games are intermixed with the Introduction to Music; which we have now the opportunity of investigating with clearness and precision, unencumbered with the games, which can only illustrate the doctrine when played by the scholar.

Before we dismiss this subject, we must inform the reader, that a copper-plate, exhibiting the game tables and drawer, is given as a frontispiece.

The Introduction to Music consists of ten Chapters, under the following titles.

I. Of the Clavier or Key Board. II. Of the Notation of Music. III. Of Time. IV. Of Intervals. V. Of the Scale and System of Modulation. Then follow the three first games above-mentioned. VI. Of Chords. VII. Of Cyphering, and the Inversion of Chords. Of Cadences. VIII. On the Rule of Octave, or Harmony of major or minor Scales. IX. Resolution of Discords. X. Chords by Licence.

To those who are conversant with musical theory it will readily appear, that the three first chapters relate to *notation*; the two next, of intervals, and of the scale to *melody*; and the five last, of chords, cyphering, rule of octave, resolution of discords and chords, by licence, to *harmony*.

The Introduction is divided, all the way through, into articles or paragraphs, numbered regularly from 1 to 155; and thus distinguished from those parts of the book which relate to the games exclusively. For the convenience of those who

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may wish to consult it as a musical treatise, it may be observed, that from page 1 to 77 contains the first 5 Chapters, of 70 Articles; from page 135 to 165, contains the 6th and 7th Chapters, Art. 71 to 109; from page 177 to 186 contains the 8th Chapter, Art. 110 to 118; from page 193 to 202 contains the 9th Chapter, Art. 119 to 135; from page 207 to 227 contains the 10th Chapter, Art. 136 to 155; and that these parts may be perused without any attention to the intervening pages, as they form a complete system of music, including all the modern novelties.

The first elementary chapters are well written. The scale of music is divided into octaves, commencing from F, and thus distinguished; the high treble octave by Italic small letters, *f g a*; the treble octave by Roman small letters, f g a; the tenor octave by Italic capitals, *F G A*; the bass octave by Roman capitals, F G A; the double bass octave by double capitals, FF GG. This is an ingenious method; but, like the *other* schemes of literal notation, defective; from the gamut of Guido, in which the septenaries, or series of seven sounds, began with A, to the German tablature, in which they begin with C, not forgetting that of Charles Butler, in 1636, which commences with G.

The defect of Mrs. Gunn's scheme (which is similar to that of Mr. Holden, in respect to Italic letter, but differs in this, that his commences, like Guido's, with A) is, that the bass cliff is in the tenor octave; and indeed so various are the ideas of musical limits, especially to the notes of the tenor, that no precise arrangement will ever be complete; and this arises from the vicinity of the three cliffs, F, C, and G. We shall pass over the rest of the three first chapters, and present the public with the following intelligence concerning their contents, from a note, p. xviii. of the Preface, where, after mentioning Mr. Holden's Essay towards a rational System of Music, the author says,

“ This excellent work, which has never been so generally known as it deserves, and which, from being out of print, has for many years ceased to be in the view of the public, is now reprinting at Edinburgh, by C. Stewart and Co.; and, in the mean time, a sheet of it is given with each Number of the Vocal Magazine, published there by J. Sibbald. The description of the time characters of music, given in paragraphs 19, 20, 21, and 22 of the second chapter of this work, with the illustrative examples, are mostly transcribed from that book, and may serve as specimens of the clearness and accuracy of the author's statements.” P. xviii.

Chapter IV. Of Intervals.

Mrs. Gunn very properly distinguishes between *Degree* and *Interval*, calling the notes by the former name, and the distances between them by the latter.

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The old question of the 4th being a concord or a discord is thus properly decided in a note.

“ Some musical theorists do not allow the perfect 4th to be a concord; because, in the composition of music, it sometimes calls to be resolved, which they consider as the characteristic of a discord. The same thing, however, may be occasionally affirmed of the perfect 8ve, and perfect 5th. The perfect 4th, considered in itself, and independent of the particular situation in which it may occasionally be found, in a musical composition, is undoubtedly a concord.” P. 41.

Another remark, p. 48, also shows that Mrs. G. is orthodox in her opinions of theory, and agrees with Dr. Pepusch concerning the minor semitone.

“ As the terms major and minor, when applied to all the other intervals, express the difference of a semitone, it would be more consistent with precision, that in every case they should be used to express that difference. Although it is certain, in theory, that C C sharp is a smaller interval than C sharp D; yet, in the composition and practice of music, for keyed instruments, all the semitones of the clavier are used, as if they were of equal extent; and C C sharp, which is called a minor semitone, is sounded by the very same finger keys with C D flat, which is called a major semitone.”

An engraved music plate, No. III. p. 50, of Intervals and their Inversions, is given, similar to that which we presented to the public, vol. xxi. p. 42, as taken from her former work.

Chapter v. Of the Scale, p. 53.

The division of the octave into tetrachords, the nature of transposition, and modulation, are all very accurately explained. The following note, on the minor scale, is interesting.

“ The form of the minor scale ascending and descending, above described, is according to the rule of the older musicians. In the works of the later composers, the superfluous 2d frequently occurs, both in consonance and succession; and, as the ears of musicians are thus familiarized to it, we may, in playing the minor scale, retain the proper 6th of that scale, viz. the minor 6th, or semitone above the 5th, while at the same time we use the major 7th, or take for that degree the semitone below the 8ve; and we may play it in this manner *descending* as well as *ascending*. The minor scale of A, when played in this manner, will consist of the following notes, viz. A * B C * D * E F ** G sharp A. This form of the minor scale may, for the sake of distinction, be called the minor scale of the moderns.” P. 67.

Thus far we proceed with the first part of the work, which we pass rather hastily over, that we may have leisure and room to enter fully into the harmonical doctrines of this *ingenious author*.

Chapter VI. Of Chords, p. 135.

After describing the nature of major and minor chords, the doctrine of *cadences* is thus clearly laid down, in art. 74, 75, 76.

“ 74. The most pleasing succession of chords is when the bass moves upwards or downwards, by the leap of a perfect 4th or perfect 5th, or in other words, when the fundamental of the following chord is a 4th or a 5th above or below that of the preceding chord. Such movements have been termed *Cadences*, and are the proper and natural fundamental progressions in music. The fundamental also moves to the 6th above, or the 3d below, and these movements may be reversed. There are also some cases in which the fundamental moves a 2d upwards, but it more rarely moves a 2d downwards.

“ 75. When the fundamental of a chord is a perfect 4th above, or a perfect 5th below, that of the preceding chord, the succession is named a *regular Cadence*. This is the most pleasing and satisfactory of all progressions, and is the last in every piece of regular music, forming the final close. When this movement is reversed, or when the fundamental rises a 5th, or falls a 4th, to that of the preceding chord, the succession is called an *irregular Cadence*.

“ 76. The fundamental of a chord seldom rises a single degree, or to the 2d above that of the preceding chord, except in the two following cases. 1st. The chord of dominant, or the 5th of the key, is sometimes succeeded by that of the 6th. This is called the *false, the interrupted, or disappointing Cadence*; as, when it occurs, the hearer is generally led by the strain of the music to expect a close upon the key, formed by a regular cadence, or that the chord of the 5th should be succeeded by the chord of the key, and therefore feels a disappointment. 2dly. The chord of the 4th may be succeeded by the chord of the 5th. This is called the *step or gradation of the 4th*, and is of very frequent occurrence in music.

“ The first chord of each of these successions may be called the *leading or antecedent chord*; and the other, the *following or consequent chord*.” P. 137.

These are the perfect and imperfect cadences of the moderns, with the false cadence of Rameau, and the mixed cadence of Tartini. We made some observations on this subject before, vol. xvi. p. 393, xvii. 520.

After describing the dominant harmony, its discord and their inversions, the theory of the added sixth, concerning which we inserted our opinion in vol. xxi. p. 43, is resumed.

“ 82. The chord of 4th, or subdominant, whether in the major or the minor mode, may have the 6th to its fundamental added. This 6th, which is always major, is the 2d of the scale. It may be added to the chord when standing in any of its three positions. Hence the chord may have four different positions, or arrangements of its notes, as shewn at Plate VIII, No. 3. in the chord of F, the 4th of the ma-

for scale of C. It has been called the discordant harmony of the subdominant.

“ 83. The only discording interval which appears in this chord, is that of major 2d, subsisting betwixt the 5th of the chord and the added 6th, or C and D, the key and 2d of the scale. This discord of 2d is in the 3d position of the chord, inverted into a minor 7th. If now, D, the lowest note of that position, be considered as the fundamental of the chord, the intervals to it will be f, minor 3d; a, perfect 5th; and c, a minor 7th.—This chord therefore may be considered as having two fundamentals; as two of its notes have a 3d, and perfect 5th among its intervals. These are the 4th of the scale, in which the discord is the added 6th; and the 2d of the scale, in which the discord is an added 7th. To this last, the term subdominant chord, has by some authors been appropriated; and it has been called the minor chord of the 7th; as the dominant chord, above treated of, has been named the major chord of the 7th.” P. 144.

Here Mrs. Gunn adopts the opinion of Heck, who, in his Treatise on Thorough Bass, expressly asserts the chord D, F, A, C, to be compounded of the two chords of D and of F.

The doctrine of double fundamentals is not new, it was first introduced by the ingenious Mr. Serre, of Geneva*, and thence adopted by Holden, in 1770; but after all that can be said in its favour, it is more plausible than important. Mr. Serre himself admits, that of two fundamentals, one is always predominant; and what reason is there then to consider the other more than an added sound?

But it is not *theoretically* true, that two of the notes have a 3d and perfect 5th among their intervals. The D harmony has a third deficient by a comma, and a fifth equally defective. The ratio from D to F is 32 : 27, and not 6 : 5, and from D to A. 40 : 27 and not 3 : 2. Mrs. G. seems to admit this by implication, for in enumerating the notes of the scale which bear perfect chords, the tonic, 5th, 4th, 3d, and 6th, are mentioned (art. 72) but not the 2d. Yet it is said at the beginning of the article, that every note of the scale, except the seventh, may bear a perfect chord.

In the minor mode, all obscurity is cleared away, and the question (we conceive) entirely decided. Mrs. Gunn observes on this subdominant with the added sixth:

“ 84. At Plate VIII. No. 4. are shown the different positions of a chord of 4th, with added 6th, in the minor mode, the fundamental of which is D, the 4th of the minor scale of A. Here, besides the discord of the 2d, or its inversion the 7th, subsisting between the 5th

* Dr. Burney's History, vol. iv. p. 636.

and the added note of the chord, or the tonic and 2d of the scale, we find the discord of tritone, or its inversion the false 5th, subsisting between f and b, the minor 3d and added 6th of the chord, which notes are respectively the minor 6th and 2d of the scale. The third position has the form of a chord of 3d, 5th, and 7th, to the lowest note B. And accordingly this note, the 2d of the scale, has by some musicians been accounted the fundamental of the subdominant chord, in the minor as well as in the major mode, although not with equal propriety, as the 5th is not perfect." P. 145.

Our remarks concerning Mercadier de Belestia, vol. xxi. p. 43, are here confirmed by Mrs. G.'s doctrine.

" 85. When the chord of the 4th, with added 6th, passes into the chord of the 5th, which is its most usual and natural progression, its 5th, the key note, falls a semitone to the sensible note, or the 3d to the succeeding chord; while the added 6th remains, and becomes 5th of the succeeding chord. The discord of 2d or 7th, which subsisted betwixt these notes, is thus resolved. The 3d of the leading chord may either fall to the 8ve of the succeeding chord, or rise to its 3d. The 8ve of the leading chord most properly falls to the 5th of the succeeding chord. Those progressions are shewn, both in the major and in the minor mode" Ib.

The succession of the two discords of the subdominant and dominant, are thus properly described :

" 86. When the chord of the 5th, succeeding the chord of the 4th, with added 6th, has its 7th added; two of the notes of the chord of 4th, viz. the 6th and 8th, are continued, and become respectively 5th and 7th in the succeeding chord. The other two notes of the chord of 4th, move each diatonically downwards, or to the next degrees of the scale below. These progressions are seen in the preludes, or musical phrases, at Plate XI. No. 3, 4, and latter division of No. 5. Notes which are thus held or continued from one chord to another, are called *ties* or *bindings*." P. 146.

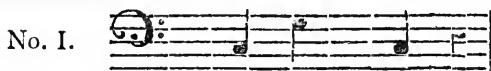
Chapter VII. p. 147. Of Cyphering, &c.

We are inclined to notice an impropriety in Mrs. G. in using the word *sensible* as a translation, or rather adoption of the French term, which is inapplicable in our language. *Leading* note is the proper expression, and we never wish to see the other word used in any classical work upon music, p. 157, art. 99. Mrs. Gunn here gives the inversions of the subdominant with the added 6th, but although they appear well upon paper, yet one of them is particularly harsh, namely, that on A, with 6, 4, 3.

The concluding passage of this part contains some very important doctrines, which we have never seen before so well expressed.

" 103. The chords explained in this and the preceding Chapter, are of the most extensive use and application in music. There are many musical compositions in which no others occur; and perhaps *there are few real chords in music, which are not either PERFECT chords or to be referred to the class of DOMINANT or of SUBDOMINANT chords, although they may be disguised by suspending or altering one or more of the notes.* It is of great importance, therefore, that they be well understood and diligently practised in every key, major and minor. There are two kinds of lessons or exercises, which are frequently prescribed for this purpose. The first is to play certain short harmonical successions, or musical phrases, which are sometimes named Cadences, and which are often used as preludes, for the purpose of announcing the key and mode of the piece which is to be performed. The second is to play the chords or accompaniments which are most commonly given to bass notes, when they ascend or descend diatonically, or by the degrees of the scale. In the first, the chords are commonly in their erect forms; in the second, some of them must necessarily be in inverted forms." P. 159.

We are not only heartily inclined to subscribe to this theory, but are convinced by long study and experience, that all chords are reducible to the tonic, dominant, or subdominant, with some slight exceptions in the case of sequences and licences: and, even in these, one of those three above-mentioned is generally implied, if not decidedly audible. The *first* kind of exercise prescribed in the last article, consists of the following cadences or phrases (p. 161). The *first* harmonical succession consists of the chord of the tonic, proceeding by irregular cadence to the dominant, and returning by regular cadence to the tonic, thus:



The dominant harmony may either be perfect, or its *seventh may be added.*

The *second* contains the subdominant chord, inserted between the tonic and dominant, thus:

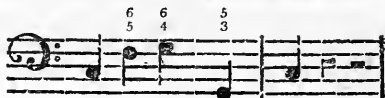


The subdominant may have its added sixth, and the dominant its added seventh, or they may both remain perfect.

The *third* contains the tonic chord held on the dominant, in the inverted form of the sixth and fourth, commonly called the sixth and fourth cadence, which afterwards proceeds to the proper chord of the dominant, with or without the seventh, thus:

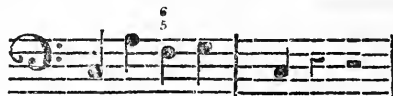
No.

No. III.



The *fourth* contains the subdominant, preceded by the sixth, and followed by the dominant in *gradation*, with or without its seventh.

No. IV.



The subdominant, however, may remain perfect, and omit its added sixth.

The *fifth* is intended to show the false cadence or progression of the dominant into the sixth of the scale, on the last note of the first bar. In the second bar the strain is brought to a close, by the gradation and regular cadence, that is, by the succession of the chords of subdominant, dominant, and tonic, thus:

No. V.



“For the sake of variety”, adds Mrs. G. “the subdominant chord is here taken in, what we have called its third inversion, or what by many is considered as its erect form.”

As these are to be practised in all keys (major and minor) and in all positions, we shall recommend them to the attentive notice of the musical student; and resume the consideration of this work in our next number.

(To be continued.)

ART. X. *Considerations on the late and present State of Ireland; in Refutation of Observations and Reflections thereon, by Robert Stearne Tighe, Esq. of Mitchell's Town, in the County of Westmeath: and on "a Letter to the Earl of Wycomb, from Mr. Miles, on the present State of Ireland."* 8vo. 54 pp. Mahon, Dublin. 1804.

IT may be necessary to inform our readers, that Mr. Tighe, in his pamphlet, strongly recommends Catholic emancipation, as it is termed, the modification of tithes, and a provision for the Roman Catholic priesthood, as the certain and only

only political remedies for the diseased state of the body politic in Ireland.

The author of the pamphlet now before us, accuses Mr. Tighe of being radically ignorant of the true state of that truly vital part of the empire; and as Mr. Tighe candidly declares in his first page, that he was absent from Ireland nearly twenty years previous to 1800, when the incorporate union of the countries took place, it is not impossible that (like those practitioners of physic, who prescribe for their patient at a distance by inspecting their urine) he may have mistaken the remedies proper for the diseases of his *feverish state patient*.

“It is much to be lamented”, observes the writer of *Considerations*, &c. “that the government of England has been most egregiously deceived as to the state of Ireland, by men who are totally ignorant of it, or by persons who are led by sinister designs to impose on them; in his third page, Mr. Tighe speaks of the steady and impartial line of conduct adopted and pursued by the Earl of Hardwicke, and he says, “he trusts his countrymen will ever entertain a proper sense of the temper, moderation, and humanity, which have marked his Excellency’s character”; I would ask Mr. Tighe how it has happened, that all these excellent qualities, and the conciliating disposition of the present Viceroy, and I may add of his predecessor, have not in the smallest degree abated the deep-rooted disaffection of the Romanists, which like a smouldering fire, is ever ready to be blown into a blaze by the breath of accident?” P. 4.

In support of this reasoning, among other incidents, this writer adduces, “the catastrophe which occurred on the 23d of July, 1803, which burst forth when a delusive calm prevailed.”

“Government”, he adds, “tacitly acknowledge their apprehensions of similar events, by the salutary precaution which they have adopted for above a year, and which they continue at this time, of having the streets of the metropolis perambulated in the night by patrols of cavalry.” *Ibid*.

This writer next states,

“that since the arrival of Lord Hardwicke in Ireland, the Committee or Directory now sitting in Dublin, have sent two ambassadors to Paris, and they continue to maintain an alliance with the French, which began so early as the year 1744.”

“Notwithstanding”, he observes, “all these alarming circumstances, Mr. Tighe tells us in his fourth page, that this is a favourable opportunity, to enter upon what is called by the vulgar and ignorant *Catholic emancipation*.” P. 5.

In answer to an assertion of Mr. Tighe, that

“ during these four years the independent gentry of Ireland have seen, without a murmur, themselves and their families excluded from a fair competition in the service of their country in church and state; and shall it be said, that the promises to the Irish nation are alone unacquitted?” This writer very properly observes, that “ this assertion is totally unfounded, and it must have a very evil tendency in exciting jealousy and discontent in the breasts of the Irish, of whom many of the nobility and gentry fill some (he ought to have said *most*) of the most important situations in church and state.”

“ If he alludes to the exclusion of the Romanists from the high and confidential departments of the state, he will find that every Protestant state in Europe found themselves under the necessity of doing so for their preservation; and it was adopted by the deliberate wisdom of the British legislature, after long and woeful experience of the destructive principles of Popery. Now I would ask Mr. Tighe, whether the events of the last twenty years in Ireland furnish any proof whatsoever, that they are in the smallest degree ameliorated?” P. 6.

From the 8th to the 12th page, the author endeavours to prove, that the tenets of the Romish Church, from its pretended infallibility, never can undergo any alteration; and, consequently, that the religious and political principles of its votaries cannot receive or admit of any amelioration; in support of this position, he quotes the canonical oath, which every priest takes upon his ordination, in which “ *he promises to receive and profess the sacred canons and general councils particularly that of Trent*”, which recognizes and sanctions all the impious doctrines of the fourth Lateran council; and he also promises “ to condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.” P. 9. And to prove that these doctrines and opinions are not obsolete, but that they are recognized and maintained, *at this moment*, by lay as well as clerical Roman Catholics, he quotes the writings of Mr. Francis Plowden, the Rev. Charles Plowden, and of Dr. Troy, the present titular Archbishop of Dublin.

“ Mr. Francis Plowden, a great champion of Popery in England at present, says, in a work entitled the Case stated, and published in London in 1791, that “ the Roman Catholics admit the decrees of a general council in matters of faith and *morality*, when approved of by the Pope and received by the Church, to be absolutely infallible, and not liable to deceit or error.”

“ His brother, the Rev. Charles Plowden, goes a step farther, for in a treatise published by him in 1790, he maintains and contends for the infallibility of the Pope, and asserts, that “ *it is as necessary for the constitution of the church, and the preservation of faith, as the infallibility*

bility of councils themselves", it is entitled, "Considerations on the modern Opinion of the Fallibility of the Holy See."

"Dr. Troy, titular Archbishop of Dublin, tells us in his famous pastoral instruction, published there in 1793, that "the church is infallible in her doctrinal decisions and canons on points of faith and morals, and therefore Catholics are obliged to adhere implicitly to such decrees and canons of the church assembled in general councils, and confirmed by the Pope, as rules of faith."

"Now the reader will find, that the following doctrines are maintained and enjoined by some general councils as a religious duty to all Roman Catholics. To depose and murder heretical Sovereigns, whenever they have it in their * power to do so; that an † oath of allegiance to an heretical state is null and void, and not binding on their conscience; that no fidelity is due from a popish wife to an heretical husband, nor ‡ from a servant to a master; they are also ordered to extirpate heretics whenever they are able to do so, for which they are offered eternal salvation."

"These odious and detestable principles of their religion are incessantly infused into the popish multitude by their priests, because they are bound by their canonical oath, and by their general councils, to do so; and for this reason they differ as much, in point of moral principle, from all the other members of the Christian Church in the British empire, as the Malays do from all the other inhabitants of the East."

Yet, notwithstanding what this writer so forcibly states to be the well-known doctrines of the Church of Rome, notwithstanding the recognition and avowal of them, in our own times, by their lay and ecclesiastical guides, and in spite of dear-bought experience, we meet with political free-thinkers (or rather no-thinkers) who insist, that the diffusion of knowledge, and the improvement of reason, have abated those dangerous doctrines of the Church of Rome. Now it is not a little extraordinary, that *Protestant* writers on that side should insist and maintain, that such a desirable alteration has taken place, when we find that some of the most eminent Catholic writers and controversialists disclaim most vehemently all imputation of such a change. "H", says Mr. Francis Plowden, in his

* *Hereticos non esse bello petendos quando fortiores sunt nobis. Bellarmine.*

† Thousands of the Roman Catholic inhabitants of the County of Wexford took the oath of allegiance before the rebellion in 1798, and afterwards fought against the King's troops. *Rev.*

‡ The numerous instances of the treachery and infidelity of Roman Catholic servants to their Protestant masters, which occurred in Ireland before and during the rebellion in 1798, are too notorious to be controverted. *Rev.*

Case stated, "any one says, or pretends to insinuate, that the modern Roman Catholics, who are the late objects of the bounty of Parliament, differ in one iota from their ancestors, he either deceives himself, or he wishes to deceive others. *Semper eadem* is more emphatically descriptive of our religion than of our jurisprudence"! Dr. Troy also says, in his Pastoral Letter already quoted, "the religious principles of Roman Catholics *being unchangeable*, are applicable to all times." P. 12.

Semper eadem!! Popery always the same! We are sorry for it. At the same time we must acknowledge, there is as great candour in the avowal, as obliquity and stupidity in their *Protestant* advocates to maintain the contrary, after such unequivocal declarations.

"All their most learned divines", says the author of this pamphlet, "unanimously agree, that their principles must ever be unalterable, from the infallibility of their general councils; and we learn from history, that their principles, *even when the Irish Romanists enjoyed all the benefits and privileges of the Constitution, unceasingly produced treasonable combinations, rebellions, and massacres.*"*

The author then proceeds to show, that neither Catholic emancipation, as it is called, or the modification or abolition of tithes, can produce any change in the political sentiments, or meliorate the condition, of the great body of the Roman Catholics of Ireland. Upon the former topic, in addition to his own arguments, he appeals to the declaration of Lord Fingal, in his Letter to the Irish Chancellor. "Those most affected by the remaining restrictions, (alluding to the Roman Catholic nobility and gentry, who are but very few in number) it is well known, have never excited clamour or tumult, but have been always foremost in opposing them."† He next quotes the evidence upon oath of M'Nevin and Eminet, before the House of Lords in Ireland,

"that the mass of the people in Leinster, Munster, and Connaught cared not the value of this pen, or the drop of ink it contained, for Catholic emancipation or parliamentary reform: they both acknowledged that separation (from England) was the main object of the conspirators."

On the subject of tithes, in reply to Mr. Tighe's suggestion of the necessity of considering "how far it may be wise and

* Forty-seven Catholic members of the Irish Parliament, in 1641, were expelled the House or attainted, for being concerned in, or privy to, O'Neil's rebellion and massacre in that year. *Rev.*

† Lord Fingal's Letter.

practicable to accompany the measure (Catholic emancipation) by some mode of relieving the lower orders from the pressure of tithes, which in many instances operate at present as a practical evil"; this writer answers:

"It is universally well known, that the *terré-tenants* or farmers do not pay more at present to the clergy than about the twentieth. If tithes were sold, they would be purchased by the proprietors of the land, who would make them pay a tenth, or perhaps more.*"

"Mr. Emmet declared upon oath, before the Secret Committee of the House of Lords, "I am very sure if tithes were abolished, the people on taking new leases would be obliged to *pay more in preparation* for lands than the value they now pay for tithes." P. 18.

The anonymous author, whose excellent pamphlet we are reviewing, then proceeds "to lay before the reader some considerations on the state of Ireland, with respect to her internal state and external relations"; and here he points out the great impediments which exist in Ireland to the execution of criminal justice, from the odium which any person incurs who prosecutes a delinquent, how atrocious soever his crime may be". He states, that the Government of Ireland is obliged to remove *informers* from their own neighbourhood, lest they should be assassinated, and to provide for them in some other part of the kingdom. He adds, that no criminal can be executed in Ireland without the aid of a large military force to prevent a rescue; and appeals to the Judges and magistracy of Ireland for the truth of his statement; and this spirit of resistance to the laws, he says, "arises from the deep-rooted and rancorous hatred which the popish multitude bear to the laws and constitution of a heretical state, with which they are inspired by their clergy from their infancy with unceasing sedulity." P. 19.

Another material impediment to the execution of the laws he states to be, "the total disregard of the multitude to the sacred obligation of an oath; and this is an evil which is inseparable from Popery under a Protestant state"†. He states

* It is a fact of general notoriety, that those lands in Ireland which are tithe-free (of which there are many large tracts in every province) are let at a considerable higher rent than the neighbouring lands of equal goodness which happen to be subject to tithes.

† There is hardly ever an instance of a criminal of the Roman Catholic religion convicted of a crime against the state, who will confess his guilt at the gallows; they all declare, at the place of execution, "*that they die innocent*". Emmet and Russell, who were Protestants, confessed their guilt before their execution; the rest of their associates (one excepted, as we have been informed) declared that they died innocent! *Rev.*

that Spenser the poet, who was Secretary to Lord Grey, Viceroy of Ireland in Queen Elizabeth's time, in his treatise on the state of that country, laments this material impediment to distributive justice. He then appeals to the circumstances of the rebellion of 1798, to prove that this evil exists as strongly as ever; and asks the reader, "how Ireland can ever attain any degree of prosperity, when the execution of the laws, on which the preservation of life, liberty, and property depend, is thus baffled and defeated." Ibid, note.

In considering the external relations of Ireland, he states,

"that the debt of Ireland at Lady-Day, 1793*, was but 2,344,324^l. and at this time it amounts to fifty-two millions sterling. This has arisen from the necessity of maintaining a vast military force in it, for the suppression of popish treason, and to avert the ill effects of an invasion of the French, whom the Irish have regarded and negotiated with as allies, ever since the commencement of their revolution." P, 20.

If the expences of Ireland continue to increase in the same proportion, as she is only bound by the Union to raise two fifteenths of the supplies, whilst we pay the rest; what an accumulation of the debt of England, will the preservation of Ireland occasion in a few years more!

The author of this pamphlet next denies Mr. Tighe's assertion, that *emancipation* would effect an annihilation of the religious animosities of the Irish; for our own part, we cannot perceive in what manner the contests between Catholic and Protestant candidates for seats in Parliament, the struggles of the Roman Catholics to obtain an ascendancy in the corporations, and a contention for the higher employments in the state, can allay religious animosities; the consequence (as far as our experience of mankind goes) would be to increase the resentments and the jealousies of both parties.

Mr. Tighe thinks, emancipation would bring about the attachment of the Roman Catholic clergy to the state"; his opponent disputes this, and contends, that the dangerous tenets enjoined by their general councils, and the canonical oath already mentioned, which they take at their ordination, render their attachment to a Protestant state impossible. He says,

"In conformity to this oath, the popish priests have been the chief promoters of all the rebellions which have disgraced Ireland in our times; and in the 16th and 17th centuries, before the penal laws were enacted. Nay, while they enjoyed all the church livings and had a splendid

* It was in this year that Catholic emancipation, as it is called, first took place. Rev.

hierarchy in the reign of Henry the Eighth, they in obedience to the Bull of Pope Paul the Third, renounced their allegiance to their liege Sovereign, and offered their native country to the French King. Now I defy Mr. Tighe to prove, that they ever renounced any of the dangerous tenets of their religion, which have uniformly made them aliens to a Protestant state." P. 22.

Here we beg leave to ask, is the Pope, i. e. is Bonaparte, henceforward to be permitted to dispose of benefices, and to fill up the vacancies in the Catholic titular Bishoprics in Ireland? We had long felt the evils, and been sensible of the dangers of a political *imperium in imperio*, and we were obliged to have recourse to an union to avert the mischief with which it was pregnant; and are we content to suffer an ecclesiastical jurisdiction to exist in Ireland, which is not only independent of the state, but at the devotion of a foreign power, and that power the tool of our mortal enemy? Surely, if a provision for the Roman Catholic clergy be in the contemplation of government (as has been reported) this important circumstance will not escape their consideration. To return to the pamphlet before us, Mr. Tighe is confident that emancipation "would produce the improved education and melioration of the state and character of our (the Irish) peasantry."

"Nothing", observes his opponent, "can have any material effect in promoting this, except extending the blessings of the reformation in Ireland." He states, that "in Dublin, and in most of the great towns, the wages of labourers and mechanics are as high as in any part of England, nay, in the former, they are much higher than in London; and yet a treasonable combination was carried on with the utmost secrecy for many months in the metropolis in the year 1803, and it exploded on the 23d of July. Most of the leaders in it were perfectly independent, and the inferior agents were artificers, who earned from four to five shillings a day. The most active instruments in the rebellion of 1798, were popish priests and *country schoolmasters*." P. 23.

He adds :

"Whatever prejudices ambition or any other sinister motives may create in the minds of some men on this point, the candid, the impartial, and the well-informed, must unite in one opinion, that popery is the principal misfortune which Ireland labours under, and that it never can attain any degree of prosperity, till the blessings of the reformation are more extensively diffused in it."

"Having, I hope", says the author, "convinced the reader that the advantages, which Mr. Tighe expects from his plan of emancipation, would not be produced from it, I shall now endeavour to show the many and great evils which must result from it, as a necessary and inevitable consequence."

Here then let us strongly and earnestly recommend the following extracts (we lament that our limits do not admit of more) to the serious consideration of those who, whenever the measure of Catholic emancipation shall be brought forward, are to decide upon this momentous question; on the issue of which the present constitution in church and state may, and must depend.

“ That strong spirit of profelytism which is peculiar to Popery, and that intemperate zeal which its votaries never fail to exert for the advancement of their religion, has ever had a material influence on their conduct in political concerns.

“ That unbounded power which popish priests have over their flocks, was constantly used in influencing elections, while their votaries had a right to sit in parliament. In order to obtain a majority in that assembly, previous to the rebellion of 1641, which they had long in contemplation, Lord Strafford tells us in his Letters, that the Popish priests and Jesuits gave in charge, from their altars to their flocks, not to vote for a Protestant under pain of excommunication; and that they administered extra-judicial oaths to them in their respective chapels for that purpose*.

“ Those who have resided any time in the country parts of Ireland, cannot but know the great and dangerous influence which Popish priests maintain over the multitude, by the terror of excommunication.”
P. 26.

The author then proceeds to give several very striking instances of their political influence over the multitude in former, as well as in our times, particularly in 1793 to 1798, inclusive. He states, that immediately after the Irish Romanists had obtained the elective franchise, every part of the country “ was convulsed by that Popish banditti, the Defenders”.

“ This banditti committed nocturnal robbery and assassination on the Protestants, by which they drove great numbers of them from their habitations in the country, having murdered many of those who dared to make any resistance.

“ The object of these atrocities was to lessen the number of Protestant freeholders, and to increase it in their own order, for the purpose of laying members of parliament under obligations to them for their returns, and to make them subservient to their design†, and it has in a great measure produced that effect, by which it has given a vital blow to the Protestant interest.

“ If this concession occasioned such a strong incitement in that body to commit such monstrous acts of lawless turbulence, and to persecute

* Letter v. p. 274; *ibid.* 270, 203, 248.

† Their chief supporters and advocates in Parliament now, are those gentlemen who are returned by the Catholic interest in the several counties and towns they represent. *Rev.*

the Protestants, which they unremittingly did from the year 1793 to the year 1798, inclusive, what dreadful consequences may not be expected to arise from granting them a right to sit in parliament: they will violate every law to return representatives of their own religion.

“ The Popish multitude in the country will be organized as White-Boys, Right-Boys, or Defenders, and will hunt the Protestants as they have heretofore done from the country, that they may become exclusively the terre-tenants and voters; at present this island is sinking under the weight of an expensive military establishment, to preserve social order, and the necessity of it is evident, from the discoveries constantly made of treasonable combinations, and of nocturnal meetings of the people, in consequence of which the civil magistrates are obliged to be constantly on the alert, and prisoners are frequently brought to the castle.

“ I will venture to assert, that double the army which now exists in Ireland must be maintained in it, should this privilege be granted, and it will not in the smallest degree meliorate the condition of the merchants, the farmers, or the mechanics.

“ I shall now advert to other consequences which will result from it.

“ In process of time Popish representatives for countries will be returned, and some Irish gentlemen who are nominally Protestants, but are in fact Deists, will openly profess Popery to secure their elections, and to prevent the trouble and expence of a contest.”

“ The elections in corporations will be completely Jacobinical; for as the multitude will claim, and have a right to the elective franchise; by birth, servitude, marriage, or length of residence, the representatives will be returned by a popish mob, and the power of the priest in his confession-box will supersede and overturn the salutary influence of the crown, without which the constitution would be completely republican.” P. 33.

“ This measure (Catholic emancipation) will completely jacobinize Ireland, and will ultimately terminate in irremediable anarchy and turbulence.

“ In a few years the Irish Romanists will return eighty members* to parliament, and I am well assured by persons well informed on the subject, that the English will return from fifteen to twenty. But suppose that the whole amounted to but fifty; they will act as a compact body in concert, for the advancement of their religion, and they will give the most unremitting attendance in parliament, which in general is but thinly attended.

* If we except the six great Protestant counties of the north, the University of Dublin, and six or eight *close* boroughs, the majority of freeholders and electors will be Catholics; they are *now* the majority in the counties, and will be immediately so in the corporations, if the oaths of supremacy and abjuration are repealed. *Rev.*

“ This body, by attaching itself to the opposition, which it will most certainly do, will harass and distress a minister so much, that he will not be able to maintain his situation, unless he yields implicitly to their wishes; and, as ambition seldom fails to make every other consideration subordinate to its own gratification, the Protestant state will be overthrown in process of time.

“ This measure will weaken the aristocracy of England, and will give additional weight to the republican faction, which exists there at this time, and which has aimed at the subversion of the constitution some years past. Roman Catholics have been constantly Republicans under a Protestant state, particularly in Ireland. That axiom, that no person should submit to the civil institutions of any state unless he has directly given his consent to them, was first invented by popish schoolmen, for the purpose of raising the papal power above that of Kings; as, by degrading the latter below that of the people, over whom the Romish clergy have an unbounded ascendancy, the court of Rome established a complete tyranny over both.” P. 36.

This writer next proves, from “ history and experience, the only sure guides to statesmen”, the versatility of the political principles of the Roman Catholics; and that they can crouch to a democracy, when they think it will serve their purposes, as readily as they yield apparent submission to a monarchy, when they have not strength or opportunity to resist, or to manifest their real sentiments. In support of his position that they can crouch to a commonwealth, he instances the two addresses which the Irish Catholics presented to the Rump Parliament, in 1652, 1653, in which the following paragraph is to be found; “ that they did really subject, and put *their conscience, lives, and fortunes, as in a sanctuary, under the protection of their commonwealth; having ever since walked peaceably, and in due conformity to the government, without the least defection therein.*”*

But we need not refer to the seventeenth century for proofs of the versatility of their principles. In our own times, their political associates, M'Nevin, Lord Edward Fitzgerald, and Arthur O'Connor, have crouched to French regicides, and negotiated for assistance from the monster Robespierre †; yet why should we be surprised at such proceedings, after having

* The reader should recollect, that they had rebelled against the King's government, and massacred his Protestant subjects.

† *Exempli gratia:* M'Nevin's memoir, presented to the Directory of France; Lord E. Fitzgerald's conference with Gen. Hoche, on the borders of Switzerland; and Mr. A. O'Connor's intended *trip* to France, just before his arrest and trial at Maidstone; the mission of Mr. Lewins to Paris, &c. &c. &c. *Rev.*

been assured, from *high authority*, that their religion is suited to a democracy as well as a monarchy?

We perfectly agree with the able writer of this excellent pamphlet, that

“ The following incident tends to make Popery peculiarly dangerous at this time. The order of the Jesuits was abolished many years ago, by all the Roman Catholic princes in Europe; because, by their ambition, and factious spirit of intrigue, they not only disturbed their states, but formed assassination plots against their lives, wherever they opposed that universal dominion to which the Pope aspired.”

“ The courts of Paris, Madrid, Naples, and Lisbon made repeated and strenuous solicitations to Pope Ganganelli to abolish the order of Jesuits in his dominions, as they had done in theirs; but he hesitated, alledging that it had been authentically confirmed by the council of Trent.”

“ These sovereigns, dreading a renovation of the evils occasioned by those malignant incendiaries, if any vestige of them remained in Europe, threatened to deprive the Pope of his territories, to the very gates of Rome, if he did not entirely abolish that order; and, in the year 1773, he was obliged to comply. Though the present Pope has restored the order of the Jesuits, not only in his own dominions, but in the kingdom of Naples, whose sovereign had before peremptorily insisted on its abolition, not a single prince in Europe has ventured to express his disapprobation of it, and for this obvious reason, that they are afraid of incurring Buonaparte's displeasure. As the Pope is now become an humble and passive instrument in his hands, we may fairly conclude, that he would not venture to revive the order of the Jesuits, unless he had the sanction of the French usurper for so doing; and, as it is more than probable that in future they will be *his* Janissaries, and not those of his Holiness, he will be more formidable to the safety of sovereign princes through their agency, than by his armies.”

“ As the Romanists have obtained not only a full toleration of their religion, but have been allowed to erect seminaries for the education of popish priests, both in England and Ireland, Buonaparte will be able, under their sanction, to maintain as spies a great number of these desperate incendiaries in both islands; and, as they have been established under the Council of Trent, which strictly enjoins the votaries of the holy see unremittingly to prostrate heresy as a religious duty, the reader may conceive what will be the probable consequence.” Pp. 26—40.

With respect to the Oath of Supremacy, which, since the Irish Catholic Bill of 1793, is the only impediment which now exists to prevent a Roman Catholic from sitting in Parliament, and filling the highest offices in the state, this most forcible writer observes:

“ This, in fact, is but an oath of allegiance, denying and renouncing the jurisdiction of any foreign prince, which every subject should

should be required to take before he is permitted to enjoy any places of power or confidence under the government."

The Dissenters of the empire are, we conceive, as effectually excluded from political power by the Test and Corporation Laws, as the Catholics are, by the Oath of Supremacy, which is in fact nothing more than the Test, which the state requires from them; and the Dissenters have just as much reason to require a repeal of the former, as the Catholics have to insist upon a dispensation from the latter, *which is all that now remains for the legislature to grant them.* We cannot here help remarking, how cautiously the Roman Catholics have avoided defining *what they mean by their emancipation*; they know the value of a * long-sounding, ambiguous, popular term, and probably laugh at their Protestant advocates, who clamour for their *emancipation* without knowing what they (the Catholics) mean by it, or what are the ultimate objects at which they aim. The Catholics seem (if we may use such an expression) to have taken a lease of lives, renewable for ever, of this term. In 1778, when long leases, a right to purchase lands, and the abolition of the most rigorous penal statutes, were conceded, they obtained their *emancipation*. In a few years more, the remaining penal statutes were abolished, and they were then again *emancipated*. In 1793, all the barriers which our ancestors had erected to defend the constitution were, with the exception of the Oath of Supremacy, thrown down, that they might be admitted within its pale. We then thought; that we had made *three millions* of people in Ireland *free, happy, and grateful*, and had extinguished the term. We were, alas! mistaken—*they still are to be emancipated.* We must now, forsooth, repeal this Oath of Supremacy, which their squeamish consciences cannot digest; and, when the *emancipation* of Ireland from Great Britain is accomplished, the term will then perhaps be extinct.

"As the peace and prosperity of Ireland", observes the admirable writer of this pamphlet, "have been most materially injured, by experiments and innovations made in these twenty-five years past, I would recommend to the consideration of government the following observations of Lord Bacon.

* Mr. Plowden, in his History of Ireland, says, "that every man attaches his own ideas to the phrase"; if so, may not some expect that the Roman Catholic Archbishops and Bishops shall sit in the House of Lords; and surely they have *just as much right to their seat there as the temporal Catholic Lords can have.*

“ It is good also not to try experiments in states. except the necessity be urgent, or the utility evident; and well to beware, that it be the reformation that draweth on the change, and not the desire of change that pretendeth the reformation; and, lastly, that the novelty, though it be not rejected, yet be held for a suspect; and, as the Scripture saith, that *we make a stand upon the ancient way, and then look about us, and discover what is the right and straight way, and so to walk in it.*”
P. 48.

With respect to Mr. Miles's pamphlet, as that gentleman is but a newly converted advocate of the Roman Catholics, and as his nostrums are nearly the same as Mr. Tighe's, this writer thinks it a useless repetition to answer his arguments; and contents himself with exposing his political tergiversation; and referring him to the chapters and sections of Irish Acts of Parliaments, and to the various reports of the Houses of Parliament in England and Ireland, for information upon the subject he has attempted to discuss.

In fine, we cannot too strongly recommend the arguments contained in this able pamphlet to the consideration of the members of the legislature, as well as to the public; and, as so many shallow declaimers (not to mention besides certain periodical and daily publications) incessantly make a clamour upon the subject of the claims of *the Roman Catholics*, which they either do not understand, or upon which they wish to mislead the public, we hope to see the consequences of Catholic emancipation, as it is called, further elucidated by the pen of this writer. The subject is of the utmost importance to the constitution, in church and state; it should be considered and reconsidered in all its bearings and relations; and we know not any writer more fully master of the subject, than the author of this very excellent tract has shown himself, by his arguments upon it.

BRITISH CATALOGUE.

POETRY.

ART. 11. *The Swiss Exile, a Poem.* By Shirley Palmer. 4to. 13 pp.
Lichfield, printed; sold by Longman and Co. London. 1804.

In subjects of impassioned animation, the measure which has been called the English trochaic, in stanzas of four lines, with alternate rhymes, has sometimes been employed with good effect. This is the measure chosen by the young poet now before us, who, as his Pre-
face

face says, completed his 18th year only on the day when it was published, August 27, 1804. We would gladly give all possible encouragement to promising talents, employed so very laudably as they are here, in the cause of humanity, freedom, virtue, and religion. The Poem consists chiefly of soliloquies by a Swiss, who is bidding adieu to his desolated country, and preparing to travel to England.

A specimen will best convey to our readers the spirit and style of the Poem.

“ Oh my country! to servitude, misery, and shame,
How devoted art thou! of each comfort bereft,
How broken thy spirit! how blasted thy fame!
Of thy once envied state scarce a vestige is left!

’Twas but lately that o’er thy fair-flourishing head,
The firm union of Liberty, Valour, and Peace,
A bright and calm noon of prosperity shed,
And promis’d thee blessings that never should cease.

Thy peasants were blooming with vigour and health,
Thy lands fertile—prolific thy herds, and thy flocks!
In thy hamlets dwelt plenty, untainted with wealth;
Peace smil’d o’er thy vallies, thy plains, and thy rocks:

Thy daughters were lovely, and blithe as the morn;
In them all her charms bounteous Nature display’d;
And Virtue delighted their minds to adorn,
With beauties more precious; that never can fade:

Free thyself—thou had’st never to others deny’d
Sweet Liberty—Heaven’s most hallow’d behest;
A stranger to Luxury, Avarice, and Pride,
Thou wast brave, independent, united, and blest!” P. 2.

Ill health, the author states, has obliged him to decline military service at the present moment; but this production is intended to evince the ardour of his mind, which we doubt not is sincerely displayed. As a young poet, we would give him a friendly caution to avoid the affectation of compound terms; such as *hope-beam*, *mountain-sleep*, *harvest-fruit*, &c. We know that he finds them near home, but the English language rejects them. These, and a little want of cadence, in some lines, are all the blemishes we discern in his very meritorious effort. The Frontispiece, representing the exile on his knees by moonlight, is sublimely conceived, and well executed.

ART. 12. *The Shepherd’s Boy, being Pastoral Tales.* By William Day. 12mo. 126 pp. 3s. Jones. 1804.

We cannot but congratulate the public, on the most *sublime* and *enlightened* performance that has for some time appeared before us, and we make no doubt that every real admirer of Pastoral Poetry will be *equally charmed* with the following specimen of Mr. Day’s *extraordinary* poetical abilities.

“ How

" How vain to me Nature's effluvia flows !
 Her wild effusion can't abate my woes
 Then I, Arittæus will keep the shades with thee ;
 Amynta I, for Eurydice you be.
 Oh, tell ! thou Delius, thou know'st Parnassus' height,
 Tell, where's Amynta fluttering her flight ?
 I being unacquainted with her sleep :
 Nor Cytheron, Dictymna, know the deep.
 Apollo tell, if she the heights ascend ;
 Or if to Erebus, I my course should bend.
 Say, if there's my love, but tell me if I shall meet,
 Say, if in Heaven, or dreaming in the deep."

Mr. Day's friends and advisers, if he has any, are doubtless as deeply versed as himself in the knowledge of composition, and have about an equal taste for " Pastoral Poetry."

MEDICINE.

ART. 13. *Medical Report of Cases of Inoculation and Reinoculation, with Variolous and Vaccine Matter; with some Cases of casual Exposure to Small-Pox Contagion, subsequent to Vaccination.* By John Rollo, M. D. Surgeon-General and Inspector of the Medical Departments of the Ordnance. 8vo. 23 pp. 1s. Callow, 1804.

We lately noticed a publication by Mr. Goldson, of Gosport, containing cases of children who had been inoculated with vaccine matter, and were supposed to have had the cow-pox, who afterwards took the small-pox, and the answer to that publication by Mr. Ring, endeavouring to invalidate the charge, and to show that sufficient evidence had not been given, that the children had been infected with the genuine cow-pox. The author of the little work before us, gives the histories of a number of cases tending to strengthen the arguments used by Mr. Ring. He had superintended, he says, the cases of 550 persons who had been inoculated with cow-pox matter, and had all the symptoms constituting that disease. Many of these patients were afterwards inoculated with matter taken from patients labouring under the small-pox. Of these persons, the arms were not unfrequently found to be inflamed, some pustules appeared in the areola, and in one or two of them, on other parts of the body, but none of them suppurated, or occasioned any considerable disturbance in the constitution. Whence he concludes, " that as far as his experience in vaccination extends, its preservative power against the infection of the small-pox, is completely supported."

ART. 14. *Experiments proving Vaccination, or Cow-Pox Inoculation, to be a permanent Security against Small-Pox; with Facts and Remarks.* By Samuel Hill, Surgeon, Town of Portsea, and Surgeon in the Royal Navy. 8vo. 47 pp. 1s. 6d. Highley, London. 1804.

Why Mr. Hill has thought proper to change the word vaccine for vacciolous matter, and vaccination for vacciolation, he has not informed

formed us; it appears, however, he is a strenuous advocate for the practice of cow-pox inoculation, which he affirms, in his Introduction, "has been found to be, beyond dispute, a permanent prophylactic against variolous infection"; and that he has been induced to favour the world with this publication, to combat an opinion lately propagated by some evil-minded persons, that the security afforded by the cow-pox, against the infection of the small-pox, is only for a short time, after which the constitution may become again susceptible of its influence. The result of his experience is, that ten, out of a large number of patients vacciolated by him, three or more years ago, have been subjected to the infection of the small-pox, by inoculation, and other modes of exposure, without taking the disease. Though we cannot say, with this writer, that the cow-pox is *beyond dispute* a permanent security against the infection of the small-pox: yet, from the result of the numerous experiments that have been lately instituted, we think the probability of its ultimately proving so is very much increased; and in that view, the doubts excited by the cases related by Mr. Goldson, and some of later occurrence, will tend to strengthen the confidence of the public in its preservative power.

ART. 15. *An Appendix to Practical Observations on the Nature and Treatment of the exasperated Symptoms of the Venereal Disease. Containing Thoughts on the Nature and Management of the Venereal Bubo, particularly in its obstinate State. By Edward Geoghegan, Surgeon to the Dublin General Dispensary, &c. &c. 12mo. 44 pp. Gilbert and Hodges, Dublin. 1803.*

There are some eccentric remarks in this tract. The author has adopted a notion contained in an inaugural thesis of an unpractised graduate, who imagined that a syphilitic bubo was a critical abscess. The flow of the virus, he supposed, was stopped by the inflammation of the gland, and entirely discharged when it broke; consequently, that in such cases, mercury was so far from being required, that it was injurious. A case or two are narrated to prove this opinion. But it appears clearly, that neither the young doctor, nor Mr. Geoghegan the surgeon, are aware, that ulcerations on the prepuce, phymosis, paraphymosis, and bubo all occur without any syphilitic taint. These complaints were well known even previous to the discovery of Columbus. This easily explains Mr. Geoghegan's cases. It must indeed be owned, that he appears to have some slight doubts himself, as he says, "I have some experiments on this subject in progress, and am not as yet warranted by a sufficient number of facts to give a decided opinion". It will strike our English readers as rather odd, that the author should publish both his Practical Observations and the present Appendix before he knew the result of his experiments. We venture to predict, however, that as soon as they are finished, a Supplement to this Appendix will be dispatched from Dublin.

In the mean time, he advises his professional brethren to make similar experiments. This we deprecate strongly. *Experimentum fiat in vili corpore*, we think carrying philosophical curiosity too far: besides, the syphilitic poison does not render a body permanently vile, since we possess a specific for purifying it.

DIVINITY.

DIVINITY.

ART. 16. *A Charge delivered to the Clergy of the Diocese of Chester, at the primary Visitation, in the Months of July and August, 1804, and published at their Request. By Henry William, Lord Bishop of Chester.* 4to. 32 pp. 1s. 6d. Rivingtons, &c. 1804.

After an appropriate Introduction, on the antiquity and utility of such meetings of the clergy, Bishop Majendie divides the subject of his Charge into two principal heads; the first considering the clergy in a general view, as members of the Church of England, in these particular times; and the second relating to their more particular concerns, as parochial ministers, and specifically in the diocese of Chester.

The Bishop first commends the clergy for the stand which the Church of England pre-eminently has made, in these perilous times, against the principles of anarchy and disloyalty, as well as those of impiety. He then considers the late Acts of Parliament on ecclesiastical affairs, as proofs that the legislature is sensible of their merits, and attentive to their interests. The Residence Bill he considers as intended chiefly to protect the beneficed clergy from vexatious prosecutions, and penalties obtained under harsh statutes. The Act for the relief of those curates who may be dispossessed by the Residence Act, and that for limiting more exactly the age for the admission of Deacons, are the other instances he produces; and he suggests a hope, that still further benefits may be intended.

Under the second head of his Charge, the Bishop states the clergy of the diocese of Chester to be engaged in a particularly important calling, as being employed in a commercial and very populous district. He specifies some cautions resulting from this situation; and then adverts to a few matters, in which parochial discipline appears to want improvement. The increasing custom of baptizing in private houses, instead of in the church (an abuse by much too far extended in the metropolis also) is first noticed. The Bishop then dwells with earnestness and effect on the necessity of catechizing. He enforces the important point of attendance on the Holy Communion; and explains at large the advantage and propriety of private visits and exhortation, from the minister in his parish.

When we add the observation, that these several heads of advice are handled in a judicious and persuasive manner, our readers cannot fail to be convinced, that the Charge now analyzed is one of those in which the true interests of religion are faithfully considered; and the circulation of which must be, therefore, of extensive benefit to the country.

POLITICS.

ART. 17. *Correspondence, in a Series of Letters, between a Gentleman in Berlin and a Person of Distinction in London, from August, 1803, to June, 1804.* 8vo. 190 pp. 5s. Budd. 1803.

The speculations of intelligent individuals on political events, and their opinions respecting the views of Princes and the designs of Cabinets,

nets, are indeed peculiarly interesting, but peculiarly fallible in the present critical state of Europe. It cannot be supposed, that any person not admitted to the councils of statesmen can be accurately informed of their intentions, or penetrate their motives; yet it is some advantage to know the sentiments of persons on the spot; and the principal writer of these Letters, though not, in our opinion, an unprejudiced, seems to have been an attentive observer of the political transactions on which he remarks. His chief object, in the first of these Letters, is to clear the Cabinet of Berlin from the imputation of a tame or corrupt subserviency to France, and to justify its acquiescence in the late invasion of Hanover. In the last of these attempts we do not think him successful; but we heartily wish his opinion on the first point may be confirmed by the event. In considering the political interests of Prussia, he lays it down as a maxim, that "while Holland continues subject to France, Prussia must continue the dependant ally of the Republic". He therefore recommends that Holland, whenever it can be reconquered, should be given to the Prussian monarch, in order to secure his co-operation. In subsequent Letters, the writer discusses (or rather hints at) the causes which facilitated the reduction of Hanover; condemns the measure, recommended at the commencement of the present war, of soliciting the mediation of Russia; argues strongly against the policy of blockading the Elbe (which always appeared to us to be an act of absolute necessity); exalts, we hope justly, the military strength of Denmark, and the wisdom of her councils; states the motives which influence the conduct of the Austrian government; and recommends an alliance with Denmark and Austria; the former of which powers might always, with the support of Great Britain, maintain the freedom of the Baltic, "and peace in the North; and the other could preserve the independence of the Dardanelles, and prevent for ever the co-operation of the powers of France and Russia, the only combination of power the world has to dread." He then notices the pamphlet called "*The Question Why do we go to War*";* showing the absurdity of some of that author's doctrines; but, in his turn, hazarding others, with some of which we are not prepared to agree. We particularly condemn the assertion, that if Bonaparte had "entered into a mercantile convention with our Board of Trade", there would have been no difficulty about the other points in dispute; that "Malta would have been given up to a garrison of the Consul's soldiers in Italian uniforms"; &c. &c. We cannot go these lengths; but we think the vindictive proscription of British commerce was a very strong proof of hostile disposition; and we were amused by the "Extracts from a "Memorial and Project of Peace", written by a French Negotiator in London, and transmitted to Bonaparte in June, 1801"; which the author strongly asserts to be authentic, and which certainly has the appearance of being composed by an artful enemy of Great Britain; though, on the state of our finances, and some other subjects, either not well informed himself, or desirous of deceiving his

* See Brit. Crit. Vol. xxiii. p. 209.

employer. What the writer of this Memorial says on the effects of peace upon our navy is, however, in a great degree, just; and will deserve the attention of ministers, whoever they may be, whenever that event shall take place. In order to dissolve our navy and army, this negociator, it seems, recommended peace upon almost any terms. His project of peace is also curious, but our limits will not permit us to extract it. In the Letters written after the renewal of the war are many specious, and some just, observations. We differ, indeed, very widely from some of the opinions hazarded by both these writers; but they certainly are the opinions of shrewd and inquisitive men; and, though enforced in rather a dogmatical manner, will often interest by their novelty when they do not convince by their justice.

ART. 18. *The Official Defence of General Moreau before the Tribunal at Paris, wherein that General's Innocence is most fully established. Translated from the original French, which has been suppressed in France.* 8vo. 119 pp. 3s. 6d. Longman, &c. 1804.

That this Official Defence of Moreau should have been suppressed in France, cannot afford matter of surprize to those who have perused it; since, in our opinion, it not only "establishes the innocence" of that distinguished officer, but shows, in a very strong point of view, the malicious motive and unfair conduct of the prosecution. Most of the counts (as they are here termed) in the charge are not, as it would appear to any reasonable mind, relevant to the real question; which is, or ought to have been, "whether the accused was guilty of a conspiracy against the government of his country then established, or against the life of its chief magistrate?" Whatever we may think of that government, undoubtedly General Moreau could not object to its legality. But what shall we say of a court of justice, where such charges as these could be preferred by an Attorney-General, or endured for a moment by the court? First count, "*That he was implicated in the year 4 with Pichegru;*" which, as is observed in the defence, is as much as to say, that the present government is to espouse the cause of all the ephemeral governments which are past; the last of which was overturned by those who established the present. It seems indeed the grossest absurdity to suppose, that the criminal code of the Consular or Imperial government could apply to offences committed against the Directory. Even from this preposterous accusation, the defenders of Moreau endeavour, and not without success, to exculpate their client.

The second count, though not quite so absurd in itself, is conceived in very loose terms, and seems to have been unsupported by any proof, except that of accomplices, who were probably spies, and whose testimony does not appear to have been corroborated by any other evidence. But, as a specimen of French criminal justice, we insert the third count, and the evidence stated to have been given in support of it.

"*Promises made by Moreau to reinstate the Princes. Promises attested by the Rumours current in London.*

"The act of accusation states, that Rouffilon had declared that Lajolais had said in London that Moreau, discontented with the government of the First Consul, would lend every aid to overturn it.

“ Bouvet said, that Lajolais had confirmed in London, all the expectations that were entertained with respect to Moreau; that he had agreed to the plan laid by the princes, and had promised that Moreau should present the prince to the armies.

“ Rochelle declared that, in London, they counted on the aid of Moreau, but he did not say that Lajolais had spread the report.

“ In fine, Roger, if credit is to be given to four soldiers who guarded him at the Temple, declared that he has heard it said that Moreau was one of the chiefs of the conspiracy.

“ Several other accused persons have been interrogated before and during the trial, but they have no hearsay evidence to give.” P. 63.

This hearsay evidence is, however, examined and refuted by Moreau's counsel. The fourth count (which alledges certain interviews with Pichegru, and other accused persons and propositions made and received) has somewhat more the appearance of a precise and legal accusation; but the supposed assent of Moreau (even if proved) appears to have been too general and indefinite, to form what we should call *an overt act of treason*; and it is attempted to be proved only by witnesses of the suspicious, or rather infamous, kind which we have described.

The last charge is, that the accused General knew of the supposed conspiracy, and concealed it. This, by the law of England, would have amounted only to a *misprision*. The defenders of Moreau argue, apparently with great reason, that he had not sufficient knowledge of a conspiracy to warrant him (according to the French phrase) in denouncing it; but they also show that, by the code of laws now established in France, “the knowing of a crime and not revealing it” is not an offence.

Such is, in substance, this accusation and defence of a celebrated General, and (by all accounts) a respectable man in his private life. The defence, though in some parts spirited, is necessarily cramped, and rendered less forcible, by the manifest fear of offending the tyrannical usurper; who, in several passages, is complimented in terms of the grossest flattery. The effect is also manifestly injured by a bald and too literal translation. It is however valuable, even in its present dress; as it unequivocally shows the present base system of the French government, exposes the arts by which they have fabricated so many false accusations against individuals in their own country, and against the envoys of Great Britain to neutral states; and, by placing in a striking light the iniquity of criminal courts in France, tends the more to endear the impartial laws and unbiassed administration of justice, which are the glory of Britain.

ART. 19. *Observations on the late and present State of Ireland, in Considerations on the Correspondence of Lords Redefdale and Fingal, and on the Remonstrance of the Reverent Peter O'Neil, Parish Priest of Ballymaroda.* 8vo. 2s. Stockdale. 1805.

The author of this pamphlet has given a copious review of the state of Ireland for above two hundred years past, and has mentioned some striking and interesting occurrences in the history of that island, accompanied

complicated with acute observations, which we have not seen in any other writer.

He has discussed, with considerable ability, the question of Catholic emancipation, which has so much of late engaged the public attention, and which it is supposed will be soon brought before Parliament.

As the public have been most egregiously deceived and misled, on this important matter, by various publications, evidently calculated to misrepresent it, we recommend to our readers the perusal of this tract, as the remarks contained in it are deduced from well-established historic facts. It also mentions some interesting events which occurred in the rebellion of 1798, and in the progress of the conspiracy which preceded it, with pertinent observations thereon, which have not appeared before.

MISCELLANIES.

ART. 20. *The Ladies' Diary and the Gentleman's Diary, for 1807.*

We at present notice these periodical works, which tend to make more mathematicians in this island than all the mathematical publications besides, to express our extreme disapprobation of the manner in which they are this year presented to the public. Instead of the paper being so disposed for the impression, that the poetical and mathematical parts may be bound separately, as it always was disposed before, from their commencement, it is now, from motives of parsimony it should seem, so folded, that those who have been in the habit of binding the parts in distinct volumes can no longer continue that practice, without great trouble to the binder, proportionably additional expence, and entirely spoiling the appearance of the book. We therefore most earnestly recommend it to the Company of Stationers to resume the usual mode of printing those very agreeable and useful publications.

ART. 21. *Popular Tales.* By Maria Edgeworth, Author of *Practical Education, Balaclava, Castle Rackrent, Irish Bulls, &c. &c. &c.* Three Volumes. 8vo. 15s. Johnson. 1804.

The public are already under many obligations to Miss Edgeworth for numerous instructive and entertaining publications; and though in this instance, the romantic reader may not be so strongly interested, or the facetious peruser so highly entertained, yet we do not scruple to say, that for excellence of moral, and justness of observation, the present work will certainly claim an equal portion of merit, with any of the author's earlier productions.

We are expressly informed in the Preface that "these stories are adapted to different ages, sexes, and situations in life," and no small degree of skill is evinced in the adoption of various sentiments and opinions; we forbear making any extracts, as to insert a portion of any one of these tales, would be only to excite the curiosity of our readers, which our prescribed limits will not allow us altogether to satisfy.

ART. 22. *The Book of Trades, or Library of the useful Arts. Two Volumes. 12mo. 7s. Tabalt. 1804.*

Among the numerous productions that have already been offered to the public for the instruction and entertainment of young persons, the present may without impropriety claim a prominent situation. All the more useful branches of trade and manufacture are here explained with much judgment and accuracy, and the several principles of every common mechanical profession investigated with clearness and precision.

The following extract, from the account of the Stone-mason, is no bad specimen of the style of these entertaining and instructive volumes.

“ There are an indefinite number of different kinds of marbles, and they take their name either from their colour, their age, their country, their degree of hardness, or their defects. Some are of one colour only, as black or white; others are streaked, or variegated with stains, clouds, and veins; but almost all are opaque, excepting the white, which, when cut into very thin slices and polished, becomes transparent. Few natural substances are less understood than marble: the people who are accustomed to work them know, from experience, and at first sight, that one sort will receive a high polish, that another is easily wrought, and a third refuses the tool; and men of science know little more. Masons make use of several kinds of stone, but *Portland stone* is the principal; of this there are vast quarries in the island of Portland, in Dorsetshire, from whence it is brought in large quantities to London. It is used for building in general, for copings at the tops of houses, and as supports for iron rails, for window cills, for stone balusters, for steps, and paving where great neatness is required. This stone is very soft when it comes out of the quarry; it works easily, and becomes hard by length of time. The piers and arches of Westminster-Bridge are built with it, and so is the magnificent Cathedral of St. Paul's. *Purbeck stone* comes from an island of that name also in Dorsetshire; it is chiefly used in paving, steps, and other rough work. *Yorkshire stone* is also used for paving, steps, copings, and other purposes in which strength and durability are required. There is also a stone which, when cut into slabs, is used for hearths, called *Ryegate stone*. Stone-masons make use of *mortar*, *plaster of Paris*, and *tarras* for cementing or joining their works. The two former are used in dry work, and the latter for bridges and buildings exposed to the water. Mortar is a composition of lime and sand, mixed to a proper consistency with water. Plaster of Paris is made by burning a stone called gypsum. Tarras is a coarse sort of plaster or mortar, durable in wet; it is chiefly used to line basins, cisterns, wells, and other reservoirs of water. That which is called Dutch tarras is made of a soft rock stone, found near Collem, on the Rhine; it is burnt like lime, and reduced to powder by mills, and from thence carried to Holland, where it has acquired the name of Dutch tarras. It is very dear, on account of the great demand there is for it in aquatic works. An artificial tarras is formed, of two parts of lime and one of plaster of Paris;

Paris; and another consists of one part of lime and two parts of well-sifted coal ashes. These are all used occasionally by the mason and bricklayer. Stone-masons measure and charge their work either by the superficial or cubic foot: they have extra charges for iron cramps, which fasten two or more stones together; for cutting holes in which iron rails are fixed; and for various other things. The journeyman mason has about 4s. or 4s. 6d. per day, and the labourer from 2s. 6d. per day; but others who work by the piece, or who are employed in carving, or other fine work, will earn double that sum."

A well-executed plate is prefixed to each chapter, and adds considerably to the general merits of this ingenious production.

ART. 23. *The Village Alehouse, or a Consideration on the Price of Bread.* 8vo. 6d. Hatchard. 1805.

This small pamphlet is written by some sensible and judicious person, to obviate the popular arguments about the high price of bread. It more particularly attacks, what appears to the writer, the absurdity and danger of fettering the farmer by any obligation, with respect to the mode, time, and place of disposing of his property. If, it is urged, small farmers are compelled to trudge to market every time they sell their corn, when they ought to be busily employed at home, the favourable opportunity might be neglected, and the poor have no bread at all. The prevailing opinion also respecting an artificial scarcity, induced by corn merchants buying up the corn, is refuted. The corn merchants are too numerous a body to act in concert; neither will it answer their purpose to keep corn when there is no real scarcity, by which they must ultimately be losers. We recommend the extensive circulation of this pamphlet, as exceedingly well adapted to answer the end proposed.

ART. 24. *A Reply to the Animadversions of the Edinburgh Reviewers, on some Papers published in the Philosophical Transactions.* By Thomas Young, M. D. For. Sec. R. S. F. L. S. 8vo. 38 pp. 1s. Longman and Co. 1804.

Authors and critics are so frequently at variance, that the world are led to consider them as two races of hostile and pugnacious animals, in whose disputes it would be very unwise to interfere; besides which, it must be confessed, that the numbers of the former who, by some means or other, obtain from the several critical tribunals a passport to the temple of Fame is so considerable, that readers in general have more reason to suspect us of undue partiality towards many whom we admit, than to blame our severity towards those whose claims we find it necessary to reject. We have therefore no hesitation in avowing, that we are seldom disposed to sympathize in the feelings of an appellant from the verdict of a reviewer: but, when a writer of reputation, to whose works no immoral tendency can be imputed, and who has not conceitedly forced himself on public notice, complaints of being unjustly censured, and scandalously misrepresented, by his self-created judges, we cannot, consistently with our duty, refrain from giving publicity to his protest; though we shall content ourselves with simply

ply stating his case, and leave its decision to the only tribunal which can ultimately decide on its merits.

Dr. Young thus describes the grounds of his present appeal to the public. "I have at various times communicated to the *Royal Society*, in a very abridged form, the results of my experiments and investigations, relating to different branches of natural philosophy; and the *Council of the Society*, with a view perhaps of encouraging patient diligence, has honoured my essays with a place in their transactions. Several of these essays have been singled out, in an unprecedented manner, from the volumes in which they were printed; and have been made the subjects, in the second and ninth numbers of the *Edinburgh Review*, not of criticism, but of ridicule and invective; of an attack, not only upon my writings and my literary pursuits, but almost on my moral character. As far as my reputation in natural philosophy is concerned, I should consider a libel of this kind as neither requiring nor deserving an answer; but I cannot help feeling the propriety of endeavouring to defend myself from the more pernicious influence of those imputations, which might tend to lessen the confidence of the public in the professional qualifications of a man, whose abilities have been thus contemptuously and repeatedly depreciated."

We must confess, that the manner in which the editors of the journal in question disclaimed all intention of "gratifying the partiality of friends, or the malignity of enemies", had raised some suspicion, that it would be marked by the most unqualified praise, or by the most virulent censure, of all such productions as might coincide with, or oppose, the favourite metaphysical and political tenets of the critical society; but not at all suspecting that any violent passion was capable of being excited by a harmless paper on optics, we had overlooked the passages of which Dr. Young complains, till our attention was called to them by his tract.

It must, however, be admitted, that these animadversions are conveyed in language which, on this side of the Tweed, would not be considered as justifiable by any slight provocation. The hypothesis maintained in Dr. Young's Bakerian Lecture (*Phil. Trans.* 1802, p. 1) is described as the "unmanly and unfruitful pleasure of a boyish and prurient imagination, or the gratification of a corrupted and depraved appetite". We are told of "the puny sickly nature of Dr. Young's productions, which have scarcely stamina sufficient to subsist, until their fruitful parent has furnished us with a new litter". Dr. Young is represented as a man "who has systematized into a sort of theory the method of wasting time". It is asserted of him, that "he is as little scrupulous in his quotations as in his theories; that he delights as much to twist an authority as to torture a fact". His attempts to reason or argue are "awkward gambols"; and the hypothesis which he supports "a dull invention"—"a clumsy theory"—"a clumsy hypothesis"—"clumsy imaginations", &c. &c.

To all this we can only say, *tantæne animis cœlestibus iræ?* For it would be mere waste of time to search after any reasonable explanation of such a paroxysm of anger. Sir Isaac Newton, as we all know, was of opinion, that light was propelled from the sun, as a projectile, in straight lines; Huygens and Hook (whose conjecture is supported by

Dr. Young) supposed it to consist in a tremulous or undulatory motion; and there the matter rested. Cucumbers have continued to ripen, without waiting for the legal establishment of either hypothesis; and no succeeding philosopher, whether within or without the walls of Bedlam, had imagined that it was necessary to establish, by the authority of the Royal Society, a Catholic faith on this subject. But we must suppose that, as there are persons who "when the bag-pipes sings i'the nose, cannot contain their urine", so the mention of the word *optics* has the power of irritating to frenzy the nerves of our brother-critics in Edinburgh. This indeed is rendered quite evident by the strictures on Mr. Wood's optics, and by those on Dr. Woollaston, which are contained in other parts of the same journal.

Dr. Young is of opinion, that this *kumatophobia*, or horror of undulations, is not common to the whole fraternity, but confined to one of its members; and alleges various reasons to prove that he has discovered the infected person: but this is a question upon which it is not our business to enter, neither can we attempt to abridge the other contents of a pamphlet which is wholly controversial. We were, however, very happy to learn that Dr. Young is now preparing for the press the course of lectures which he delivered at the Royal Institution, and which we always thought much better adapted to the closet than to recitation before a numerous and very mixed audience. "I think it", says he, "just to the Institution, to the public, and to myself, that the result of my labours, throughout the whole extent of natural philosophy and the mechanical arts, should be rendered of some permanent utility; and I have since collected such a mass of further references to works of all ages and of all nations, accompanied by many notes and extracts from them, that it will henceforwards be easy for every student and every author to know at once what has been done, and what remains to be done, in the subject of his particular researches; and to what books he must refer for the best information, where further information is required, and can be obtained. Considering how widely this information is at present scattered, I trust that I shall have rendered a service of some importance to every department of the sciences, and I am now on the point of preparing my book for immediate publication."

ART. 25. *Observations, chiefly Lithological, made in a Five Week's Tour to the principal Lakes in Westmoreland and Cumberland.* 8vo. 88 pp. 3s. T. Ostell. 1804.

This anonymous pamphlet is divided into nine Chapters, to which a short Preface is prefixed. The contents of the chapters are, I. Journey from London to Carlisle, and from thence to Kewick. II. Sensations produced on a stranger's arrival for the first time in a mountainous country. III. Mr. Crosthwaite's Museum. IV. Mr. Hutton's Museum. V. A few thoughts on Jade. VI. Departure from Kewick to Penrith. VII. Curfory observations on Granite, to which are subjoined a few remarks on Lakes. VIII. Excursions from Penrith, by

G

Ulls

Ulls Water, to Ambleside and Kendal, and return to Penrith. IX. Departure from Penrith to London.

This author modestly calls his present performance, *a faint and feeble sketch or outline*; and in this respect we do not think it necessary or proper to contradict him.

SUPPLEMENTAL ARTICLES.

ART. 25. *In Addition to ART. II. of the present Number, p. 16.*

Since we closed the article above-mentioned, we have obtained a copy of Cowper's Epigram, with the judicious alterations to which we there alluded. It is proposed to read it thus :

“ Tres tria, sed longè distantia sæcula, vates
 Ostentant, tribus è gentibus, eximios.
 Græcia sublimem, cum majestâ e *venustum*
 Roma dat, *ambobus terra Britannia* parem.
Nil ultra potuit Natura; coacta priores,
 Tertius ut fieret, confociare duos.”

On the Epigram, thus altered, we remark that *venustum* is more characteristic than *disertum*; and that *ambobus*, for *utrique*, seems a necessary alteration, as Milton was intended to be made equal to both together, not to either separately. *Partibus ex binis Natura exhausta* introduces an idea not warranted by the original, nor in fact quite congruous. The sense is much better expressed by *Nil ultra potuit Natura*; and *priores duos* is much more distinct and proper than merely *duos*. With these changes, which, we doubt not, Cowper would himself have approved, the version will not easily be rivalled by any translation of an English epigram into Latin.

ART. 26. *In Addition to ART. II. of the British Critic, for September, 1804.*

On Ritson's Metrical Romances.

The following particulars have been furnished lately, by a friend of the worthy and venerable Bishop of Dromore. They open a part of the subject which could not have offered itself to us, without a more exact comparison of Ritson's Introduction with the Essays in the Reliques, than we thought it necessary to make; and from the same cause we find that we supposed R. to quote Mr. Ellis in one instance, in which he really cited from Dr. Percy. Our correspondent, however, writes thus :

“ Mr.

“ Mr. Ritson has disgraced his pages by the most illiberal abuse of the editor of the “ Reliques”, &c. and by vile insinuations against his veracity. Yet these I think every reader of discernment will find self-confuted. For, when he says in his note, p. 107, that Mr. Steevens had assured him, that the Bishop of Dromore’s nephew had never seen one word of the Advertisement prefixed to the last edition, to which his name is subscribed, he must suppose the subscriber, not to have the curiosity of the most common or illiterate reader. This falsehood therefore confutes itself.

“ So again, in page 142, he would excite suspicion from Mr. Tyrwhitt’s not having seen the old MS. although that is fully accounted for in the Advertisement above-mentioned; and he further adds, “ nor would the late excellent George Steevens, on the Bishop’s personal application, consent to sanction the authenticity of the printed copy” (selection of the Reliques) “ with his signature”. Now the reader may be assured, that while the last edition was preparing, the old MS. in question was left for near a year, with Mr. Nichols, the printer; and all the original editor’s friends and acquaintance were invited to inspect it. Among these, Mr. Steevens, calling one morning, spent an hour or two in examining the MS. and minutely collated one of those pieces, extracted from it, which are declared to be printed verbatim from the original. With the exactness of this he professed himself so well satisfied, that he allowed his name to be appealed to among those of the other gentlemen mentioned in the Advertisement. Now from this short inspection, it was impossible that he could be desired to “ sanction with his signature” the printed copy of the work in general, as this base and malicious detractor would insinuate.

“ It is sufficient to mention these strong instances, to put the reader on his guard against the other false insinuations and defamatory assertions scattered through every part of the work above-mentioned: which, as Ritson derived all he knew on the subject originally from the Bishop, and had never received the least provocation from him, can only be accounted for from his avowed hatred of all *Priests* and *Priest craft* (for so he stiled Religion and its Ministers) which he carried to such an horrible excess, that he was engaged in an attempt to prove our blessed Saviour an impostor, when a dreadful paroxysm of frenzy put an end to his existence.

“ It may be added, that his whole introduction and many of his notes are filled with petty cavils, and contradictions without proof, of every thing advanced in the Bishop’s several essays; as any reader will be convinced who shall take the trouble to compare them.”

MONTHLY LIST OF PUBLICATIONS.

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The Library of Edward Poore, Esq. late of Tidworth, in the County of Wilts. By Richardson, 31, Strand, Jan. 28 to Feb. 2.

OXFORD. CLARENDON PRESS.

The following Works have just issued from this Press.

Sylloge Confessionum sub Tempus reformandæ Ecclesiæ editarum.
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A Sermon preached before the University at St. Mary's, on Monday, Nov. 5, 1804. By the Rev. Henry Phillpotts, M. A. of Magdalen College. 8vo. 1s.

Aristotelis Ars Rhetorica, Gr. and Lat. 8vo. will be finished in three or four weeks.

Editions of Xenophon's Anabasis, of the Septuagint, crown 8vo. and of the Greek Testament, crown 8vo. are nearly finished.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We can assure *Mr. Bulman*, that he is totally mistaken in all his conjectures. The account of his Sermon was written in a situation very remote from him, and all his connections, and without bias from any thing except its actual contents. With the opinion given by other publications, we have no manner of concern.

We are obliged to a *Country Curate* for his favourable sentiments, as well as for the suggestions in the close of his Letter, to which due attention shall be paid. We will take care that a copy of the paper he desires shall be left for him with our publishers, Messrs. Rivington.

The request of *T. W.* shall be complied with, as far as we can make it consistent with our other engagements.

LITERARY INTELLIGENCE.

Mr. Todd's edition of *Spenser* is now so nearly completed, that it will be published in a few weeks.

We learn, with pleasure, that Dr. Crotch has been persuaded to publish the *Lectures*, which he delivered at the Royal Institution, with the musical examples at large.

Mrs. West is employed upon a new work, on the characteristic duties of women, to be entitled *Letters to a young Lady*.

Messrs. A. and C. R. Aikin are preparing a *Dictionary of Chemistry and Mineralogy*, with their application to Arts and Manufactures. It is now in the press, and will extend to two volumes, in quarto.

The Rev. Mr. Middleton is about to print an *Inquiry into the Nature of the Greek definitive Article*, with illustrative notes.

The Rev. H. F. Cary is printing an edition of *Dante*, with a translation in blank verse, notes, and a new life of the author. The first volume will contain the first seventeen Cantos of the *Inferno*.

We understand, that the *British and Foreign Bible Society* are endeavouring to collect copies of the Holy Scriptures in all foreign languages, and have received a very noble donation of that kind, in pursuance of their plan.

ERRATA.

In p. 543, l. 12, of this volume, for *April* read *August*.

In p. 649, in the title of Mr. Abernethy's book, for *Operations* read *Observations*.

THE
BRITISH CRITIC,

For FEBRUARY, 1805.

Omnes trahimur et ducimur ad cognitionis et scientiæ cupiditatem, in qua excellere pulchrum putamus; labi autem, errare, nescire, decipi et malum et turpe ducimus. CICERO.

We are all drawn and attracted by the desire of knowledge and science; to excel in which, we think is honourable; while we deem it mean and base to be led astray, and to wander in ignorance and error.

ART. I. *Travels in China, containing Descriptions, Observations, and Comparisons, made and collected in the Course of a short Residence at the Imperial Palace of Yuen-min-yuen, and on a subsequent Journey through the Country from Peking to Canton. In which it is attempted to appreciate the Rank that this extraordinary Empire may be considered to hold in the Scale of civilized Nations. By John Barrow, Esq. late Private Secretary to the Earl of Macartney, and One of his Suite as Ambassador from the King of Great Britain to the Emperor of China. Illustrated with several Engravings.* 4to. 632 pp. 2l. 12s. 6d. Cadell and Davies. 1804.

MR. BARROW has obtained so much, and such well-earned credit, from his preceding publications, that we entered upon the present with the full persuasion that we should receive the highest entertainment, and much valuable information. Nor have we been disappointed; the *Travels in China* exhibit the pencil of a master, and communicate many acute remarks, the result of very diligent and extensive investigation. The former part, indeed, which describes the

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progress

progress of the English Embassy, its journey to Peking, and hence to Yuen-min-yuen, in the first chapters, has not entirely the recommendation of novelty. But even here are interspersed so many lively observations on the Chinese character, their commerce, the state of their manners, customs, sentiments, and amusements, that the reader, however well he may be informed, or however intimately acquainted with preceding works on the subject, will be detained in the most agreeable and amusing manner. We refer, therefore, all our readers to these preceding chapters, though we do not think it expedient to dwell upon them ourselves with any circumstantial detail. We pause, however, to give an extract from the fourth chapter, which happily describes the condition of the Chinese women, an undoubted criterion of the state of society in China.

“ The Chinese, if possible, have imposed on their women a greater degree of humility and restraint than the Greeks of old, or the Europeans in the dark ages. Not satisfied with the physical deprivation of the use of their limbs, they have contrived, in order to keep them the more confined, to make it a moral crime for a woman to be seen abroad. If they should have occasion to visit a friend or relation, they must be carried in a close sedan chair: to walk would be the height of vulgarity. Even the country ladies, who may not possess the luxury of a chair, rather than walk, suffer themselves to be sometimes rolled about in a sort of covered wheelbarrow. The wives and daughters, however, of the lower class are neither confined to the house, nor exempt from hard and slavish labour, many being obliged to work with an infant upon the back, while the husband, in all probability, is gaming, or otherwise idling away his time. I have frequently seen women assisting to drag a sort of light plough, and the harrow. Nieuwhoff, in one of his prints, taken from drawings supposed to be made in China, yokes, if I mistake not, a woman to the same plough with an ass. Should this be the fact, the Chinese are not singular, if we may credit the Natural Historian of antiquity*, who observes, that to open the fertile fields of Byzacium, in Atrica, it was necessary to wait until the rains had soaked into the ground; “ after which, a little weakly ass, and an old woman, attached to the same yoke, were sufficient to drag the plough through the soil,” *post imbres vili asello, et a parve altera jugi anu vomevem trabente, vidimus scindi.*

“ In the province of Kiang-see, nothing is more common than to see a woman drawing a kind of light plough, with a single handle, through ground that has previously been prepared. The easier task of directing the machine is left to the husband, who, holding the plough with one hand, at the same time with the other casts the seed into the drills.

“ * Plin. lib. xvi. cap. 21.”

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“ The advantages which those women possess in a higher sphere of life, if any, are not much to be envied. Even at home, in her own family, a woman must neither eat at the same table, nor sit in the same room, with her husband. And the male children, at the age of nine or ten, are entirely separated from their sisters. Thus the feelings of affection, not the instinctive products of nature, but the offspring of frequent intercourse, and of a mutual communication of their little wants and pleasures, are nipped in the very bud of dawning sentiment. A cold and ceremonious conduct must be observed on all occasions between the members of the same family. There is no common focus to attract and concentrate the love and respect of children for their parents. Each lives retired and apart from the other. The little incidents and adventures of the day, which furnish the conversation among children of many a long winter's evening, by a comfortable fire-side, in our own country, are in China buried in silence. Boys, it is true, sometimes mix together in schools; but the stiff and ceremonious behaviour, which constitutes no inconsiderable part of their education, throws a restraint on all the little playful actions incident to their time of life, and completely subdues all spirit of activity and enterprize. A Chinese youth of the higher class is inanimate, formal, and inactive, constantly endeavouring to assume the gravity of years.

“ To beguile the many tedious and heavy hours that must unavoidably occur to the secluded females totally unqualified for mental pursuits, the tobacco-pipe is the usual expedient. Every female, from the age of eight or nine years, wears, as an appendage to her dress, a small silken purse or pocket to hold tobacco and a pipe, with the use of which many of them are not unacquainted at this tender age. Some indeed are constantly employed in working embroidery on silks, or in painting birds, insects, and flowers on thin gauze. In the ladies' apartments of the great house in which we lived at Peking, we observed some very beautiful specimens of both kinds, in the pannels of the partitions, and I brought home a few articles which I understand have been much admired; but the women who employ their time in this manner are generally the wives and daughters of tradesmen and artificers, who are usually the weavers both of cottons and silks. I remember asking one of the great officers of the court, who wore a silken vest beautifully embroidered, if it was the work of his lady; but the supposition that his wife should condescend to use her needle seemed to give him offence.

“ Their manners in domestic life are little calculated to produce that extraordinary degree of filial piety, or affection and reverence towards parents, for which they have been eminently celebrated; and to the salutary effects of which, the Jesuits have attributed the stability of the government. Filial duty is, in fact, in China, less a moral sentiment, than a precept which, by length of time, has acquired the efficacy of a positive law; and it may truly be said to exist more in the maxims of the government than in the minds of the people. Had they, indeed, considered filial piety to be sufficiently strong when left to its own natural influence, a precept or law to enforce it would have been superfluous. The first maxim inculcated in early life is the entire submission of children to the will of their parents. The tenour

of this precept is not only "to honour thy father and thy mother, that thy days may be long in the land"; but to labour for thy father and thy mother as long as they both shall live; to sell thyself into perpetual servitude for their support, if necessary; and to consider thy life at their disposal. So much has this sentiment of parental authority gained ground by precept and habit, that, to all intents and purposes, it is as binding as the strongest law. It gives to the parent the exercise of the same unlimited and arbitrary power over his children that the Emperor, the common father, possesses by law over his people. Hence, as among the Romans, the father has the power to sell his son for a slave; and this power, either from caprice, or from poverty, or other causes, is not unfrequently put in force.

"A law that is founded in reason or equity seldom requires to be explained or justified. The government of China, in sanctioning an act of parental authority that militates so strongly against every principle of nature, or moral right and wrong, seems to have felt the force of this remark. Their learned men have been employed in writing volumes on the subject, the principal aim of which appears to be, that of impressing on the minds of the people the comparative authority of the Emperor over his subjects, and of a parent over his children. The reasonableness and justice of the latter being once established, that of the former, in a patriarchal government, followed of course; and the extent of the power delegated to the one could not in justice be withheld from the other. And for the better allaying of any scruples that might be supposed to arise in mens' consciences, it was easy to invent any piece of sophistry, to serve, by way of justification for those unnatural parents who might feel themselves disposed, or who from want might be induced, to part with their children into perpetual slavery. A son, says one of their most celebrated lawgivers, after the death of his father, has the power of selling his services for a day, or a year, or for life; but a father, while living, has unlimited authority over his son; a father has, therefore, the same right of selling the services of his son to another for any length of time, or even for life.

"Daughters may be said to be invariably sold. The bridegroom must always make his bargain with the parents of his intended bride. The latter has no choice. She is a lot in the market to be disposed of to the highest bidder. The man indeed, in this respect, has no great advantage on his side, as he is not allowed to see his intended wife until she arrives in formal procession at his gate. If, however, on opening the door of the chair, in which the lady is shut up, and of which the key has been sent before, he should dislike his bargain, he can return her to her parents; in which case, the articles are forfeited that constituted her price; and a sum of money, in addition to them, may be demanded, not exceeding, however, the value of these articles. These matrimonial processions, attended with pomp and music, are not unlike those used by the Greeks, when the bride was conducted to her husband's house in a splendid car; only, in the former instance, the lady is completely invisible to every one." P. 140.

We have next a pleasing representation of the manners and amusements of the Court, and of the character and private life of

of the Emperor; in which, among other things worthy of remark, is the extraordinary influence of the eunuchs, their present state and offices. The succeeding chapter, on the Chinese language and literature, the state of the sciences, mechanics, and medicine, contains much curious matter. Indeed, no subject is left uninvestigated; for our countryman found means, and availed himself also very happily of the occasion, to obtain important information on the tenures of land and taxes, the revenues of the state, and on the civil and military establishments of the country, their religious sects, tenets, and ceremonies. With respect to this latter subject, which Mr. Barrow has discussed with much vigour, he traces a great similarity between the rites and ceremonies of the ancient Jews and those in use among the Chinese.

The following extract cannot be thought uninteresting.

“ The Egyptian Lotos, not that esculent plant from the use of which the Lotophagi had their name, but another, of a very different genus, consecrated to religious purposes, is said to have been ascertained, from a statue of Osiris, preserved in the Barberini palace at Rome, to be that species of water lilly which grows in abundance in most parts of the eastern world, and which was known to botanists under the name of *Nymphæa Nelumbo*; but I understand it is now considered as a new genus, distinguished, under a modification of its former specific name, by that of *Nelumbium*. This plant, however, is no longer to be found in Egypt. The two species that grow at present, on the banks and canals of the Nile are totally different, which furnishes a very strong presumption, that although a sacred plant, and cultivated in the country, it might nevertheless be of foreign growth. In China, few temples are without some representation of the *Nelumbium*; sometimes the Shing-moo is painted as standing upon its leaves in the midst of a lake. In one temple I observed the intelligent mother sitting upon the broad peltate leaf of this plant, which had been hewn out of the living rock. Sometimes she holds in her hand a cornucopia, filled with the ears of rice, of millet, and of the capsule or seed-vessel of the *Nelumbium*, these being articles of food which fall to the share of the poorest peasant. This very beautiful water lilly grows spontaneously in almost every lake and morass, from the middle of Tartary to the province of Canton; a curious circumstance, when we consider the very great difficulty with which it can be preserved, even by artificial means, in climates of Europe, whose temperature are less warm and less cold than many of those where, in China, it grows in a state of nature, and with the greatest degree of luxuriance. On the heights of Tartary it is found in an uncultivated state, where, in winter, the thermometer frequently stands at, and generally far below, the freezing point. But here the roots strike at the bottom of very deep waters only; a circumstance from which we may perhaps conclude, that the plant may rather require uniformity of temperature, than any extraordinary degree either one way or other. Not only the seed of the *Nelumbium*, which is a kind of nut nearly as large as an
acorn;

acorn; but the long roots, joined like canes, furnish articles of food for the table. In the capital, during the whole summer season, the latter are sliced, and laid on ice, and in this state serve as part of the desert; the taste differs very little from that of a good juicy turnip, with a slight degree of astringency.

“ There is something so very striking and remarkable in this plant, that it is not surprizing the Egyptians and the Indians, fond of drawing allusions from natural objects, should have considered it as emblematic of creative power. The leaves of the succeeding plant are found involved in the middle of the seed, perfect, and of a beautiful green. When the sun goes down, the large leaves that spread themselves over the surface of the water close like an umbrella, and the returning sun gradually unfolds them. Now, as these nations considered water to be the primary element, and the first medium on which creative influence began to act, a plant of such singularity, luxuriance, utility, and beauty, could not fail to be regarded by them as a proper symbol for representing that creative power, and was accordingly consecrated by the former to Osiris and to Isis, the emblems of the sun and moon, and by the latter to Ganga, the river goddess, and to the sun. The coincidence of ideas between those two nations, in this respect, may be drawn from that beautiful Hindū hymn, addressed to Sūrya or the sun, and translated by Sir William Jones—

“ Lord of the Lotos, father, friend, and king,
O Sun! thy powers I sing.”—&c.

“ Whether the Chinese, like the Hindus, entertained the same notions of creative power, or its influence upon water as the primary element, I could not learn. No information as to the ground-work of their religion is to be looked for from the priests of the present day, who are generally very ignorant; but I suspect the dedication of the Lotos to sacred uses to be much older than the introduction of Hindu mythology by the priests of Budha. They even ascribe the fable of eating the flower to the mother of their first Emperor Foo-shee; and the Lotos and the lady are equally respected by all the sects in China; and even by the Mantchoo Tartars, whose history commences with the identical story of a young virgin conceiving and bearing a son, who was to be the progenitor of a race of conquerors, by eating the flower of a water lilly. If, indeed, any dependence is to be placed on the following well known inscription, found on an ancient monument of Osiris, Egyptian rites may be supposed to have made their way into the east and probably into China; or, on the other hand, those of the east adopted by the Egyptians, at a period of very remote antiquity. “ Saturn, the youngest of all the gods, was my father. I am Osiris, who conducted a large and numerous army as far as the deserts of India, and travelled over the greatest part of the world, &c. &c.”

“ It may not, perhaps, be thought improbable (I offer it, however, merely as conjecture) that the story of Osiris and Isis was known in China at a very early period of the history of this country. Osiris, king of Egypt, and husband of Isis, was worshipped under the form of an ox, from his having paid particular attention to the pursuits of agri-

agriculture, and from employing this animal in the tillage of the ground.

“ *Primus aratra manu solerti fecit Osiris.*”

Osiris first constructed ploughs with dext'rous skill.

Historians say, that Isis, on the murder of her husband, enjoined the priests of Egypt, by a solemn oath, to establish a form of worship in which divine honours should be paid to their deceased prince; that they should select what kind of animal they pleased to represent the person and the divinity of Osiris, and that they should inter it with solemn funeral honours when dead. In consideration of this apotheosis, she allotted a portion of land to each sacerdotal body. The priests were obliged to make a vow of chastity; their heads were shaven and they went barefooted. Divine honours were likewise conferred on Isis after her death, and she was worshipped under the form of a cow.

“ Now, although the festival in China, at which the Emperor holds the plough in the commencement of the spring, be considered at this day as nothing more than a political institution, and continued as an example to the lower orders of people, an incitement for them to pursue the labours of agriculture, as the most important employment in the state;—yet, as this condescension of the sovereign militates so strongly against all their maxims of government, which place an immense distance between him and the first of his people, it may not, perhaps, be much amiss in supposing it to have originated in some religious opinion. Indeed he still continues to prepare himself for the solemn occasion, by devoting three days entirely to pious ceremonies and rigid devotion. On the day appointed by the tribunal of mathematics, a cow is sacrificed in the Tee-tan, or temple dedicated to the earth; and on the same day, in some of the provinces, the figure of a cow of baked clay, of an immense size, is carried in procession by a number of the peasantry, followed by the principal officers of government and the other inhabitants. The horns and the hoofs are gilded and ornamented with silken ribbons. The prostrations being made and the offerings placed on the altar, the earthen cow is broken in pieces and distributed among the people. In like manner the body of Osiris, worshipped afterwards under the form of an ox, was distributed by Isis among the priests; and the *Isia* were long celebrated in Egypt in the same manner as the festival of holding the plough is at this day observed in China, both being intended, no doubt, to commemorate the persons who had rendered the most solid advantages to the state, by the encouragement they had held out for the cultivation of the ground.” P. 473.

The remaining chapters describe the journey from Tong-choo-foo to Canton, and are replete with entirely new matter. The country is minutely represented, with the state of agriculture, climate, produce, diet, and condition of the people. Among the more interesting passages, are those which exhibit the comparative population of a city in China and in England, with the explanations of the causes of incidental famines, and those of the populousness of China. Mr. Barrow is, in this part

part of his work, very severe upon the missionaries; and from the following passage it will seem not without reason.

“ The suburbs of Sou-tchoo-foo employed us full three hours in passing before we reached the walls of the city, where a multitude of vessels were lying at anchor. The numerous inhabitants that appeared upon and without the walls of this extensive city, were better dressed and seemed to be more contented and cheerful, than we had yet observed them in any other place. For the most part they were clothed in silk. The ladies were here dressed in petticoats and not in trowsers, as they had hitherto appeared to the northward. The general fashion of the head-dress was a black satin cap with a triangular peak, the point descending to the root of the nose, in the middle of which, or about the centre of the forehead, was a crystal button. The whole face and neck were washed with a preparation of white lead and the cheeks highly rouged; and two vermilion spots, like wafers, were particularly conspicuous, one on the centre of the under lip and the other on the chin. Their feet were universally squeezed down to an unnatural size. Few females were seen among the immense crowds that the novelty of the sight had brought together, but great numbers had assembled in the houses and particularly on board the pleasure or passage yachts, with the intention of satisfying their curiosity. The superior style of dress and the appearance of the women in public at this place, so different from the general custom of the country, could only be explained to us by the writings of the Christian missionaries, who observe that the concubines of mandarins and men of property are chiefly procured from the cities of Yang-tchoo and of Sou-tchoo, where they are educated in the pleasing arts of singing, music, and dancing, and every other accomplishment suitable to women of superior rank, in order to render them the more agreeable and fascinating. That such women are generally purchased by persons engaged in the trade, in different parts of the country, and trained in these cities, where they are disposed of to the highest bidder, “ *this being the principal branch of trade that is carried on in those two cities.*” How do these holy men reconcile so infamous a traffic among a people whom they have adorned with every virtue? a people whom they have rendered remarkable among nations for their filial piety! Is there on earth a crime more revolting against civilized nature, or more detestable to civilized society, than that of a parent selling his own child and consigning her, expressly and voluntarily, into a state of prostitution? Those unfortunate wretches who, in Europe, have by any accident reduced themselves to that degraded and deplorable condition of becoming subservient to the pleasures of a man, whom they probably detest, are generally the objects of pity, however their conduct may be disapproved; but a parent, who should be the cause of reducing them to such a state, would be execrated; but the assertion is as absurd as ridiculous, and the writer must have been very credulous to suppose, that the *principal trade* of one of the largest cities in the world, whose population cannot be less than a million of souls, should consist in buying and selling ladies of pleasure. Buying females in the legal way is certainly the greatest branch of trade throughout China, as

every woman there is bought and sold. These reverend gentlemen likewise inform us, with great indifference, that if a man be desirous of having a male child and his wife should happen to be barren, he will purchase one of these concubines for the sole purpose of getting an heir; and, when this is accomplished, he either provides her with a husband, or turns her adrift. Such are the moral virtues of the Chinese, compared with whom all other nations have been accounted barbarous." P. 517.

The concluding remarks in this chapter are those of a very vigorous and enlightened mind. Having passed through five of the most populous and most fertile provinces of this vast empire, the author pauses to take a retrospective view of the objects of the greatest relative importance. We have here, perhaps, the best statistical account of China that has ever yet appeared from any European press. Among other conclusions, the author draws the following, as the result of his personal investigation; that the greater the distance from the capital, the better was the apparent condition of the people; that the high character bestowed on the Chinese for their skill in agriculture, should rather be transferred to their industry; on the great scale of agriculture they are not to be compared with many nations of Europe; that the frequent famines may be in part imputed to the very large space of ground which is suffered to remain without cultivation; that as horticulturists, they have great merit. The populousness of China, a subject so often investigated, occupies a large share of Mr. Barrow's attention. The census of one year, as given to the Ambassador, amounted to the enormous sum of 333 millions; but as the population assigned to each province was, in this census, given in round millions, its accuracy may fairly be disputed. Still, however, Mr. Barrow thinks, that the population of China is not yet arrived at a level with the means which the country affords. If this be the case, how does it happen that the barbarous custom of infanticide is allowed or connived at by the government, from the apprehension of being over-stocked with people? We are, however, certainly more inclined to place confidence in the assertions of this writer, than in the crude remarks which appeared in a preceding book on the subject, put together in haste, and without a similar opportunity of obtaining authentic intelligence. The remarks of Mr. Barrow, on the populousness of China, merit the serious attention of all who have delivered opinions on the subject.

The final chapter conveys the narrative of the journey through the province of Canton, with various circumstances and anecdotes explanatory of the Chinese character and country. As they approached the spot where the English name
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and manners were familiar, they were, it seems, treated with less respect, indeed with insolence and contempt. Some stories of Chinese artifice and cunning, will excite sometimes a smile, and at others indignation. We select the two following, from many others.

“ This contempt of foreigners is not confined to the upper ranks, or men in office, but pervades the very lowest class who, whilst they make no scruple of entering into the service of foreign merchants residing in the country, and accepting the most menial employments under them, performing the duties of their several offices with diligence, punctuality, and fidelity, affect, at the same time, to despise their employers, and to consider them as placed, in the scale of human beings, many degrees below them. Having one day observed my Chinese servant busily employed in drying a quantity of tea-leaves, that had already been used for breakfast, and of which he had collected several pounds, I inquired what he meant to do with them: he replied, to mix them with other tea and sell them. “ And is that the way”, said I, “ in which you cheat your own countrymen?” “ No”, replied he, “ my own countrymen are too wise to be so easily cheated, but your’s are stupid enough to let us serve you such like tricks; and indeed”, continued he, with the greatest *sans froid* imaginable, “ any thing you get from us is quite good enough for you.” Affecting to be angry with him, he said, “ he meant for the *second sort* of Englishmen”, which is a distinction they give to the Americans.” R. 592.

“ With such sentiments one cannot be surprized that foreign merchants should be received with indifference, if not handled with rudeness, and that the fair trader should be liable to extortions. This is still more likely to happen from the complete monopoly of all foreign trade being consigned to a limited number of merchants, seldom, I believe, exceeding eight, who are sanctioned by government. The cargoes of tin, lead, cotton, opium, and large sums of Spanish dollars, sent to Canton from Europe, India, and America, all pass through the hands of these Hong merchants, who also furnish the return cargoes. As the capital employed is far beyond any thing of the kind we can conceive in Europe by so few individuals, their profits must be proportionally great, or they could not be able to bear the expence of the numerous and magnificent presents which they are expected to make to the superior officers of government at Canton, who, in their turn, find it expedient to divide these with the Emperor and his ministers in the capital. The various toys, automaton, moving and musical figures from Coxe’s museum, the mathematical and astronomical instruments, clocks, watches, machinery, jewellery, all made in London, and now in the different palaces of the Emperor of China, are said to be valued at no less a sum than two millions sterling, all presents from Canton. The principal officers of this government are invariably sent down from Pekin; they arrive poor and, in the course of three years, return with immense riches. How much of the enormous wealth of *Hochung-tang* came from the same quarter it is difficult to say, but the great influence he possessed over the Emperor, and his intimacy with
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the viceroy of Canton, who was superseded in 1793, leave no doubt, that a very considerable part of it was drawn from this port. The large pearl, which forms one of the charges preferred against him, was a present from Canton, of which I have been told a curious history by a gentleman who was on the spot at the time it happened. An Armenian merchant brought this pearl to Canton, in the expectation of making his fortune. Its size and beauty soon became known, and attracted the attention of the officers and the merchants, who paid their daily visits to the Armenian, offering him prices far inadequate to its value. At length, however, after minute and repeated examinations, a price was agreed upon and a deposit made, but the Armenian was to keep possession of the pearl till the remaining part of the purchase-money should be ready; and in order to obviate any possibility of trick, the box in which it was kept was sealed with the purchaser's seal. Several days elapsed without his hearing any thing further from the Chinese; and, at length, the time approached when all foreign merchants are ordered down to Macao. The Armenian, in vain, endeavoured to find out the people who had purchased his pearl, but he contented himself with the reflection that, although he had been disappointed in the main object of his journey, he still had his property, and that the deposit was more than sufficient to defray his expences. On reaching his home, he had no longer any scruple in breaking open the seal; but his mortification may easily be supposed, on discovering that his real pearl had been exchanged for an artificial one, so very like as not to be detected but by the most critical examination. The daily visits of these people, it seems, were for no other purpose than to enable them to forge an accurate imitation, which they had dexterously substituted for the real one, when they proposed the cunning expedient of sealing the box in which it was inclosed. The Armenians, however, were determined not to be outdone by the Chinese. A noted character, of the name of Baboom, equally well known in Bengal and Madras as in Canton, just before his failure in about half a million sterling, deposited a valuable casket of pearls, as he represented them, in the hands of one of the Hong merchants, as a pledge for a large sum of money, which, when opened, instead of pearls was found to be a casket of peas." P. 610.

We did not scruple to assert of Mr. Barrow's publication on the Cape of Good Hope, that it would be considered as a standard book, and hereafter be referred to as of adequate authority in matters of occasional doubt or perplexity. The same may be said with truth of the Travels in China; and perhaps we have not any other production, which so well enables us to ascertain the precise rank which the Chinese empire and people may be considered to hold in the scale of nations. From the whole it evidently appears, that the embassy in which the author bore so honourable a part, has laid an admirable foundation for a more familiar and intimate course with China, from which the most important advantages may be ultimately expected to the science, arts, and commerce of our country.

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The volume has a few coloured plates, from drawings of Mr. Alexander; but it would have been rendered far more valuable by a well-executed map, than by the portrait of Van-ta-gin, or by drawings of clumsy artillery, and musical instruments.

ART. II. *Remarks on a Charge delivered by the Right Reverend the Lord Bishop of Lincoln to the Clergy of that Diocese, at the triennial Visitation in May and June, 1803; with particular Reference to his Lordship's Animadversions on evangelical Preachers. In a Letter to his Lordship. By an old Member of Parliament.* 8vo. 91 pp. 3s. Prow, London. 1804.

THE excellent Charge which gave rise to these Remarks obtained from us a small portion of that praise, which it may justly claim, very soon after it was published, at the particular request of the clergy of the diocese of Lincoln. That particular request we foresaw would co-operate with the clear, conclusive, and manly reasoning of the author, to excite the indignation of the novel sect of *true churchmen*; but the moderation of sentiments*, which we found in the Charge, did not permit us to look for any remarks on it so coarse and uncandid as are those of the OLD MEMBER OF PARLIAMENT. We must therefore state here, more particularly than we have stated elsewhere, the Bishop's *precise* object in his address to the clergy; and state it in his own words, because to these words we shall have occasion to call the attention of our readers, as well as of the *old Member of Parliament*.

“ At our last meeting”, says his Lordship”, I endeavoured to warn you of the danger which threatened the genetal course of Christianity, by the alarming growth of infidelity and atheism. At present I wish to call your attention to a subject which relates more particularly to the safety of our own established church. Upon that occasion, indeed, I briefly mentioned the mischievous effects of what is miscalled evangelical preaching; but the late progress of the opinions which it professes to inculcate, and the recent attempts of its advocates, seem to demand more full and immediate notice. It is now not only maintained, that the doctrines of Calvinism are founded in scripture; but it is also asserted, that *they only who hold those doctrines have any claim to be considered as true members of the Church of England*. The regular clergy, who explain scripture in another sense, or who support a different interpretation of our Liturgy and Articles, are represented as

* Brit. Crit. vol. xxii. p. 124, &c.

not preaching the Gospel of Christ, and are accused of abandoning the faith which they professed at the time of their ordination."

To evince the gross injustice of these censures of the great body of the established clergy, the Bishop proceeds to prove, and proves most completely, that *universal redemption*, denied by every Calvinist, is the doctrine, as well of scripture, as of the Church of England. But as the doctrines peculiarly Calvinistic had not occasioned any breach of communion between the Scotists and Thomists in the Church of Rome, or between Luther and Melancthon in the Lutheran Church; it would naturally occur to our reformers, that they ought to occasion no schism in the Church of England. That this was actually the case, the Bishop infers, from their being no particular discussion on these doctrines in the two books of Homilies; a discussion which he justly thinks could not have been avoided, had the minds of men, at the æra of the Reformation, been agitated, as they were soon afterwards, about *election* and *reprobation*, *general* or *partial* redemption, &c. and hence he infers, that there may have been then, as he admits there now are, very good churchmen, both Calvinists and Anti-Calvinists. The Bishop himself, as the public knows, is a decided Anti-Calvinist; but such concessions should have procured to his reasonings what we confidently expected they would procure—a candid and liberal examination from the most zealous Calvinist, who is a lover of truth. Whether they have done so from the *old Member of Parliament*, we are now prepared to enquire; but, among the different modes of conducting the enquiry which present themselves to our view, we find it difficult to determine on that which is most proper.

The Remarks are rambling, and often impertinent; and, were the excrescences to be lopped off, and what relates to the points in dispute reduced into a regular form, the old Member's ninety pages might be compressed into nine, and our review of them into a much smaller compass. These are great advantages, and strongly incline us to adopt this mode of exhibiting to our readers the merits and demerits of this furious attack on the Bishop of Lincoln. But we are aware also of the arts of the *true churchmen*, who never fail to represent every abridgment of the works of their champions as unfairly made, that they may oppose to argument the impenetrable shield of prejudice. Yet is it impossible, within the compass of an ordinary review, to accompany the author through all his devious windings; for there is not perhaps a single page of his pamphlet in which he does not labour to divert the reader's attention from the subject in debate; to excite his prejudices

judices against the Bishop of Lincoln; or, with a spirit far removed from that charity which thinketh no evil, to make him suspect the integrity of every clergyman who is not a Calvinist! Of these *Hillian* arts of controversy, as they have been emphatically styled, as well as of inconclusive reasonings, we shall give various specimens, in the order in which they occur in the pamphlet before us; but to point out all the beauties of this kind with which the pamphlet abounds would swell our Review to the size of a volume. We must therefore request the old Member and his partizans not to suppose that we *approve* of every thing which we may be compelled to pass over without censure; for there is in truth very little which we approve in the whole publication. The first thing that attracted our notice, as either peculiarly impertinent, or introduced for no very praiseworthy purpose, is the following paragraph.

“ I consider myself as addressing the distinguished tutor and instructor of one of the greatest men the world ever knew, not excepting the highly honoured father of that great man, the illustrious Earl of Chatham himself; who, though he certainly shone much more conspicuously as a statesman than a theologian; yet, when speaking of the Church of England, manifested his wisdom and discernment, by declaring that *she had Calvinistic articles but an Arminian clergy*; perhaps being, at that moment, little aware how soon he should have so great an authority as that of your Lordship to confirm the assertion.” P. 1.

Was the circumstance of the Bishop of Lincoln's having been the tutor of Mr. Pitt brought to the reader's recollection for the purpose of suggesting the opinion, that his Lordship perhaps may have devoted more of his time to the study of political than of theological science; and that his authority ought not to have that weight which it very generally has among the clergy? Were we to attribute to the author such unworthy motives of conduct, as he scruples not to assign for the conduct of every Arminian who subscribes the thirty-nine Articles, we should not hesitate to say, that the paragraph which we have quoted was introduced for a purpose still baser than this; but, as we are not Calvinists, we acknowledge our obligation to judge charitably of the conduct of every man. We have therefore no doubt, but that this paragraph is merely impertinent; as the circumstance of the Bishop's having been tutor to Mr. Pitt has really nothing to do with the Calvinistic controversy in general, or with the merit of his Lordship's Charge in particular. It is, however, somewhat difficult to consider the quotation from the Earl of Chatham's Speech as a mere impertinence; for were that the case, the quotation would probably

probably have been fairly made, and the object mentioned which called forth the observation. His Lordship's words were, that "the church has Calvinistic Articles, an Arminian Clergy, and a Popish Liturgy"; but, though no man, except perhaps this author, would look for the real sentiments of an orator in such pointed observations as this, made in the ardour of parliamentary debate, it is well known, that the cause which the illustrious statesman was labouring to serve was not, as is here insinuated, the cause of Calvinism.

Our attention is here strongly attracted to the following libel on the Bishop of Lincoln, and on every Anti-Calvinistic clergyman in his Lordship's diocese. Confounding together Calvinistic and Evangelical preaching, and pretending to believe that the Bishop really considers them as the same kind of preaching, though his Lordship, as we have seen, censures only "what is *miscalled* evangelical preaching", the old Member proceeds thus:

"After the cautions which have gone forth concerning *evangelical preaching*, from an authority so high as that of your Lordship, can we wonder if, on all sides, the pulpits were to ring against it? To be of *one mind* with their *learned diocesan*, may be as *convenient* as agreeable to many of the clergy; especially as the *business may be so easily accomplished*: and that no very abundant share of *watchfulness and labour in the duties of office* (especially when they are made easy by *innocent recreations*, among which *each will reckon his own*) is necessary to obtain or keep up the character of a *moderate divine*, or, if you please, a *regular clergyman*, is pretty evident." P. 6.

What a picture is this of the Bishop and clergy of the diocese of Lincoln! Were it indeed a true likeness (as, thank God, it is no likeness at all) it would be right, not only to degrade from their offices such sensual, time-serving profligates, but even to chase them out of all Christian society; for they are elsewhere (p. 62) represented as having, for clerical convenience, devised "a lax, ambiguous, prevaricating mode of subscription, by which any man may, *salvâ conscientiâ*, set his hand, not only to all the decrees of the Council of Trent, but even to the Talmud, or the Koran of Mahomet"! Yet, says the old Member (in the Introduction to his Remarks) "to steer clear of offence is my sincere wish, and shall be my endeavour, in giving your Lordship the trouble of reading the following pages"!!!

But it is now time to favour our readers with some specimens of the remarker's reasoning. After informing the Bishop, that the evangelical clergy of this day insist very little on the deep mysteries of *election, predestination, and reprobation*;
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and, after gently reproving them for such conduct, which he suspects may proceed from fear of their fellow mortals, "or from a groundless timidity of trusting God with the consequences of his own truths", he thus *proves* that Calvinistic election and reprobation are indeed the truths of God.

"*Sure I am* that the Apostles, in almost all their Epistles to the churches and to individuals, address themselves in such terms as would now be deemed the very essence of Calvinism; and no one can look into the sermons of our old reformed divines without perceiving that they run strongly in this strain." P. 8.

But the Bishop of Lincoln seems to be *sure*, that the Apostles, in all their Epistles to churches and to individuals, address themselves in such terms as, when properly understood, give not the slightest support to what the author means by the essence of Calvinism; and his old friend Mr. Daubeny has proved, that none of our old reformed divines, except the small number of doctrinal Puritans, run at all into this strain. If mere assertion is to pass for argument, may not as much deference, on such points, be paid to the assertions of two eminently learned divines, the one a Bishop and the other a Priest, as to the assertions of an *old Member of Parliament*?

Of the following paragraph it is not easy to conceive what is the meaning.

"In the very first instance, your Lordship dresses up those you are pleased to call *Calvinists* in a most frightful garb; and then, by way of defeating them, you overturn a system which they *do not hold*; nay, which (as charging God himself with injustice) they abhor, and protest against: and this is the method to which I have long observed, that the writers who favour the modern notions of divinity have always recourse." P. 9.

The Bishop dresses up those whom he, and every one else, call *Calvinists*, in no other garb than that which it is the object of the author to prove is the proper garb of all Christians.

"It would be impossible", says his Lordship, "on this occasion to enter into a discussion of the whole of the system, and therefore I shall content myself with submitting to you a few observations upon the important doctrine of universal redemption; since, if it can be proved that God has enabled every individual born into the world to attain salvation through the merits of Christ, it will be a complete refutation of all the peculiar tenets of Calvinism, which rest upon partial redemption by divine decree, as their essential foundation."

It is thus that the Bishop dresses up those whom he calls Calvinists; and the garb, though undoubtedly frightful, is so much to the present author's liking, that he labours most earnestly to
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prove, that Christian redemption is indeed partial, and founded on God's arbitrary and irreversible decree.

“ My firm belief”, says he, “ is, that God, from all eternity, out of his own good pleasure and sovereign will (which is the cause of all things, and to which nothing can be antecedent), and out of his own free rich grace, chose to himself a church or people, out of the general mass of mankind, which, in his own good time, he determined to call effectually, by the operation of his own Almighty Spirit, working in them the gifts of faith and repentance, and enabling them to persevere in all holy obedience and good works, till he had safely brought them (according to the express words of our seventeenth Article) to eternal felicity, whatever difficulties and obstructions they might meet with to impede their progress.” P. 10.

Whether the seventeenth Article is to be understood in the Calvinistic sense, is one great point in debate between the Bishop and the remarker. At present, therefore, it cannot be appealed to by either party; and the author's belief must be traced to another ground. If truth be his object, he will not be offended at our asking, before we assent to what is here asserted, an accurate definition of some of the terms which he employs; for every man is aware that, in abstract discussions, words may, in one sense, be expressive of truth; and, in another, of falsehood.

That nothing is *antecedent* to the will of God, is incontrovertible; and, if by *things* be meant substances really existing, it is certainly true, that the will of God is the *cause of all things*; but *things* is a word of a very vague meaning, and sometimes comprehends not only *real existences*, but also *abstract relations*, and what have, by Locke and his followers, been termed *mixed modes*; and, in this sense of the word, it would be extremely improper to say, that the word of God is the *cause of all things*.

Thus, if there be, any where, a corporeal right-angled plane triangle, of the existence of that triangle the will of God is the cause; and the same will might be the cause of its non-existence, by annihilating the matter of which it is formed; but, while it exists, no will could alter or annihilate the *relation* subsisting between its hypotenuse and the other two sides, so as to make the square of the former unequal to the sum of the square of the latter. In like manner, if men and angels be free agents (we do not here determine whether they are or not) the will of God is certainly the cause both of their existence and of their freedom; but if freedom of agency be essential to constitute them moral and intellectual beings, accountable for their conduct, no will could deprive them of freedom, and

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yet continue them in existence as moral beings accountable for their conduct. Again, God has so constituted us, that certain things are pleasant and others painful to us; and, by a mere effort of will, he might so change our constitution, as to make that which is now pleasant painful, and that which is painful pleasant; but no will could make it just or beneficent to inflict pain on the innocent, or to treat in the same way the innocent and the wicked. Under every possible constitution of things, the voluntary production of natural good must be virtue or beneficence; and the voluntary production of natural evil, when not necessary to avert some greater evil, must be cruelty or vice. It is likewise to be observed, that though nothing is *antecedent* to the will of God, his wisdom, power, justice, and beneficence are *coeternal* with it; and that his will is in no other sense sovereign than his justice and beneficence are sovereign.

Calvinists, however, always consider God as possessed of *will only*; and either keep his *justice* out of sight, or confound that moral attribute with the *arbitrary display of almighty power*. Thus Calvin himself, after saying “unde factum est ut tot gentes, una cum liberis eorum infantibus, *æternæ morti* involveret lapsus Adæ absque remedio, nisi *quia Deo ita visum est*”; after adding, “decretum quidem *horribile fateor*”; and after assuring us, “nec absurdum videri debet, Deum non modo primi hominis casum, et in eo *posterorum ruinam* prævidisse; sed *ARBITRIO quoque SUO DISPENSASSE*”;* thus attempts to reconcile decree to justice.

“Lapsus est enim primus homo, *quia dominus ita expedire censuerat*. Cur censuerat nos later. Certum tamen est non aliter censuisse, nisi *quia videbat nominis sui gloriam inde merito illustrari*. Ubi mentionem gloriæ Dei audis, illia *justitiam* cogita. Justum enim esse oportet, quod tandem meretur”.†

Such is the reasoning of Calvin; but were it the reasoning of an angel from heaven, addressed to human beings, we should not hesitate to say, that his author had incurred the woe denounced ‡ to them “that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter”. It is exactly the reasoning of Louis XIV. when he thought his conduct sufficiently vindicated by his declaring, that “he made war for his own

* Instit. lib. iii. cap. 23, § 7.

† Instit. lib. iii. cap. 23, § 8.

‡ Isaiah, v. 20.

glory"! During part of his reign he certainly obtained the glory of a conqueror; but does any man really believe, that in the acquisition of such glory he exhibited proofs of his princely justice? If, then, by a decree of *sovereign will*, God, from all eternity, ordained that all mankind should, through the sin of Adam alone, become liable to the MOST GRIEVOUS TORMENTS IN SOUL AND BODY, WITHOUT INTERMISSION, IN HELL-FIRE FOR EVER; and if, by the same decree of sovereign will, he chose to himself only a small number out of those damned myriads, leaving all the rest without the possibility of escaping from that horrible state into which he had plunged them, it must be by reasoning very different from that of Calvin (for this author does not reason) that "God's proceedings are to be vindicated at the last day before men and angels". We are strongly inclined to pursue this most important subject, upon which so many men seem afraid to express the dictates of common sense; but we forbear, referring our readers to the extract which we made from the Bishop of Lincoln's Charge, at page 125 of our twenty-second volume, or rather recommending to them most earnestly a perusal of the Charge itself.

The author, however, is satisfied with his own unsupported assertions, and thus proceeds in the same confident strain.

"Here also we perceive how false, cruel, and unjust is the charge so commonly brought by men of perverse minds against those they call Calvinists, as if they held, "if I am elected, I shall be saved, do what I will; if I am reprobated, I shall be damned, do what I can." Now I do not hesitate to declare that there *never was a Calvinist upon earth*, who held such an horrible opinion, or used such blasphemous language." P. 11.

This remark was, in substance, made by Academicus in his Reply to Dr. Kipling, though he was not so rash as to assert that *no Calvinist* had ever held so horrible an opinion, or used such blasphemous language. Our answer to him, therefore (vol. xxiii. p. 498, &c.) might serve likewise as an answer to the old Member of Parliament, had he not thus challenged his own disgrace; but as his rash confidence calls loudly for a check, we take the liberty to recommend to his serious consideration, the following extracts from the writings of two doctrinal Calvinists; of whom the former is referred to by himself, as a writer uncommonly accurate.

"Let any true saint of God be taken away in *the very act of sin*, before it is *possible for him to repent*, I make no doubt or scruple of it, but he shall *as surely be saved*, as if he had lived to have repented of it.—I say that whenever God doth take away any of the saints, in *the very act of sin*, he doth, in that very *instant*, give them such a particular

ticular and actual repentance as shall save their souls: for he hath predestinated them to everlasting life; therefore having predestinated them to the end, he doth predestinate to the means to obtain it*.”

“ The child of God, in the power of Grace, doth perform every duty so well, that to *ask pardon for failing* either in matter or manner is a SIN: it is UNLAWFUL to pray for *forgiveness* of sins after *conversion*; and if he does at any time fall, he can, by the power of grace, carry his sin to the Lord and say, **HERE I HAD IT, AND HERE I LEAVE IT.**”

God forbid that we should charge any well-informed Calvinist †, of the present day, with maintaining such impious nonsense as this; but these extracts prove that “ Calvinism,” as the Bishop of Lincoln observes, “ is a system peculiarly liable to abuse,” and that this author, had he been at sufficient pains to inform himself, could not have affirmed that *no Calvinist* ever held so horrible an opinion, or used such blasphemous language, as that “ if I am elected, I shall be saved, do what I will.”

Because the texts of Scripture quoted by the Bishop in proof of universal redemption, have been “ often brought forward by *Pelagians* and *Arminians* (it is very *useful* to class these together) and often *answered* by orthodox divines”; this author thinks, and *prudently* thinks, that it could “ answer no profitable purpose to go over a ground of controversy so completely beaten bare”. He condescends, however, to comment on one or two of them in a note, though we must acknowledge to no very profitable purpose.

The Bishop observes, that St. John in writing to the Christian brethren, says §, “ Christ is the propitiation for our sins, and not for our's only”; i. e. not for the sins of Christians only, “ but for the sins of the whole world”; and that the author of the Epistle to the Hebrews says ||, that “ Christ, by the grace of God, talled death for every man.” On the

* Prynne's perpetuity of a regenerate man's estate.

† Brierly's fifty propositions, prop. 19.

‡ We say *well-informed* Calvinist; because we have received some information from Scotland, which represents the self-constituted society for *propagating the gospel* in that country, as sending forth missionaries, who equal Prynne and Brierly in impiety; and, if that be possible, surpass them in absurdity. We have instituted an inquiry concerning the reports that have been transmitted to us; and if they prove authentic, we shall find some opportunity of communicating them to the public.

§ 1 John, chap. ii. v. 2.

|| Heb. chap. ii. v. 9.

former of these texts the old Member makes no remark; but he thus comments on the latter:

“Christ tasted death for every man. I am sure the learned prelate need not be told, that the words *every man* are not to be found in the original, which is *ὑπερ πάντας*, for all, and what these *all* are, the context fully explains, viz. all those *many souls who should be brought to glory*, being sanctified (and *set apart*) for that purpose; on which account the Captain of their salvation, who was made perfect through sufferings, is not ashamed to call them brethren, the children whom God had given him, the Church that should praise his name.” P. 17.

We are sure, that the old Member of Parliament should never presume to point out to the learned prelate the true interpretation of a text in Greek; for of that language he evidently understands not the elements. *ὑπερ πάντας*!! Does *ὑπερ*, or indeed any other preposition, ever govern the *nominative* case? Let not the reader suppose that this is a typographical error, and that we should read *πάντας*. For a moment this was indeed our own opinion, though *πάντας* too would be an error, as *ὑπερ*, when it signifies *instead of*, never governs the accusative; but this author has himself given a list of *all* the typographical errors, except a few in the pointing, which he “hopes the reader’s judgment will correct”. The common reading, *ὑπερ πάντων*, for *every man*, is the true reading; and the critic’s miserable perversion of the context is nothing to the purpose. Indeed, had the words been *ὑπερ πάντων*, they would have availed him nothing; for the opposition in the context is not between the *elect* and the *reprobate*, but between the “partakers of flesh and blood”; and those who are not partakers of flesh and blood, that is, between men and angels: “for verily he took not on him the nature of angels; but he took on him the seed of Abraham.” (Verse 16.)

The author proceeds in another note (for he throws whatever has the appearance of reasoning into notes) in the following manner:

“The all-sufficiency of our blessed Lord’s redemption for the sins of the whole world, both original and actual, is so far from being denied by those called Calvinists, that they look upon it as the great leading truths of the Gospel, which alone can afford solid ground of hope to any poor awakened sinner. But surely there is a clear difference between *universality* and *all-sufficiency*. That which may be perfect in itself, as the sacrifice of Christ undoubtedly is, may not be of universal *intention* or operation; and to confound these expressions, and to make them synonymous is a great error.” P. 18.

True, Sir, it is a very great error to confound such expressions, and to make them synonymous, when ignorant and fallible

ble men are the agents spoken of; for, to obtain what they want, they often pay a price more than adequate, and often say one thing when they intend another; but this is not the conduct of the all-perfect God. The texts quoted by the Bishop say not that Christ is a propitiation *sufficient* for the sins of the whole world, but that he actually *is* the propitiation for those sins; and had they made the distinction that you have done between *universality* and *all-sufficiency*, they would have taught such notions of the wisdom of the Governor of the Universe, as we cannot without horror suffer to pass through our minds. In vain do you tell us, that Calvin and the synod of Dort allow that an offer or tender of the Gospel is to be made to every creature under Heaven. Calvin certainly allows this; but he says, “*istud quidem in quæstionem trahi non potest, multis verbum suum Dominum mittere, quorum cæcitatem magis velit aggravari—quia justo sed inscrutabili Dei judicio, suscitati sunt, ad gloriam ejus SUA DAMNATIONE ILLUSTRANDAM**.” Is this the conduct of a Being, who repeatedly calls on man to judge of his ways, and to say from his own judgment whether they be equal or unequal†?

The Bishop having observed that St. Paul, in the fifth chapter of his Epistle to the Romans, represents Adam as “a figure of him that was to come”, or a type of Christ; adds, that “the sin of Adam, and the merits of Christ, are there pronounced to be co-extensive”; that the words applied to both are precisely the same; and that whatever the words *all men*, and *many*, signify, when applied to Adam, they must signify when applied to Christ. “It is admitted”, continues his Lordship, “that in the former case, the whole human race is meant, and consequently in the latter case, the whole human race is also meant. The force of the argument is destroyed, and the most acknowledged rules of language are violated, by contending that all men are liable to punishment, on account of the sin of Adam, and that a few only are enabled to avoid that punishment through the death of Christ”.

To this reasoning it is not possible to make a fair reply; but the *old Member* hopes to get quit of it, or at least to excite the odium of his readers against its author, by the following artifice:

“I now pass directly to the authorities which your Lordship has brought in proof of the universal, unlimited extent of Christ’s re-

* Instit. lib. 3, c. 24, sect. 13, 14.

† Ezek. c. xviii. passim.

demption; in endeavouring to do which, I am inclined to think your Lordship will have proved much more than you intended, and thereby will have made way, not only for universal redemption, but for universal retribution, *the salvation of devils and damned spirits not * excepted.* What a comfortable idea to all those who delight in sin"!!! P. 15.

After this charitable insinuation, which, as we shall show presently, is the offspring of shameful ignorance, or something else, for which the reader will find a proper name, the author deviates from the subject of the Bishop's Charge into the 17th Article, which was not brought before him, and on which we have elsewhere said more than enough. He returns, however, at last to the Bishop's reasoning, of which he says,

"It evidently appears, that the grand error in all this reasoning lies here. That your Lordship extends to the whole human race, what the scripture limits to the children of promise; *to that seed to whom the promise is made sure.* Rom. iv. 16. We have indeed the parallel beautifully and clearly drawn between the two great heads of all mankind. Adam the first, and Adam the second. Each being the representative of his own seed. Adam of his natural seed, including the whole world of fallen beings. Christ of all his spiritual seed, including the whole world of the elect, or, to use the expression of St. Augustine, *the world chosen out of the world.*" P. 27.

With the old Member's good leave, we must take the liberty to tell him, that this is a mere *petitio principii*, and indeed a *petitio* in direct opposition to the doctrine of the Apostle. The seed spoken of in Rom. iv. 16, and so very impertinently introduced into this argument, are the believing Gentiles opposed to the unbelieving Jews and Judaizing Christians, who contended that the Messiah was to be sent, or had already come, for the salvation of only the natural seed of Abraham, who observed the Mosaic law. This has obviously nothing to do with the question agitated between Calvinists and Anti-Calvinists, concerning the extent of the efficacy of the death of Christ. In the fifth chapter, indeed, the Apostle pursues the argument much further, and shows that Christ died for *all* "on whom death had passed in consequence of the sin of Adam†", without any respect to the natural seed of Abraham in preference to the rest of mankind. The words *all* and *many*, are there used in the very same sense as the word *all* in the fifteenth chapter of 1 Cor. where it is said, "since by man came death, by man came also the resurrection of the

* He afterwards specifies *Dives, Pharaoh, and Judas.*

† See from v. 12 to the end of the chapter.

dead; for as in Adam *all die*, even so in Christ shall *all be made alive*". Unless therefore it can be proved, that the *elect only* are to be raised from the dead, the Bishop's reasoning must for ever remain unanswered.

When the old Member expressed his *inclination to think* that his Lordship had proved more than he intended, namely, "the salvation of devils and damned spirits"; is it possible that he had never seen any other view of the consequences of Adam's fall than that which is taken by Calvinists? If he had, he has trifled most egregiously with his readers; if he had not, he was very ill qualified to write on this controversy. Without presuming to say what the Bishop of Lincoln's precise notions are on this very difficult subject, we refer our readers to our last volume, where, at p. 186, &c. they will find the notions of as zealous an Anti-Pelagian as ever existed, and one who held out no comfortable ideas to those who delighted in sin. On the subject of universal redemption, Bishop Bull* reasoned as his Lordship of Lincoln reasons; and any man who understands his Bible may do the same, without inferring the *salvation* either of "devils, of Judas Iscariot", or even of such impious Calvinists, as shall "carry their sins to the Lord, and say, *here I had them, and here I leave them*".

We cannot accompany this author through his lame attempt to prove, that the reformers of our church were Calvinists, and that the Articles and Homilies are Calvinistic. He merely repeats some of his former assertions, without taking the smallest notice of Mr. Daubeny's proofs, amounting to demonstration, that those assertions are totally groundless; and when he appeals to the Homilies, instead of quoting directly from the Homilies themselves, he refers the Bishop to "the numberless quotations and passages from them", in Toplady's *Historic proof of the doctrinal Calvinism of the Church of England*; Edwards's *Veritas redux*; and to Mr. PRYNNE'S *Antinomianism*! His appeal, however, to Bishop Jewell's *Apology to the Church of England* is so very confident, that we were tempted to recur to the work itself; in which we do not recollect to have met with the name of *Calvin*, though *Luther* and *Zuingle* are repeatedly mentioned in terms of the

* That eminently learned and pious man, Dr. Hickee, in a letter to Mr. Nelson, says of Bishop Bull's discourse concerning the state of man before the fall, that "it utterly overthrows the Pelagian heresy, and shows the absolute necessity of Divine Grace to fallen man". This is indeed most obvious, since it proves the necessity of Divine Grace to Adam before his fall.

greatest respect. This circumstance alone affords a strong presumption, that Jewell was no Calvinist; and that the prevalence of Calvinism in any considerable degree must have been subsequent, as the Bishop of Lincoln observes, to the beginning of the reign of Elizabeth. But the following extract from the Apology*, the only passage in it which is relative to the question at issue between the Bishop and the *old Member*, seems to put this beyond the possibility of doubt.

“ Dicimus, hominem natum esse in peccato, et in peccato vitam agere, neminem posse verè dicere, mundum esse cor suum : justissimum quemque servum esse inutilem : Legem Dei perfectam esse, et a nobis requirere perfectam et plenam obedientiam : illi a nobis in hac vita satisfieri non posse ullo modo : neque esse mortalium quemquem, qui possit in conspectu Dei propriis viribus justificari. Itaque unicum receptum nostrum et perfugium esse ad misericordiam patris nostri per Jesum Christum, ut certò animis nostris persuadeamus illum esse propitiationem pro peccatis nostris : ejus sanguine omnes labes nostras deletas esse : illum pacificasse *omnia* sanguine crucis suæ : illum unica illa hostia, quam semel obtulit in cruce, *omnia* perfecisse, et ea causa, cum animam ageret, dixisse Consummatum est ; quasi significare vellet, **PERSOLUTUM JAM ESSE PRETIUM PRO PECCATO HUMANI GENERIS.**”

If this be not the doctrine of universal redemption, language has no longer a determinate meaning. We shall not, therefore, trespass further on our reader's time and patience, by calling their attention to any more of this old Calvinist's authorities for the truth of his assertions ; but we must beg them to peruse again what we have quoted from the Bishop of Lincoln's Charge, as expressive of his Lordship's object in delivering that charge, and then to pass their own judgment on the following paragraph.

“ I must not conclude without taking notice of some expressions of candour and liberality which your Lordship has made use of towards those who differ from you, allowing that there certainly have been many great and excellent men who have held those doctrines which are now called Calvinistic. But to what end are such concessions, after the harsh treatment which the maintainers of them have received from your Lordship's lips and pen ? They may in the weak and scanty minds of some, be looked upon as the effusions of a peaceful spirit of candour and forbearance, and as the breathings of pure charity and brotherly love ; whilst *men of judgment* will esteem them only as the *mere daubings of a timid tergiversation*. But the *breach which your Lordship has made*, and the disrespectful light in which the *evangelical clergy* have been held up to public odium, will not soon be forgotten, nor can

* Edit, Ambergæ, anno 1606, p. 61.

I suppose you wish they should be, without accusing you of the greatest inconsistency." P. 68.

Such a return of evil for good, of rancour for liberality, of hatred for love, as this paragraph displays, thank God, we have seldom seen among men calling themselves Christians. Where has the Bishop treated Calvinists with *harshness*? Not in the Charge surely, in which, though he successfully combats one of their favourite opinions, he expresses a wish to live in peace with such of them as will live in peace with him. What breach has *he* made, who exhorts his clergy to "be instant in their endeavours to heal the divisions which rend the church of Christ", and who says expressly, "let not those, who are of one mind respecting the fundamental principles of our faith, suffer *differences upon certain curious points* to break the bond of peace and unity so necessary in this hour of common danger for the preservation of true religion"? The breach has been made by the old Member and his friends, who, in the interpretation of scripture, arrogating to themselves that infallibility, which even the Pope himself does not now claim, pronounce that no man can be a true member of the Church of England, who, on the curious points referred to, thinks not exactly as they think. It is against these men only, that the Bishop has ever thrown out the language of indignation; and what kind of a Bishop would he be, if against such incessant disturbers of the peace of the church he felt no indignation?

ART. III. *The Lectures of Boyer upon Diseases of the Bones; arranged into a systematic Treatise by A. Richerand, Professor of Anatomy, &c. Translated from the French by M. Farrel, M. D. Two Volumes. 8vo. 15s. Murray. 1804.*

THE author of these Lectures (Boyer) is a distinguished Professor of chirurgical pathology, as well as a practising surgeon; and the editor of them (Richerand) is not less celebrated by his physiological writings. From the united exertions of two persons thus eminent in their respective destinations as teachers and practitioners, we naturally expected a work which should exhibit a comprehensive and accurate view of the various morbid conditions of the bony structure; which should, at the same time, point out the best modes of treatment, and be occasionally interspersed with new and original facts
and

and observations. On perusing these Lectures, it is but justice to state, that these expectations have not been disappointed; and we think the translator has been usefully employed in turning them into English.

Besides an Introduction, the first volume comprises an account of fractures, necrosis, caries, exostosis, and osteo-sarcoma. The second volume treats of rickets, fragility of the bones, sprains, luxations, dropsy of the articulations, foreign bodies formed in the articulations, wounds of the articulations, white swellings of the joints, ankylosis, and, lastly, deviations of the bones, and the means for preventing and correcting the deformity arising from them.

As a specimen of this author's opinion and practice, we shall extract his observations on rickets. After premising some observations on the connection between this disorder and scrofula, and describing at length its symptoms and progress, he proceeds to remark, that

“ nothing certain has been ascertained as to the proximate cause of rickets; conjectures, however, have not been wanting on this subject. Some have supposed that the bones are deprived of their phosphate by an acid; but what acid is this? How is it generated? Does the acid smell of the breath of the ricketty patient indicate any thing respecting it?

“ Is the softening of the bones owing to a defect of reparation, while their ordinary loss is going on? or is there a disease in the bones, by which they are decomposed and consumed, whilst the digestive organs do not furnish a sufficient supply of calcareous phosphate? or is the passage of this salt from the chylopoetic viscera prevented by the obstruction of the mesenteric glands? We must acknowledge that ricketty patients, notwithstanding their voracious appetite, appear to digest their food but badly, and that the passage of the chyle must be impeded by the obstruction of the mesenteric glands, in which calcareous concretions have been found: lastly, does the chyle contain a less quantity of phosphate of lime than natural? or does this salt, instead of being deposited in the bones, pass to other parts? and what is the cause of this deviation?

“ If the body be anatomically inspected after death, the parts will be found in the following state:

“ The muscles are pale and emaciated; the cellular substance is quite destitute of fat; the brain is in general found larger than natural, soft, and containing a preternatural portion of humidity; the spleen and liver are flaccid and enlarged; the intestines are pale, or rather whitish; all the lymphatic glands, especially those of the mesentery and bronchiæ, are enlarged, and the latter sometimes suppurated; the bones, reduced to their fibrous state, are flexible, bent in several directions, and easily cut.

“ There have been various opinions as to the cause of the curvature of the bones. Giffson, who wrote towards the middle of the seven-

teenth century, is the first who expressly treated of rickets: his explanation of the curvature is as follows:

“ The humours, says he, that go to nourish the bones, are accumulated more on one side than on the other; and thus curve the bone, or make it incline to the opposite side, in the same manner as a column might be curved, by introducing in the same line, and on the same side, wedges between its different parts. But how is it proved that the humours are deposited in one side in preference to another? and how comes it that the curvature takes place in most persons in the same direction?

“ Mayow, an English author, gives the following hypothesis: the tendons being dry and shortened, oppose the elongation of the bones, and bend them in the same way as a young tree is bent, by bringing both its ends towards one another by means of a cord. But, without having recourse to this far-fetched comparison, we find an easy and natural explanation of the fact in the effects of the weight of the body, and muscular contraction. The deviations are in general an excess of the natural curvature; and it is easy to conceive, that the weight of the body, and muscular action, which produce this natural curvature, may occasion an excess of it when the bones are incapable of resisting the forces that act on them. It is also found, that the natural, as well as the diseased curvature, is always in the direction in which the most powerful muscles act; thus the tibia and fibula are curved outwards and backwards; and the femur is curved inwards and backwards, the muscles of the internal and posterior part of the thigh being more powerful than those of the external and anterior.

“ Rickets is an hereditary disease in some families, though parents that have been affected with it, have sometimes a healthy and robust offspring. I think it can be traced, in some instances, to a venereal taint, which, though not the immediate cause, is very often an exciting cause of it and scrofula. At least, it is certain that syphilis transmitted from parents to their children, appears in the latter in a manner very different from that in which the former are affected. Thus we find that the children of the indigent and profligate are those most generally affected with rickets; but at the same time it must be allowed, that there are many circumstances which conduce to this disease; such as a damp and cold residence, impure air, inattention to cleanliness, and a deficiency of food.

“ Though we do not fully adopt the opinion of Petit as to the influence of dentition, still we must allow that the action then going on in the osseous system, must be intimately connected with the cutting of the teeth; and that difficult dentition, the pain and bowel complaints arising from it, may favour, in a powerful manner, the action of the exciting causes of rickets.

“ It is singular enough that the teeth preserve their hardness, though they become loose from the softening of the alveolar processes: the softening of the jaw-bones is sometimes attended with excessive pain, but at other times it takes place without any pain at all.

“ The prognosis is always unfavourable in rickets; there is no medicine which acts directly against it; and even in the most favourable cases it is impossible to guard against deformity. However, the danger

ger to life is great in proportion to the number of bones affected, the more or less speedy progress of the disease, and the age of the patient. Children at the breast are in greater danger than those that have reached three or four years. If the bones about the thorax be considerably affected, the cavity is diminished, the lungs are compressed, the function of respiration goes on imperfectly, and hence a number of diseases which are fatal of themselves.

“ Sometimes the disease advances but slowly, and the patient arrives at puberty before he is quite well; but the great revolution that takes place in his system at this time, arrests the progress of the complaint. Measles, small-pox, and other diseases to which children are subject, have sometimes brought about this happy termination: the limbs recover their size, the enlargement of the joints disappeared, and no mark of rickets remained but the deformity.

“ We know of no medicine which can be said to possess any efficacy in this disease: tonics are indicated, and they should be used. But the principal advantage is to be derived from general treatment: the patient, if resident in a city, is to be removed to the country, where an elevated and dry situation should be chosen; he is to be supplied with a nourishing diet, and a moderate quantity of wine. But as the poor, among whom the disease is most frequently observed, cannot change their residence, they should be placed in the highest apartment of the house, which should be kept well ventilated; and in the warm season the patient, covered with a shirt, should be exposed for a considerable time every day to the sun: care, however, should be taken that his head be protected against the influence of the rays.

“ The bed on which ricketty patients lie, should consist of nothing more than a hair mattress, or oaten chaff; or it might be made of dried fern-leaves, among which some aromatic herbs were mixed. Such beds are much better than those made of feathers; for they do not yield to the weight of the body, and they are much drier. If the patient be very young, he should be placed on his back, so that the weight of his body may have as little influence as possible on the bones; but as it is painful to remain constantly in this position, he may be allowed to sit up now and then, but not on a soft chair: he is to be placed on a seat capable of making a uniform resistance, with a high straight back, and without arms. If the seat were soft, the patient, to find a *point d'appui*, would incline forwards; and if it had arms, were he to lean on them, his shoulders would be raised, and the cervical vertebræ curved forwards. He should not be allowed to walk for a considerable time; for at first he will be incapable of doing so without assistance, and the strings and ribands necessary for supporting him, contribute, by pressing on the parietes of the thorax, to deform that cavity.”

P. 5.

The author further recommends frictions, loose clothing composed of light materials, &c. In case of difficult dentition, the proper remedies against that symptom, such as rhubarb and opiates; and in case of worms, vermifuge medicines. When the rickets are accompanied with mesenteric obstruction, he advises small doses of infusion of rhubarb, and repeated frictions

tions on the abdomen; and he is convinced, that the muscular exertions which accompany the act of laughing, have a beneficial effect in such cases. In case of a venereal taint, he recommends tonics combined with mercurials. He seems to have no opinion of the exhibition of phosphate of lime or of madder; but approves of the bark and other strengthening medicines.

“ Mechanical means”, he observes, “ have been proposed for obviating the effects of this disease. It is nearly useless to attempt using any machines with very young children, and it is also impossible to confine them on their back in bed; besides, it would be extremely injurious to keep them confined in this posture: the continued extension of the limbs, and the inactivity of the muscles, would add to the general debility, and consequently increase the disease. Splints, then, applied to the limbs, strong leather boots, and the apparatus for the spine, are really useful only in cases in which the patient is of a certain age, and when the progress of the disease is gradual, and the strength not too much exhausted; and even in most of these cases, the inactivity necessarily occasioned by these machines, is productive of disadvantages which are not compensated by their good effects. Apparatuses of this kind are fitter for correcting vicious attitudes contracted by healthy children, than deformity arising from rickets.” P. 15.

ART. IV. *Translations from the German, Danish, &c. To which is added Miscellaneous Poetry.* 12mo. 84 pp. 3s. 6d. T. Reynolds. 1804.

NO task is so congenial to our wishes as to speak in terms of commendation of those productions which have real merits to plead; and we should be acting in defiance of our better judgment did we not express our particular satisfaction with the work immediately before us. The greater part of these poems are judiciously selected from Bürger, Gessner, and other popular German authors. The Lenardo and Blandina, in the well-known style of Lenora, is translated with much spirit and accuracy. The tale bears strong resemblance to the Guiscard and Sigismunda, long made familiar in our own language; and, though not altogether free from the present corrupt taste of Germany, contains many very beautiful passages, and will furnish those who delight in romantic fictions with no small degree of gratification. The following are among the most pleasing specimens of the author's German and Danish translations.

" THE WATERFALL.

From the German, by Gessner.

Is this the vale, whose shadowy flood
Breath'd o'er my bosom strange delight?
Is this the rock, whose sparkling flood
Plung'd lightly from the wood-crown'd height?
Lo! where the foaming stream from high
Dash'd on its mossy couch below,
A frozen column meets my eye,
Suspended from the beetling brow.
How bare, how naked, frowns the glade!
Where late, in thick o'erarching bow'rs,
Soft zephyrs thro' the foliage stray'd,
And gently wav'd the scented flow'rs.
Where late the glancing sunbeams play'd
On the bright waves and mossy bed;
Or gleam'd along the checker'd shade,
Which leafless now o'erhangs my head.
Soon, soon, sweet spring will warm the sky,
And deck the groves with livelier hue;
Awake each floweret's sparkling eye,
And melt the frost with genial dew.
O, then receive me in your shade,
Ye rocks that crown the vallies deep,
Ye woods that deck this watery glade,
And wave beneath the rocky steep!
No cares shall there my bosom pain,
No fearful thoughts my heart alarm;
From hill, from grove, and flowery plain,
Shall sweetly steal a soothing charm.
And wherefore envy those that shine
And bask in Fortune's transient beam?
While, with my flask of jovial wine,
I lay me by the rippling stream.
While sweet success may crown my lays,
Amid these cool delicious bow'rs:
And future ages learn to praise
The pastime of my harmless hours." P. 16.

" FROM THE DANISH. IN EVALES FISKERNE.

From high the seaman's wearied sight,
Spies the green forests with delight,
Which seem to promise rest and joy;
But woe is him, if hope deceives,
If his fond eye too late perceives
The breakers lurking to destroy.

O sweetest

O sweetest pledge of love and pleasure,
 Enchanting smile! thy depth I'll measure,
 Wary, as in the shallow tide;
 That, if beneath that garb of beauty,
 The mind has shoals to watch my duty,
 I strait may seek the waters wide." P. 34.

It would far exceed our regular limits, to enumerate every thing with which we are gratified, in this truly pleasing publication: our readers will, however, not object to the following additional proof of Mr. Herbert's poetical abilities.

“ FROM CATULLUS III.

With mournful voice and faltering tongue,
 With sweetly sympathetic moan,
 Begia ye loves the funeral song!
 'The bird, my fair one's joy is gone!

The bird she nursed with anxious care,
 And fondly cherish'd night and day:
 For never from the gentle fair
 The little darling wish'd to stray.

Now perch'd upon her graceful head
 With frolic wing, and warbling throat;
 Now on her snowy bosom laid,
 He sweetly tuned his artless note.

Cold death, alas! has closed his eyes!
 (With tears bedew his funeral urn)
 In those sad realms of night he lies
 Whence mortal beauties ne'er return.

Ye barbarous fates, who love to crop
 The prime of youth and beauty's flow'r;
 Ah! could ye not relenting stop
 The furies of your cruel pow'r!

Behold my fair one's swollen eyes
 With tears of never-ceasing grief!
 Behold her bosom heave with sighs,
 To heart-felt pangs the faint relief!

'Tis ye that cause those tears to flow,
 'Tis ye that cause that breast to heave;
 Your hands have oped the source of woe,
 And doom'd my lovely nymph to grieve." P. 37.

Mr. Herbert's name is already familiar to the literary world, and we anticipate with pleasure, the result of those hours which he may hereafter dedicate to the public instruction or entertainment. We must observe, however, that this is not the Mr. Herbert who published *Sir Reginalde*, and other poems, reviewed by us in vol. xxiii. p. 198.

ART. V. *Analytical Institutions; in Four Books, &c.*

(Concluded from vol. xxiv. p. 600.)

SECT. II. *Of the Rules of Integration having Recourse on infinite Series.*

AGNESI here first lays down three rules for reducing fractional and radical quantities into infinite series, the last of which is the famous binomial theorem of Sir Isaac Newton; these rules she also illustrates by examples, of which one is, to raise a multinomial, or infinite series, to any power denoted by m . By one or other of these reductions, fluxionary expressions, containing quantities of the above description, are prepared for integration, by the rules delivered in the preceding Section. She then refers the reader to James Bernouilli's tracts *de seriebus infinitis*, for some properties of series, of which it was no part of her design to treat. Lastly, she gives a very general, and extensively useful, series for computing fluents, when the quantity under the vinculum consists of two terms, together with the investigation of it, and an example of its application.

This sublime and widely extended branch of the mathematics has been considerably increased since Agnesi's time.

SECT. III. *The Rules of the foregoing Sections applied to the Rectification of Curve-lines, the Quadrature of Curvilinear Spaces, the Complanation of Curve Superficies, and the Cubature of their Solids.*

This is a large and very valuable Section; containing, first, the investigations of general *formulae* for the purposes mentioned in the title of it, and then an illustration of those *formulae*, by forty-seven examples, the particulars of which our limits will not permit us to enumerate; but we observe among them, not only the quadrature and rectification of the circle, ellipsis, and the rest of the conic sections; and the cubature, and complanation of the surfaces, of the solids generated by these curves; and many others which are now frequently found in treatises of fluxions; but also the curious investigations of the solidity and superficies of unguulas of various kinds; and several other useful matters in mensuration, which of late years have appeared in other books, but (as is usual with some book-makers) without any acknowledgment of the stores from which they were taken.

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If the illustration of rules by a proper number of well-chosen examples be the best way of instruction, as has been the opinion of the most eminent teachers, and particularly of Sir Isaac Newton*, who had many years experience as Professor of Mathematics in the University of Cambridge, then is Agnesi entitled to much commendation for what she has done in this Section.

SECT. IV. *The Calculus of Logarithmic and Exponential Quantities.*

Here exponential quantities are defined, and their several degrees described; and, as these quantities are best managed by logarithms, the learner is first taught how to find the fluxion of a logarithm, of any power of a logarithm, and of the logarithm of a logarithm; then, how to find the fluxion of any exponential quantity; and, lastly, how to find the fluents of fluxionary expressions, in which there are logarithmic or exponential quantities. In short, this curious and difficult subject is treated by the Italian lady with great ability and elegance, and with it she ends the third Book of these Institutions.

BOOK IV. *The Inverse Method of Tangents.*

We are now arrived at that part of the work which affords the greatest scope for genius, and accordingly it is here displayed.

The learned lady begins this Book, in her usual way, with a definition, which is as follows:

“As, when any curve is given, the manner of finding its tangent, subtangent, perpendicular, or any line of that kind, is called the direct method of tangents; so, when the tangent, subtangent, perpendicular, or any such line is given, or when the rectification or area is given, to find the curve to which such properties belong, is called the inverse method of tangents.”

Agnesi then illustrates her definition by three examples, of which the first is this:

“Let the curve be required of which the subtangent is double to the absciss. Calling the absciss x , and the ordinate y , the formula of the subtangent is $\frac{yx'}{y}$; and therefore the equation will be $\frac{yx'}{y} = 2x$.”

* Sir Isaac says, in his *Arithmetica Universalis*, “Artes exemplis facilius quam præceptis addiscuntur.”

See Bishop Horsley's edition of his works, vol. I. p. 68.

She then gives a further explanation of the matter in these words:

“ The equations which arise by proceeding after this manner will always have (as is easy to perceive) the indeterminates and differentials intermixed and blended with each other, so that at present they cannot be managed, in order to proceed to their integration, so as to obtain the curves required; and much more if they contain differentials of the second, third, and higher degrees. For, in the third Section foregoing, the differential formulæ have always been supposed to be compounded of one indeterminate only, with its difference or fluxion. Therefore other expedients are necessary, to try to reduce such equations to integration or quadratures, which is called the construction of differential equations, of the first, second, &c. degrees: and as to the construction of those of the first degree, we may proceed two ways; one is, to pass immediately to integrations or quadratures, without any previous separation of the indeterminates and their differentials; the other is, first to separate the indeterminates, and so to make the equation fit for integration or quadrature.

“ I shall proceed to show several particular methods for both ways, by which we may attain our purpose in most equations. But very often we shall meet with others, which will be found so stubborn, as not to submit to any methods hitherto discovered, or which have not the universality that is necessary.” P. 248.

We observe, *in transitu*, that what is, by most foreign mathematicians, called *the construction of differential equations*, is, by the English, called *the resolution of fluxional equations*; that is, the finding of their fluents; and that the English notation is used throughout this translation.

SECT. I. *Of the Construction of Differential Equations of the first Degree, without any previous Separation of the Indeterminates.*

This Section contains (in eight pages) the constructions (that is, resolutions) of many fluxional equations, in which are two variable quantities, some by algebraic expressions, some by logarithms, and some by expressions of both these kinds; plying or dividing the given equation by some power or product of the variable quantities, and some of them by both these operations and a transposition of the terms. But we cannot convey to our readers an adequate idea of the ingenuity here displayed without a transcript of this Section, which our plan will not admit. It will, however, be only justice, both to them and the author, to remark, that among the easiest of the operations here performed, are complete and general solu-

tions of the two fluxional equations $\frac{\dot{x}}{x} + \frac{\dot{y}}{y} = \frac{x^m \dot{x}}{ay^n}$, and $\frac{p\dot{x}}{x} + \frac{r\dot{y}}{y} = \frac{x^m \dot{x}}{ay^n}$, which were proposed by Simpson, in pages 289 and 290 of his Fluxions; and which that able mathematician could solve, in finite terms, in one case only.

SECT. II. *Of the Construction of Differential Equations by a Separation of the Indeterminates.*

This large Section contains many ingenious devices for separating the variable quantities, when two are involved together in a fluxional equation, and their application to use in the resolution of many such equations, or the reduction of them to others in which only one variable quantity and its fluxion enter. The chief means which Agnesi uses for the purpose are convenient substitutions, such as $xz = ay$, $y = z^t$, $x = p + a$, and $y = q + b$, putting p , q , x , y , and z for variable quantities, and a , b and t for constant quantities: but, for a proper idea of the operations performed in this valuable Section, we must refer our mathematical readers to the Book itself, by which they will see, how much more ably this difficult subject has been handled by the Italian lady than by those eminent mathematicians Emerson and Simpson.

SECT. III. *Of the Construction of more limited Equations, by the Help of various Substitutions.*

As it is nearly impossible to convey to our mathematical readers any proper notion of what is here done without transcribing it, we will take the first equation which we find in this Section as a specimen; namely,

“In the equation $(x^m \dot{x} \pm ay^n \dot{y}) \times p = (xy - yx) \times q$, the indeterminates are always separable, when p and q are promiscuously given by y and x after any manner; algebraically, when in every term of the quantity p , the sum of the exponents of x and y is the same, and thus likewise in every term of the quantity q ; but it is not required that the sum should be the same in p and q .” P. 285.

The reduction of this equation to the forms treated of in Book III. is effected by two curious substitutions; for which, and for the general formula obtained, as they are somewhat complex, we must refer to the Book.

This Section contains also (besides five difficult geometrical problems and their solutions) the reduction of several fluxional equations, more complicated than that we have transcribed,

to one variable quantity; in the perusal of which, we were struck with wonder at the powers of the human mind, which was increased to astonishment when we considered that these operations were performed by a woman! Had the general *formulae* here obtained been the work of Archimedes or Sir Isaac Newton, our surprise would have been less; yet they are such as Sir Isaac himself, had he lived to see them, must have beheld with wonder and pleasure.

Sect. IV. *Of the Reduction of Fluxional Equations, of the second Degree, &c.*

We have here thirty-five quarto pages on a curious subject, on which we know not where to find three pages in any other book in the English language; and, since there is so little in our language to which we can refer our readers for specimens of what is done in this Section, we cannot convey to them an adequate idea of it without a transcript. All we can do in this case is, to mention a few of the most important matters contained in it, referring our readers to the work itself, for that information which our limits will not permit us to give.

Here, then, the student is shown,

First, How to reduce equations in which there are second fluxions, to equations having first fluxions only, by common algebra.

2ndly, How to make choice of a constant fluxion, in order to render an equation more simple.

3dly, When a constant fluxion is found in an equation, how to transform it into another equation, in which the fluxion of another quantity may be made constant.

4thly, How to make convenient substitutions, for reducing equations in which there are second fluxions, to equations which shall have first fluxions only.

All these operations are performed at large, in various examples.

The difficulties also which attend integrations, on account of constant quantities to be added, or what in this country is more commonly called the correction of fluents, are here considered and obviated,

Agnesi then informs the student, that the same artifices extend to the reduction of equations containing higher orders of fluxions, which she illustrates also by examples; and ends her excellent Institutions with advertising him, "that he must endeavour, with all his skill, in the solution of problems, to avoid second fluxions, and much more those of a higher order."

We should have been glad to find, in this Book, a fifth Section, *on the Resolution of Fluxional Equations by Infinite Series*; which, however, we are persuaded Agnesi omitted on account of the length and intricacy of the calculations which that method requires, judging them unfit for an elementary treatise. As it is, we believe it has excited the mathematicians of the continent to the cultivation of this difficult part of the mathematics, no less than the many prizes which were given them, in the latter half of the last century, by the Royal and Imperial Academies of France and Russia; a period in which, for want of encouragement, little attention has been paid to it in this island. Agnesi, in these Institutions, published at Milan in 1748, has supplied us with a Book, consisting of ninety-four quarto pages, replete with ingenious devices (and their application) for resolving fluxional equations, *without infinite series*; while Thomas Simpson, our best writer on fluxions since Sir Isaac Newton, has produced no more than six octavo pages on that subject; and these (as we have seen) but imperfect.

With respect to the translation of the work now before us, we can only say, that from the known character and skill of Professor Colson, there is reason to believe that it is made with care and fidelity. The first sentence in Art. 14, p. 259 of the second volume, is indeed somewhat obscure, and not very consistent with the context; but whether he has mistaken the meaning of the original, by overlooking the word *nè* (as we suspect) or not, we cannot determine, for want of a copy of it, of which there seem to be very few in England.

The addition made to these Institutions by the translator, consists of seven problems and their solutions, cast into the form of a dialogue, in order to render them more amusing and diverting to the minds of youth, and to serve as a specimen of the manner in which two or more persons may profitably amuse themselves in the acquisition of science: and, as Professor Colson had long experience as a teacher, no one was better able to judge of the value of such expedients than himself.

An Index follows, which is so complete, that any matter treated of in the two volumes may instantly be found.

The last paper in this volume is a Letter of Philalethes Cantabrigienfis, reprinted from the Gentleman's Magazine for November, 1801; containing, first, an extract from Baron Mafere's Preface to the fourth volume of the *Scriptores Logarithmici*, in which that liberal-minded author expresses a wish, that persons of fortune would reprint valuable tracts on

navigation, and some other branches of the mathematics and natural philosophy, in the same manner as he has made a collection of those which have been written on logarithms. The Letter then adverts to the want of due encouragement, in this nation, to improvements in navigation and astronomy; and concludes with an address to people of rank and fortune, which, we fear, indicates the want of that patronage it endeavours to recommend.

“ In all civilized nations, arts and sciences have been considered as making a part of the education of the great, and as being under their patronage. Among the men of rank in this country, in former ages, are to be found the names of Napier, Bacon, Boyle, Newton, Macclesfield, and Stanhope; men who excelled in science, and patronized it in others. May I then be allowed to suggest to the nobility and gentry, who have of late made a conspicuous figure in *Westminster-Hall*, and to all others of rank and fortune who, although their names have not yet *graced* the columns of the London newspapers, are wasting their time and money in the seduction of the *wives* and *daughters* of their friends, or in other idle and vicious amusements, that, if they would exchange those vicious amusements for the innocent and rational ones pursued by the men whose names I have mentioned; and, instead of squandering away thousands on *courtisans*, lay out a few hundreds in printing such *scientific tracts* as the worthy Baron has mentioned, and in the support of *Genius struggling with Poverty*, it would undoubtedly be much more for their present honour and future satisfaction, as well as for the good of mankind.”

“ Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat habetur.

* * * *

Tota licet veteres exornent undique ceræ
Atria, *usbilitas* sola est atque unica *virtus*. Juv.” P. 370.

We have now stated to our readers, as briefly as we could, the principal matters contained in these Institutions, yet without being able to convey to them an adequate idea of the work, in the space to which we are necessarily confined: but the general character of it may be given in few words; namely, it is copious, methodical, perspicuous, elegant, and profound.

Baron Maseres may therefore reflect, with peculiar satisfaction, on the service he has done to the cause of mathematics in this country, by bringing this translation to light,

ART. VI. *Indian Recreations; consisting chiefly of Structures on the domestic and rural Economy of the Mohammedans and Hindoos. By the Rev. William Tennant, L.L. D. M. A. S. and lately One of his Majesty's Chaplains in India. Two Volumes. 8vo. 18s. Longman and Co. London; J. Anderfon, Edinburgh. 1803.*

ALTHOUGH a very considerable portion of the information contained in these pages has been detailed in other productions that have preceded them, as the "Asiatic Researches", "British India analyzed", "Sonnerat's Voyage", "Mr. Crauford's Sketches", &c. yet, to those readers who look not for profound enquiries, they may prove both amusing and interesting. The work consists of a variety of essays, composed at the different stations in India, where the author resided, with the regiment to which he was chaplain, or had visited from curiosity; and though there is not much order or connection in the arrangement of the subjects, yet many of them are important, and, as coming from an actual observer, have a considerable claim to attention. Dr. Tennant, in the Introduction, informs us, that his observations were made in a line of march, of more than three thousand miles; and a wonderful variety of objects must, indeed, have attracted his notice, while traversing so vast an extent of country, and inhabited by so many different classes of people. What is inserted concerning the Hindoo customs and manners, naturally excites a much greater share of interest than what relates to those of the Mahommedans, which have been so often detailed by other authors; and from the sections that treat of the former will our extracts be chiefly made. The ground traversed is Indian, and therefore the *aborigines* and their peculiarities are the more proper subjects of investigation.

The stability of the Indian customs and manners, through so many centuries and such astonishing revolutions, is justly ascribed to their being sanctioned by that religion whose sacred rites pervade every part both of their domestic and public institutions. That this ancient and celebrated nation should have had no regular native historian to transmit to posterity the events of so many successive ages, is certainly surprising; but no records deserving the name of history have been yet discovered. Sir William Jones, however, was of opinion, that such histories actually existed in Cashmire, and the translation of them is enumerated among the *desiderata* in the first volume of his works. Of India, in the middle centuries, we know
little,

little, but through the medium of Ferishta's Persian History; and the Mahabbarat, it is to be feared, of the earlier ages record nothing but legendary tales. A translation of it is undertaken by Mr. Wilkins, p. 11. The Mahratta nation, forming a prominent portion of the aboriginal inhabitants, are entitled to, and have, an early notice taken of them, p. 29. The rank and condition of the different classes of Hindoos are afterwards detailed, with the addition of reflections that do credit to the author. If an insurmountable barrier is placed between the four great tribes, though it may repress genius and emulation, it diffuses happiness and resignation among those, by far the more numerous class, who are destined to toil and servitude: the metempsychosis teaches them, that the *present* is a state of probation for one better, to be secured only by unrepining submission, and practical piety, p. 91. The abstinence and penances to which the Hindoo is doomed, keep him cool and temperate in a burning region; exclude intoxication, and banish contention, its consequence. His ablutions are numerous and troublesome, but they brace his debilitated frame, and induce health and cleanliness. Indeed the Brahmin legislator, like the Egyptian, seems to have made the preservation of health a part of religion, and, in consequence, many of the Indians attain to very great ages.

Dr. Tennant, at p. 139, very properly and spiritedly attacks the translator of the "Code of Gentoo Laws", for some expressions in the Preface to that work, which evidently tend to exalt the antiquity of the Hindoo above the Jewish scriptures. As we have reason to know that Mr. Halhed no longer retains the sceptical sentiments here imputed to him, we shall not dwell upon the subject. The various penances of the Hindoos are then described in an impressive manner, and some striking features of resemblance in religious and civil customs, between the Jewish and Hindoo systems, are pointed out; a ground which has already been occupied by Dr. Priestley*, though with a very different view, p. 171. A very discouraging account follows of the efforts of several respectable characters, at home and in India, to make converts to Christianity among the inferior classes of the Hindoos. In the present unimproved state of their minds, and purposely kept, as they are by the Brahmins, in the most profound ignorance, Dr. T. seems to think the task utterly impracticable. He informs us, that

“ a society of well-disposed persons in Britain collected a fund many years ago, and sent out missionaries; and though that establishment still

* See Brit. Crit. Vol. xix. pp. 241, 404.

subsists in Calcutta, no conversions of any moment have ever dignified its labours. It has for some time been united with a Danish society, formed upon a similar plan, and with the same views: after thus combining their efforts and their resources, the mission is at present in a more languishing state than ever. An elegant church has been erected, but none of the natives, even of the lowest cast, have as far as I can learn, ever condescended to come under its roof: the edifice is therefore used as one of the ordinary places of worship for the English inhabitants. Excepting a few of the pariah tribe in the neighbourhood of Madras, who are sometimes seen listening to the discourses of the Missionaries, with much greater appearance of wonder, than of intelligence, the apostles of the east cannot boast of having gained to their society, even those unfortunate Hindoos, who have been debarred all communication with the rest of mankind.

“ These consequences are the unavoidable result of the labour of conversion, as it has been hitherto carried on in India; and by every person acquainted with the situation of the Hindoos, they must have been foreseen. Neither the zeal of our Missionaries, nor that of their employers, has been directed by knowledge.

“ When the Spaniards are said to have converted thousands of the native Americans in a day; and their clergy to have administered the ceremony of baptism to such multitudes, that they were no longer able to lift their hands, their enthusiasm imposed upon themselves, and led them to impose upon the world. These new converts to Christianity, could in no sense merit that honourable appellation. In order to their being Christians, it was first requisite to make them reasonable creatures, a title to which savages with hardly a single intellectual idea, have surely but little claim.

“ The first fruits of the American vineyard, were therefore useless, by being premature. The acquiescence of the simple convert, in doctrines to him incomprehensible, could be attended with no alteration either of belief, or of conduct; no additional light was conveyed to his understanding, nor any new motive supplied to influence him in the practice of duty. His name and appellation were alone changed; and if there be any virtue in charms or names, he was a complete believer from his childhood.

“ Were, therefore, the whole body of the multitude of Hindostan, from caprice, or views of interest, at once to abandon their system in the present state of their intellectual improvement, the circumstance might be a triumph to the Missionaries: but it could by no means be construed into a victory to truth; nor would the number of real Christians be augmented by this apostacy. In their present ignorance, not of religion, but of every moral precept, to lay before them the sublime doctrines of Christianity, is to violate its prohibitions, by “ casting pearls before swine.”

“ That mental degradation, and universal ignorance which I have already noticed as characterising the lower ranks of the Hindoos, must be previously removed before they can either comprehend, or profit by any religious doctrine whatever. When therefore the missionary pitches his tent, and harangues them in the lofty strains of *his* gospel eloquence, his labours have been followed by effects suited to their prudence. In

Europe,

Europe, where the circumstances of the people are not attended to, or perhaps not generally known, much regret is expressed at this uniform want of success in the work of conversion. You are surprised that miracles are not wrought, in an age in which you profess to believe they have ceased.

“ In his present state of ignorance, and under the terror of excommunication from the Brahmins, by whom all his opinions are implicitly guided, the conversion of a Hindoo may certainly be regarded, as a thing somewhat miraculous. To suppose him able to comprehend the doctrines of Christianity, and at liberty to embrace them, while no converts have been made by them, during a period of near two hundred years, in which they have been preached; would be to assert that they were inferior in value, or supported by less evidence than the doctrines of that system to which he continues to adhere. The doctrines of Christianity are addressed to us “ as wise men”, who are commanded to “ judge what they say”: it is therefore no objection to them, that there may be a degree of ignorance below their comprehension, and a degree of superstitious fear, which their allurements but ill understood, cannot overcome.

“ There must, in every mind, be some degree of information, and some strength of intellect, before a preference can be given to any arguments, or any system of opinions to another—Over total ignorance, truth has no power.” Vol. i. p. 207.

Again, he observes:

“ Unfortunately for them, the Brahmins will not allow them to exercise the small degree of reason they may possess. Any departure from the customary rites, is held up as of all things the most sinful, and not to be expiated by the severest punishment. Thus the attachment of the Hindoo to his faith and worship, is guarded equally by his ignorance and his fears: and it is the care of the priesthood, who are here the sole guides of opinion, to keep him under the complete dominion of both. They watch to preserve ignorance, not to disseminate knowledge, every inlet to which is guarded as closely as the avenues of death.

“ From these causes no degree of success has ever signalized the labours of European missionaries in any part of India. They seem, at last, weary of so fruitless an attempt, and have either desisted from the pursuit, or carry it on with a listless indifference, which gives no countenance either to the wishes of the pious, or the expectations of the missionaries. On the Malabar coast, and in the Mysore, some of the lower classes have attended the missionaries, and have yielded a kind of assent to their doctrines, if assent can be given to what is not understood.

“ At different periods, the fervor of zeal, or the effusions of humanity, have broke forth, and produced new efforts in favour of the natives: but these transient exertions have often languished before they reached so distant a scene of action; or they have been soon overborne by that indolence and dissipation which so frequently characterises Europeans in the East. There has lately been devoted to this service twenty thousand pounds, a larger sum than any yet contributed by any individual.

individual: three missionaries, supported by the interest of this fund, are intended to be sent to Benares, the great storehouse of the Brahmin superstition; there to combat its usurpations at the very center of their power. Among the best informed part of our society, no sanguine expectations are entertained, that this project will terminate more successfully than those which have preceded it." P. 212.

The remaining portion of the first volume principally relates to Mahomedan customs, civil and religious, as observed by this author in various parts of India; the Mogul government as settled by Akber, of which we have a better account in the Ayeen Akbery itself, now common in this country; with the addition of details relative to our establishments there, the expences and the commerce of the Company, &c. &c. But as the dates of most of these strictures are prior to the year 1800, many as far back as 1796 and 1797, since which periods very considerable changes have taken place in all the departments, from the rapidity and extent of our conquests in that region, we shall not dwell upon them, but pass on to the second volume, which contains some interesting particulars relative to the agricultural concerns of the Hindoos, their manufactures, and the disputed subject of the population of India. The author confesses that on these topics he has, while his work was at the press, availed himself of the lucubrations of other writers, later in date, and whose accounts at once confirm and elucidate his own statements. This confession ought to shield him from *severe* censures, as a plagiarist; but we think he ought, in common justice, to have constantly given references at the bottom of the page, to the books and writers with whom he has taken this liberty. This, however, is very rarely indeed performed, and the reader is consequently ignorant, while he is perusing these pages, of the actual source of the entertainment he receives.

The first section of the second volume discusses the population of British India, which Dr. T. observes, as no public registers of births and burials are kept there, as in Christian Europe, cannot be precisely ascertained; with the new conquests in Deccan and Mysoor, he estimates it at 50 millions, but this statement probably is considerably over-rated. The Hindoo husbandry is next considered, which he mentions as being in a far less perfect state than, from their opportunities of improvement, it ought to be. Some of the reasons for this defect adduced by him are as follows:

“ With an excellent soil and climate, and possessed of almost every variety of cultivated grain, and a competent number of hands to raise them, the imperfection of husbandry in Hindostan is far greater than we should have expected.

“ 1. The

“ 1. The best season of sowing is not sufficiently attended to: the month of the rains has been found the most advantageous period for rice, since it admits of the harvest in the commencement of the dry weather. Hence the rice of this season is not only most plentiful, but is not liable to early decay. From the want of a sufficient number of hands, industry, and capital, this crop is sometimes sown in the dry weather, and at the beginning of the rains, when the return is never equally profitable. In the case of sowing during the dry season, the expence of irrigation becomes so great, as must encroach deeply on the profits. Though several seasons occur here in the same year, yet much greater attention to the period suitable for different crops, than is paid by the farmer, is necessary.

“ 2. The Hindoo peasant is deficient in the choice and selection of the best varieties of each grain. The culture of almost every plant, and particularly of the *gramina*, in proportion as it has been long diffused, induces numerous varieties. The several seasons of cultivation, added to the influence of soil and climate, have multiplied the different species of rice into endless variety. From the awned and unawned, from that growing on the mountains to that produced in humid situations, there are various diversities, adapted to every circumstance of soil, climate, and season, which might exercise the judgment of sagacious cultivators, but which the Hindoo overlooks, except in the most obvious cases. The enlightened farmers in Britain would here find ample room for improvement.

“ Of wheat and barley there are much fewer varieties: and I do not find in practice, that the simple expedient of changing the seed is attended to. The most common samples are small, and not sufficiently plump. The barley is probably too mean a species for our excellent soil and climate. It is invariably Big*, or the *Hordeum tetrastrichum* of Linnæus. The wheat is a small long-awned variety, apparently unchanged for many centuries.

“ 3. There is great want of green crops for house feeding; a circumstance the more remarkable, since, during the dry months, the fields not in crop are reduced to a state of absolute sterility, and the stock barely kept alive. This is the more inexcusable, because there is, in the occupation of husbandry here, every variety of pulse that is known. No season is without its appropriate species; but most species are sown or ripen in the winter.

“ As all these thrive on poor soils, and require but little cultivation, they would prove most valuable products in husbandry, could they be administered as green food, or applied as hay. The millets are also in great variety: they bear a low price, and are the food of the poorest classes. Several of these grains are restricted to no season, vegetate rapidly, and occupy intervals between other crops; yet no contrivance has been fallen upon to have a sufficient supply of them for the sustenance of live stock during winter and spring. The maize, though the most productive of all corn, and not inferior as human food, has not yet been converted to this purpose. The coarse straw of this, and some other sorts of corn, seem to make up the whole of

* The name of a species of barley. *Rev.*

the wretched provender of this country, where the cattle that survive hunger at certain seasons are barely able to walk.

“ 4. The universal use and vast consumption of vegetable oils must be regarded as in some respects prejudicial to agriculture. Much labour, and a great proportion of cultivated land, is occupied in the produce of this article, which might partly be saved by the use of animal food: oil is necessary to season and enrich their food, where deprived of that article of diet. In anointing the body, and in supplying their lamps, immense quantities are consumed. Hence the extensive cultivation of linseed, palma christi, sesamum, and many other articles that trench deeply upon the productive grounds for human sustenance; this must be highly disadvantageous, if it be true, as some have alledged, that all crops are scourgers, in proportion to the oil they contain.

“ 5. Among the imperfections of our husbandry, the too scanty cultivation of the most valuable crops cannot be omitted. Tobacco, sugar, indigo, cotton, mulberry, and poppy, are by far the most important productions of Bengal: these are not only rich in proportion to the land they occupy, but are most valuable in commerce and manufactures. They require land highly cultivated, and appropriated to their production; and there can remain no doubt, that a spirited husbandry would convert a far greater proportion of the land to these valuable productions. These do not hitherto occupy perhaps the twentieth part of the land which a greater capital, and more active industry, would force into their production. This end once accomplished, the number of productive labourers, and the profits of husbandry, would be increased in a very great degree. Sugar, as it ripens during the end of the dry season, might of itself probably supply the grand desideratum of Indian husbandry, the want of green food for cattle. It is the most nutritious of all vegetable food for every animal that has yet been fed with it.

“ 6. The paltry and insufficient implements of husbandry form another great obstacle to good cultivation. In Spain, Italy, and the southern countries of Europe, these implements are bad; but yet here they are outdone by the Hindostanee spade or short hoe, by the wretched substitute for a harrow, and the trifling plough. Two or three pair of oxen are assigned to each plough, relieving one another, till the daily task be completed. Several ploughs in succession deepen the same furrow, or rather scratch the surface; for the plough wants a contrivance for turning the earth, and the share has neither width nor depth to stir a new soil. A second plowing crosses the first, and a third is sometimes given diagonally to the preceding. These are frequently repeated, and followed by the substitute for the harrow before the tith can be completed. The weeders use the short-handled spade, and sit down to their work. However familiar that posture may be to an Indian, his labour is not employed to advantage in this mode of weeding.

“ Expensive implements of husbandry, or complex machinery, are perhaps not necessary in oriental agriculture; yet it cannot fail to strike every observer, that their tools are far below the standard necessary for cheap and well-executed labour.

“ The

“ The universal use of the reaping-hook, instead of the scythe, occasions also much unnecessary labour. This does not arise merely from the want of a more expeditious implement, but from the practice of selecting the ripest plants, which wastes much time, while it damages the crop. Even the advantages of this practice are not fully gained; for, in one field, while the Ryut gathers the plants as they ripen, in another you will see the crop allowed to pass the period of maturity. The loss thus incurred by the grain which drops before harvest is so considerable, that if the field remains unsown, it will afford a crop by no means contemptible.” P. 8.

Other causes enumerated by Dr. T. for less productive crops than are to be expected in such a fertile region as India, are, the universal want of good roads, which are so necessary to forward all the operations of husbandry; the want of inclosures, to secure the rising crops from the trespass and depredations of cattle, in a country where such large tracks are necessarily reserved for pasturage, and the support of a people almost living upon milk; want of capital, which contracts and cripples all the efforts of an otherwise industrious people, both in agriculture and manufactures; and, finally, want of secure leases, and a permanent interest in their possessions, which is a still more effectual and fatal obstacle to the exertions of energy and spirit, in every species of improvement. P. 20.

At p. 42, we have a curious and extended account, in part professedly taken from Dr. Roxburgh, of the cultivation of the sugar-cane. Increased plantations of that valuable plant are recommended, from the soil, in many parts of India, being more congenial to its growth than Jamaica, and from its producing the saccharine juice in more abundant quantity, as well as of a richer quality; though in the act of purifying it the Hindoos are miserably deficient; and consequently the value of the East-India sugars in Europe is proportionably depressed. It must give pleasure to that humanity, which has often wept over the calamities of the suffering Hindoos, when the crops of rice have fallen short, that a substitute for it, a vegetable, flourishing most in those dry seasons which induce the failure of rice, is beginning to be cultivated in Bengal, the wholesome and nutritive plant, so cherished in Britain, the POTATOE. The bread-fruit tree has also been attempted to be introduced, by persons influenced by the same benevolent motives; and Dr. T. descants on the policy of these efforts to ameliorate the state of the people, by substitutes of this kind, from the inevitable expences of government, in providing food for the millions who are, in those inauspicious seasons, brought to the verge of the grave. P. 48. The natural history of certain animals, indigenous, but not peculiar to India, occupies several following

lowing sections, the elephant, the camel, the buffalo, the jackall, the ape, &c. &c. The utility of some in war, of others in commerce, and the sport and amusements created by the remainder, are dwelt upon with entertaining vivacity. P. 121.

The author next proceeds to illustrate what he has said of Indian agriculture generally, by particular remarks on the mode of carrying it on in various districts, as, first, on that washed by the Ganges at Rajahmahl, where he has seen the grass, or jungle, as it is called, of the height of seven or eight feet. This is set fire to; and over the naked burnt surface, the plough, and an instrument like "a ladder, eighteen feet in length, drawn by four bullocks, and intended as a roller", but both very inadequate to the task of breaking the hard clod, are repeatedly drawn. This, he observes, is a tedious and ineffectual process, and the end might be obtained better and quicker by the spade. The seed is then sown, and left to be matured by the fertilizing Ganges, in its annual inundations. Much depends, as in Egypt, on the degrees of height to which the river attains: if the rains in the upper regions of India are deficient, the waters do not overflow sufficiently, and the crops fail: if the inundation is excessive, the grain is swept away, cottages are destroyed, and whole villages are surrounded. Thus, if the Ganges is sometimes a source of wealth and fertility, it is at other times a dreadful ravager and desolater of the vast valley through which it rolls. The districts remote from the great rivers are irrigated by streams of water drawn from those tanks, or vast reservoirs, which it was the duty and pride of their ancient monarchs to construct and to preserve. Many of these are now in ruins, and agriculture and national wealth proportionably decline.

The horticulture of India, and the history of some rare and curious plants and trees, are next considered, as those from which OIL is extracted, an article in great request throughout India. Among these are the Palma Christi, Sefamum Orientale, the Madhuca, or Mahwah plant, mentioned so often in Sacontala. An entire section is devoted to the important indigo plant, commencing at p. 142; the silk manufactures occasion another to be assigned to the cultivation of the mulberry tree, p. 161; and the cotton, opium, and cochineal of India give opportunity for dissertations on the plants and shrubs to which they belong. Though these have not the stamp of entire originality, that on cochineal, p. 217, being almost entirely taken from Dr. Fontana; yet to readers who are not Indian scholars or naturalists, and may wish to see an agreeable compendium of matters relative to that interesting country, they may sufficiently answer their title of "Recreations".

In the remaining portion of the volume, some of the manufactures connected with the plants and insects above-mentioned are described, particularly that of silk. The saltpetre of Bengal is not forgotten, nor are the diamond mines of Golconda, nor the pearl fisheries of Manar. Near the close of the volume, the author's progress through various parts of the British settlements, and the adjoining provinces, with the army to which he was attached, is detailed; and a survey is taken of many interesting remains of the power and grandeur of the ancient monarchs of this now fallen empire. The ruins of the great city of Canouge, described p. 369, exhibit an awful picture, and an impressive lesson. The Duab, or interamnian country, between the Ganges and Jumna, is one scene of desolation, though once the richest and most fertile country in the world. Delhi, the far-famed capital of India, is little better than a heap of ruins. P. 373.

From our preceding statement of the subjects of these volumes, the reader will perceive that Dr. T. has provided an entertainment for him of a very various nature. If he be not fastidiously nice, he may here and there find a palatable viand; but certainly many of the dishes have already been served up to the public. By the very selection of those subjects, Dr. T. has evinced that he possesses a discriminating mind; why did not his judgment lead him to aspire to nobler honours in literature than those that merely result from successful compilation?

ART. VII. *Catholic Emancipation.* 8vo. 59 pp. 1s. 6d.
Stockdale. 1805.

WE have lately seen a curious Letter, in manuscript, addressed to James I. of England, by one of his zealous partisans, congratulating him on his country being emancipated from the tyrannical influence of Popery. Little did the writer think that the grandson of his Sovereign would be compelled to abdicate his dominions, from an infatuated and extravagant attachment to the same encroaching sect. In Ireland we have beheld the experiment made, of alleviating the difficulties, and removing the restraints, under which the Roman Catholics alledge themselves to labour; and

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what has been the result? Every concession and every indulgence has been followed with reiterated clamours and accumulated complaints; and now nothing will give satisfaction but the taking a sponge, and totally obliterating every shade of distinction.

The author of this masterly pamphlet temperately, but forcibly, points out the calamities which must inevitably result from such a measure. He demonstrates, in the most unanswerable manner, from our past history, how totally impossible it is that Catholics and Protestants can agree together in administering political power. The result must necessarily be, that what is called Catholic emancipation must, in Ireland, produce Catholic ascendancy. It is the very genius and essence of the sect not to be satisfied with equality; nor could they act consistently with their creed, or with their ideas of duty, not to obtain and confirm their ascendancy. The author first discusses the subject, Catholic Emancipation, and he ought to be heard and attended to.

“ Nothing, we have been told, can preserve Ireland but *Catholic Emancipation*”. Do all those who hold this language understand it themselves, are they aware of the mode by which alone it can be effected, or have they formed in their minds any fixed and precise notion of the meaning of this phrase of boundless signification?

“ I apprehend not;—I shall, therefore, before I proceed further, state my precise ideas of *Catholic Emancipation*, and of the manner in which it is to be effected. *Catholic Emancipation* I conceive to be, a dispensation of those who profess the Roman Catholic religion, from the necessity of taking the oaths of supremacy and abjuration, and making and subscribing the declaration annexed to them; and an exclusive privilege to men of that communion to sit and vote in the two houses of parliament, and to fill the highest offices in the empire, without taking those TEST OATHS of their allegiance to the constitution in church and state, which our ancestors thought necessary for the security of both; which TEST OATHS every *Protestant* in England and Ireland is now obliged to swear before he can become a senator, or fill any of the higher employments under the government.

“ I conceive this great change in our present constitution is to be effected, as far as the Irish Roman Catholics are concerned, by a repeal of the following clause of the Irish Act, 33d Geo. III.

“ Be it enacted, that nothing herein contained shall extend, or be construed to extend, to enable any person to sit or vote in either house of parliament, or to hold, exercise, or enjoy the office of lord lieutenant, lord deputy, or other chief governor or governors of this kingdom (Ireland), lord high chancellor, or keeper, or commissioner of the great seal of this kingdom, lord high treasurer, chancellor of the exchequer, chief justice of the king’s bench or common pleas, or lord chief baron of the court of exchequer, justice of the court of king’s bench or common pleas, or baron of the exchequer, judge of the court

of administration, master or keeper of the rolls, secretary of state, keeper of the privy seal, teller or cashier of the exchequer, or auditor general, lieutenant or governor or custos rotularum of counties, secretary to the lord lieutenant, or other chief governor or governors of this kingdom, members of his majesty's most honourable privy council, prime serjeant, attorney general, solicitor general, second and third serjeant at law, or king's council, masters in chancery, provost or fellow of the college of the holy and undivided Trinity of Queen Elizabeth, near Dublin, post-master general, master and lieutenant general of his majesty's ordnance, commander in chief of his majesty's forces, generals on the staff, and sheriffs and subsheriffs of any county in this kingdom, or any office contrary to the rules, orders, and directions made and established by the lord lieutenant and council, in pursuance of the act passed in the seventeenth and eighteenth year of the reign of king Charles the Second, entitled, "An Act for explaining some doubts arising upon an act, entitled, an act for the better execution of his majesty's gracious declaration for the settlement of his kingdom of Ireland, and satisfaction of the several interests of adventurers, soldiers, and others his subjects there; and for making some alterations of, and additions unto, the said act for the more speedy and effectual settlement of that kingdom", *unless he shall have taken, made, and subscribed the oaths and declarations, and performed the several requisites, which by any law heretofore made and now of force are required, to enable any person to sit or vote, or to hold, exercise, and enjoy the said offices respectively.*"

"The repeal, I conceive, of this clause of the 33d of Geo. III. and a bill brought into parliament to allow Papists, or persons professing the Roman Catholic religion, a dispensation from the necessity of taking the oaths, and making and subscribing the declaration contained in the Irish act, second of Anne, chap. 14, will effect for them that emancipation they are now seeking through the agency of their English friends.

"The *Emancipation* of the English Roman Catholics (which of course must be proposed at the same time) is to be effected, I conceive, by a bill brought into parliament for that purpose, to repeal all the disabling statutes still in force against them in England, and to give them also a dispensation from taking the oaths of supremacy and abjuration, and making and signing the declaration annexed to them.

"These are the only modes by which, as I conceive, Catholic Emancipation can be effected,

"I am aware that other oaths and engagements will be framed for the Roman Catholics; but I do insist, that those bulwarks of our present constitution in church and state, the oaths of supremacy and abjuration, and the declaration annexed, must be dispensed with, before they can be *emancipated*; and see then the absurdity that follows, unless the state abolishes the oath of supremacy altogether—every Protestant will be obliged to *swear* what none of them attempt to deny, viz. that the king is the head of the church, as well as of the state; whilst every Roman Catholic in the empire will be *legalized* in his denial of the king's ecclesiastical supremacy, and exempted from all the

pains and penalties of a *præmunire*, to which every Protestant will be still left liable." P. 6.

It seems unnecessary to point out those passages in English history, from which this writer clearly proves how the Protestants were with difficulty preserved from utter extirpation, as represented by Temple, Borlase, Leland, Hume, &c. They are too recent and too impressive to be easily effaced. But it is well worth the reader's while to consider what are the present tenets of the Roman Catholics. Are they the same as formerly, and may not the same consequences be expected? The writer of this publication demonstrates, that they are both unchanged and unchangeable. For the truth of this, he appeals to themselves.

"Mr. Plowden, the great English and Irish Roman Catholic champion, has most candidly acknowledged, "that if any one says, or pretends to insinuate, that the modern Roman Catholics, who are the late object of the bounty of parliament, differ in one iota from their ancestors, he either deceives himself, or he wishes to deceive others: *Semper eadem* is more emphatically descriptive of our religion than of our jurisprudence."

"Doctor Troy, the present titular archbishop of Dublin, who I suppose does not hazard opinions lightly, has *expressly declared*, in his pastoral letter to the Roman Catholics of Ireland in 1793, that "*the religious opinions of the Roman Catholics being unchangeable, are applicable at all times.*"

"And Doctor Troy, in the same pastoral letter, dogmatically asserts, "that the church of Rome is infallible in her doctrinal decisions and canons on points of faith and morals; and therefore Catholics are obliged to adhere implicitly to such decrees and canons of the church, assembled in general council, and confirmed by the Pope, as rules of faith." Now all the dangerous and abominable doctrines of the church of Rome already specified, emanated from the general councils of that church, particularly from the councils, 4th Lateran, Constance, and Trent, and were approved of and confirmed by the Popes; and Dr. Troy tells his flock that they are implicitly bound to adhere to the decrees of the general councils of their church, and the celebrated *lay* Roman Catholic writer Mr. Plowden, in his "Case stated," published in 1791, also maintains the same doctrine of the infallibility of general councils!

"The late Lord Clare, in his speech in the Irish House of Lords in 1793, upon the passing of the last "Bill for the Relief of his Majesty's Popish or Roman Catholic Subjects of Ireland," (that speech so prophetic of the events that have taken place) declared, "I am confident, that the old Romish superstition is at this hour as rank in Ireland as it was in the year 1641. I am confident, that there now is, and always has been a regular and constant correspondence and communication kept up between this country and the court of Rome; and that the spiritual power of the Pope is at this day acknowledged as implicitly as it was at any period of Irish history." The links of that communication

munication are the Roman Catholic clergy, and they are the men who guide, govern, and direct the consciences and opinions of that very numerous and dissatisfied body of men, the Roman Catholics of Ireland. I am informed, that there are at this moment in that country two thousand three hundred Roman Catholic ecclesiastics, perfectly independent of the government, most of them men educated in a foreign country, acknowledging and obeying a foreign jurisdiction, looking up to a foreign power for their advancement, and depending upon voluntary contribution for their bread; attached to the government under which they live by no bonds of interest, duty, or affection to society; by none of those endearing ties which control ordinary men in their conduct, and which even check those of the most daring minds in their projects of unlawful ambition, by the dread, lest their failure should entail reproach and poverty upon their children and descendants.

“Such has been the condition of the Roman Catholic clergy of Ireland since the days of Elizabeth; and the consequence has been, that such numbers of them have openly appeared in, or secretly abetted every conspiracy and rebellion which has afflicted Ireland from that day, down to the eventful times in which we live.” P. 41.

His next position, that Catholic Emancipation will produce Catholic ascendancy, requires only to be read, to be allowed with the most unequivocal conviction. Will not the Catholics naturally at elections of every kind support the candidate of their own religion and party? Most assuredly they will: and what a scene of strife and religious animosity must arise!

“In a word”, says the author, “whenever the oath of supremacy is dispensed with in favour of Roman Catholics, they will be thereby enabled to do by law, what James II. attempted in their favour without law, viz. to seize upon all the corporations in Ireland.

“Will the collision of parties and interests that must take place during the struggle for power, calm the religious animosities of either party?”

“Will the despair of the Protestant, and the triumph of the Catholic produce a “brotherhood of affection among men of all religious denominations?”

“Are such to be the fruits of this great measure for *tranquillizing Ireland?*—*tranquillizing Ireland!!!*”

“If all the disturbers of the peace of society, were to combine to devise a measure, which was calculated to throw a country into a ferment, by letting loose all the turbulent and ambitious men within its circumference; which was intended to divide man from man, by the collision of opposite political and religious parties, their most mischievous wit could not devise a scheme more effectual for these purposes, than Catholic emancipation.

“If I am to speak without disguise (said the late Lord Clare) civilization has not made any considerable progress amongst us; and therefore, the kingdom of Ireland is, of all the nations of Europe, the most dangerous to tamper with, or to make experiments upon. Her present disturbed and distracted state has certainly been the consequence of a series

a series of experiments, practised upon her for a course of years." P. 55.

The pamphlet concludes with a recapitulation of the author's arguments, proving that the Irish Roman Catholics do now enjoy an equal share of civil liberty with their Protestant fellow subjects, and that they are exempted from most of those disabilities to which their Roman Catholic brethren in this country are still liable. He observes, that Parliament cannot, in justice, admit them to a full share of the political powers of the state, without repealing the Tests, Oaths, and Laws, by which *other Dissenters* are restrained. Would not this repeal, he asks, be a direct violation of that constitution which our Sovereign at his coronation has sworn to preserve? Roman Catholics and Protestants, either in England or Ireland, never have agreed in administering together the powers of government, and they never will. The doctrines and principles of the Church of Rome flourish, at this day, in as full vigour as ever. The power of the Court of Rome is as implicitly acknowledged, at this day in Ireland, as in any former period of our history. Having stated these, and other positions with great clearness and ability, the writer concludes with this animated apostrophe.

" Finally, let us never forget, that our wise ancestors (even without the awful example of the French revolution before their eyes) were cautious how they tried innovations in government; let us keep in mind, that they never indulged the theoretical hope of gaining over a discontented party in the state, by timidly yielding to their claims; and never were guilty of the weakness of disgusting their tried and firm supporters, by hazardous experiments to conciliate their opponents:—But by manfully meeting the dangers with which they were constantly surrounded, they secured the confidence of their friends, and while they appalled their adversaries, extorted their respect.

" If, in the inscrutable decrees of Providence, it be ordained that the venerable fabric of the constitution; which our ancestors have raised, must at length fall, let us at least have the consolation to reflect, that we ourselves have not, by shaking the pillars, accelerated its destruction." P. 59.

A more able or more excellent appeal to the understandings of Englishmen has seldom been made. At this juncture it should be perused by all to whom the welfare of the United Kingdom is dear; and that, we have great satisfaction in believing, is a description which will apply to a proportion of our countrymen, sufficient to preserve unimpaired and entire the perfect fabric of our faith; to the support of which, we hold even life itself of far inferior consideration.

ART. VIII. *An Introduction to Music, &c.**(Concluded from our last, p. 72.)*

IN our last number, we presented the public with Mrs. Gunn's *first kind* of lessons, and shall now lay before our musical readers some considerations on her second exercise, that of *the Rule of Octave*, or Harmony of the major and minor Scales; Chap. VII. p. 177. We shall here give Mrs. G.'s own explanation first.

“ 110. As every degree of the Scale is found among the component notes of one or other of the three principal chords, viz. of the key, of the 4th, and the 5th; so where they occur in music, they may have the other notes of the chord to which they belong for their bass and harmonical accompaniment.—Hence the proper chords or accompaniments to be adapted to the notes of music, when they ascend or descend diatonically, or by the degrees of the scale, may be easily found.

“ 111. *The key note*, at the beginning or conclusion of a piece of music, or complete strain, must have its own chord.—*The 2d of the scale*, when it succeeds the first and is followed by the 3d, or when it succeeds the 3d and is followed by the first, is most properly and most generally referred to the chord of the dominant, in which it stands as 5th; in other words, it has the 5th of the scale for its fundamental bass, and may have the other notes of the dominant chord, not excepting the added discord, for accompaniment. *The 3d of the scale*, following the 2d, so accompanied, ought to have the chord of the tonic, or key note, to which the preceding chord passes by regular cadence. *The 4th of the scale*, succeeding the 3d, will properly have its own chord, to which the chord of tonic, played to the 3d, passes also by regular cadence. When these ascending notes are in the melody, or upper part, the regular cadence upon the 4th of the scale may be occasionally rendered more striking and conclusive, by adding to the leading chord, or the chord of the key played to the 3d, its minor 7th, which is the 7th of the scale flattened, or lowered a semitone. This gives a modulation, or temporary change of key, from the original tonic to the 4th of the scale; or the 4th now appears, for a time, as the key note. When *the 5th of the scale* comes after the 4th, in this situation, it ought to have the chord of the tonic of the scale, and not its own chord, both to avoid any disagreeable consecution, and to announce the return to the original key. When the ascending scale again is in the bass, or lowest part, as the 4th rising to the 5th in that part is generally considered as indicating the gradation upon the 5th, the latter degree will have its own chord in preference to that of the key. The chord of the 4th, thus leading in gradation, may have its added 6th; and, as this precludes the idea of a medial close, or modulation upon the 4th, the chord of the key which is played to the 3d of the scale must be taken perfect, or without the added discord.

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When *the 6th, 7th, and 8ve of the scale* occur in succession, the respective harmonies are generally the chords of the 4th, the 5th, and the key, giving a passage of gradation, and closing the strain by a regular cadence." P. 177.

In the subsequent articles (too long for insertion here) the variations of the descending major scale, and of both the ascending and descending minor scales, are explained at some length; and the passage of *gradation* continually referred to, as the proper source of the ascending 6th and 7th in both modes, and of the same descending in the minor only.

We are pleased to find the error, which has long pervaded the musical theories of Europe, nearly overthrown, and to see the doctrine of *gradation* making part of the modern system of harmony. The ancients, indeed, in the time of Palestrina, not only used perfect harmonies diatonically, upon the six regular chords of the scale; but also, when the seventh was required, it was made accidentally flat, on account of the imperfect fifth, which was not admitted in their harmonies as it is at present. The progress of melody, and the true estimation of a key note, checked this wild irregularity; diatonic successions became less frequent; passing notes were introduced; harmonies were inserted between the chords of gradation; and, as if theory was always to overstep *the golden mean*, at the time of Rameau, no fundamental progression but that of the 4ths and 3ds ascending or descending were considered as allowable. This prejudice arose from the supposed necessity of a common found (or *liaison*) to connect every chord to the following one; and which, in the gradation of the subdominant to the dominant, is provided for by the introduction of the added sixth.

Mercadier de Belestia was the first who ventured to oppose the doctrines of Rameau; and we shall just give a sketch of the reasons he adduced, in support of his opinions, concerning the diatonic rise and fall of the bass, to and from the fifth of the key note. In the Preface, p. xxxviii. he observes, that,

"deducing the principle of the scale from the perfect chord, he forms and completes it by making the dominant and subdominant fundamentals; and that, besides the usual cadences, he is obliged to introduce two diatonic cadences, the one ascending from F to G, which he terms *hyper-diatonic*; the other from G to F, *hypo-diatonic*."

In a note to this passage, M. Mercadier cites the work of M. Levens* (1743) who asserted (p. 33) "that the sixth of

* Essai de M. la Borde, tom. iii. p. 645; 1780.

the subdominant ought to rise one degree, or to remain as originally placed." This assertion did not pass unnoticed by M. de la Borde, who, although he allows the sixth to rise when added in the first instance, considers it in the last instance as an inversion of the seventh on the second of the key.

M. Mercadier (p. 28) thus further explains himself, (Art. 59, 60.)

"These two cadences serve to fix the attention on the principal generator (the tonic), by comparing together the two subordinate generators; for, as in the isolated comparisons of two sounds at the distance of a fifth, the ear naturally assumes the lowest as the term of comparison, it is clear, that to prevent the tonic appearing inferior to the subdominant it is necessary that the dominant should be also compared with the tonic. Now these comparisons are never so powerful when made singly as when united; therefore, if after having used the subdominant and dominant separately with the tonic, they are taken in immediate succession, the ear, already impressed with the principal harmony, will more readily perceive the want of connection between the other two harmonies; and the impression of the tonic will become much more powerful. Even if this diatonic succession be first taken (before the comparisons are made separately) the ear will refer the harmonies to the tonic, and the subsequent passages will appear as the developement of this succession.

"Hence we are authorized and induced to establish *diatonic cadences*, although no consonant interval exists between their fundamental notes."

Mr. M. also shows, p. 160, (Art. 293) that the second of the key cannot be fundamental, referring back to p. 121, (Art. 299) where he contends, that when two separate fifths are found in a chord, as D : A, and F : C, in the subdominant of C, that the greater third determines the fundamental bass.

We have been more diffuse on this subject than perhaps the doctrine, so plain and almost self-evident, requires; but the scarcity of M. Mercadier's work, and the clear point of view in which he has placed this branch of theory, would even justify our insertion of the original text, if we did not recollect the nature of our periodical limits.

Sorry we are, that on this occasion a similar compliment cannot be paid to Kirnberger*. Aware of the difficulties arising from the want of connection between the harmonies of F and G, he calls in to his assistance the figure *ellipsis*; and

* Die wahren Grundsätze, &c. p. 52. Berlin, 1773.

supposes,

supposes, that F never moves to G without the intermediate harmony of D being understood.

To this analysis there appear two unanswerable objections.

1. There is, theoretically considered, no chord of D in the key of C. Whenever D is apparently used, it is taken as a subdominant of the relative minor A; and a partial modulation is commenced, although the composer may not choose to make it complete.

2. The simplicity of the diatonic succession or *gradation* is so admirably calculated to explain all the difficulties which occur, that to seek for more abstruse and uncertain derivations appears an unnecessary waste of time and labour.

Thus far we have thought it our duty to defend and support Mrs. G.'s doctrine of *gradation*; which, as Mercadier ably observes (p. xi.) not only the system of Tartini, but the scores of every composer, justify and confirm.

Chapter IX. Resolution of Discords. (P. 193.)

This Chapter is very useful, but contains little original matter, except the observations upon Haydn's symphony, Nos. 7 and 8 (p. 202) in respect to the harmonical employment of the chromatic semitone.

Chapter X. Of Chords by Licence. (P. 207.)

Mrs. G. divides these into three classes, namely, those, 1st, of substitution, or borrowed harmony; 2nd, of major seventh; 3d, of superfluous, or augmented sixth; and they are thus described.

1. Chords of Substitution, or borrowed Harmony.

“ 137. When in a chord of the 5th of a scale, with added 7th, the 6th of the scale is taken in place of the 5th, or of its octave, the chord is called a chord of *Substitution*, or of substituted dominant. Thus the chord of the 5th, in the major scale of C, is composed of the notes G, B, D, f, g. If g, the octave to the fundamental, or 5th of the scale, be dropt, and the next degree above, or 6th of the scale, a, be taken in its stead, we have the chord G, B, D, f, a, the major chord of substitution, or substituted dominant of the key of C. In like manner, if in the chord E, G sharp, B, D, E, the chord of the 5th, or dominant in the minor key of A, we take f, instead of E, we obtain the minor substitution chord, E, G sharp, B, D, f. As the 6th of the scale belongs properly to the chord of the 4th, or sub-dominant;

dominant; and is here, as it were, borrowed by the chord of dominant; such chords have been named chords of *borrowed harmony*.

“ 138. When the substituted dominant is resolved into the chord of the key, to which it properly leads, the *substituted 6th* falls to the 5th: the other notes observe the same course as they do in the regular chord of dominant. The *leading note* rises to the key, the *4th* falls to the 3d, and the *2d* either falls to the key, or rises to the 3d. (81). See the examples referred to in the last paragraph.

“ 139. As the 5th of the scale is the note in place of which another is substituted, it cannot exist in the chord but as the lowest or bass note. Even in this situation, it does not often appear, unless when some particular strong expression is wanted; for the most part, it is suppressed. The degrees of the scale, of which our chord is then composed, are sensible note, 2d, 4th, and 6th; that is, all the degrees of the scale, excepting the key note, and its two harmonics, the 3d and 5th: and whenever we find these four degrees of the scale combined in a chord, or even the sensible note and 6th by themselves, we may conclude that it is a chord of substitution. When the chord is played to its proper fundamental, the intervals are 3d, 5th, 7th, and 9th; and it may be considered as a fundamental chord of the 9th. When the fundamental is suppressed, and the sensible note is the lowest or bass note, the intervals are 3d, 5th, and 7th. If this arrangement be considered as the original, or erect state of the chord (which it may, for the purpose of instruction) its several inversions, like those of every other chord of 7th, will be cyphered by the numbers $\frac{6}{5}, \frac{6}{3}, \frac{6}{2}$, in order, with the characters sharp, flat, or natural, when necessary, annexed.” P. 208.

Mrs. G. here very properly observes, in a note,

“ The terms, *Substitution* and *borrowed harmony* have generally been restricted, by musicians, to the Minor Mode; or to the taking the minor 6th of the scale, in place of the 5th, in a chord of dominant. As however, the chord *B, D, f, a*, is, in its derivation, in the degrees of the scale of which it is composed, and in its resolution, the very same in the Major Mode, that *G sharp, B, D, f*, is in the Minor Mode: it seems most simple and natural, to class them together, under the same general denomination and description.” P. 210.

A useful remark is made at p. 212, concerning the resemblance between the chord major of substitution *B, D, F, A*, &c. the same combination as the chord of subdominant in the relative minor *A*.

11. Chords of Major Seventh.

“ 145. The tonic or key note, when in the bass, may have its own perfect chord. It may also have the chord of the 4th of the scale, or chord of $\frac{6}{4}$, of which it is a constituent note. Besides these, however, when it is a holding or continued note, it may by licence, have the compleat chord of the 5th, or dominant, which is of course resolved into the chord of the key, to the bass still holding. Here, it is evident, that

that the several notes of the dominant chord are major 2d, perfect 4th, perfect 5th, and major 7th, respectively, to the bass note. It is named the chord of the major 7th, and cyphered $\frac{7}{2}$, the 5th being implied, and often omitted. As the bass note is continued, it is necessary to cypher the resolving chord of the tonic (90). The dominant chord, when thus played to the key note, may be taken in any of its positions. The position in which the major 7th, or sensible note, is uppermost, is the most natural and pleasing. The bass note of this chord, being a harmonic interval (a 5th) below the real fundamental of the chord, has been said by some musicians to be *supposed*; and the chord has been called a *suppositious* chord, or a chord of *supposition*. As the 7th to the fundamental must be at the interval of 11th from the bass note, which is a 5th below the fundamental (32); this chord has been named by others, a chord of the 11th.

“ 146. To give to this chord a more striking and powerful effect, the minor 6th of the scale is frequently taken, by the modern composers, in place of the 5th: in other words, the minor substitution chord of dominant, is played to the key note; and the resolution is made in the major, as well as in the minor mode. The intervals to the bass note are then 2d, 4th, minor 6th, and major 7th. It may be called the substitution chord of the major 7th; and when it is cyphered, the minor 6th and major 7th must be particularly marked. This chord may be taken in any of its positions, care being had to make the several notes proceed properly in the resolution. As the substituted note (a flat) is a 9th to the proper fundamental of the chord (G) it must be at the interval of 13th to the bass note (C) which is a fifth below that fundamental. And hence this chord has been named by some musicians, a chord of the 13th.—These chords of major 7th may not only be played to the real tonic, or key note; but to other notes, which, in the progress of modulation, may be considered as tonics, or upon which regular cadences may be made.

“ 147. The *Major* substitution chord of dominant, may be also played to the key note. This, however, does not appear so often in musical compositions, in this situation, as the *Minor* substitution chord.” P. 216.

We are not quite certain, that either of these two species of chords ought to be reckoned among the licences; for, in the substituted harmonies, the fifth of the fundamental is always perfect, and in the major seventh, the tonic is only a kind of pedal note, which does not affect the true fundamental bass note, which is the dominant. But in the next class, the term is peculiarly appropriate, since the alteration of the *fifth* of a fundamental is certainly a licence. These chords are thus described.

III. Chord of superfluous Sixth.

“ 148. The chord of superfluous 6th, is a licence in the use of the first inversion of the subdominant chord, in the minor mode, when that is to pass into the perfect chord of the fifth, or dominant. It consists in

sharpening the note which is 4th of the scale, or 8ve to the fundamental, while the bass note, the 6th of the scale remains unaltered. This passage gives a striking cadence, and frequently a pause or division in the music, which however is never final, nor satisfactory, but leaves the hearer in expectation of something that is to follow, and may therefore be called a *medial* cadence or close, to distinguish it from one that is *final*.

“ 149. In both the modes of music, it is usual to take the 6th of the scale, for the bass note of the leading chord of a medial cadence upon the 5th. This note and its 6th, or 4th of the scale, which is always a constituent note of the chord, proceed to the following chord by contrary motion, the former falling to the 5th or fundamental of the chord, while the latter rises to its 8ve.” P. 218.

In the subsequent paragraphs, which refer to the engraved plates, the chord of the Italian sixth, F A D sharp, and the superfluous sixth, F A B D sharp, are both explained.

The Introduction concludes with the following analysis of these chords.

“ 153. It appears then, that the chord of superfluous 6th, has for its bass note, the minor 6th of the scale for the time; and that the note which forms with this bass note the interval of superfluous 6th, is the 4th of the scale, purposely sharpened. With these is joined the major 3d to the bass note or tonic of the scale. This forms, with the sharpened 4th, the interval of tritone, when it is below it, or of false 5th, when it is above it, which intervals are respectively resolved into minor 6th and major 3d; while, by the bass note descending a semitone, the interval of superfluous 6th, is resolved into 8ve. In songs, and other music, in which a soft and delicate accompaniment is required, no more notes are generally taken in this chord and resolution, and the chord is then the proper Italian 6th. When a reinforcement or emphasis is required, the 3d may be doubled, or its 8ve added. In instrumental music, and even in vocal music, where a still stronger expression is wanted, it is usual to add another *real* note to this chord. This may be the tritone to the bass note or 2d of the scale, that being a constituent note, and sometimes considered as the fundamental of the subdominant chord, from which our chord is derived. Although, however, this combination is generally prescribed and exemplified by masters, it very seldom appears in musical compositions. The double tritone which occurs in it, gives it a harsh and unpleasant effect. It has, therefore, become the general practice, amongst the best composers, to substitute for this note the minor 2d above it, or the note which is minor 3d of the scale, and perfect 5th to the bass note above. Here, besides the superfluous 6th and tritone, we find another discordant interval, viz. that of superfluous or augmented 2d, subsisting betwixt the substituted note and sharpened 4th of the scale, which is duly resolved, by contrary motion, into perfect fourth. Thus each of the four notes, of which this chord is composed, moves a semitone in the resolution, the bass note and its

3d and 5th descending, while the superfluous 6th ascends*. The 8ve to the bass note can scarcely be admitted into this chord.

" 153. The particular expression of these chords, and the number of semitonic movements which take place in their resolution, have led musicians to introduce them frequently into music of the major mode. They do this by flattening the 6th of the scale, for the time, and occasionally also the 3d, and combining these with the key note and sharpened 4th.

" 154. The different forms of medial cadence, may be used in accompanying the minor descending scale. The forms in which the 4th of the scale is unaltered, are now considered as somewhat antiquated, and seldom appear but in ecclesiastical, or other serious music. The others being thought to give the music an air of modern refinement, are more frequently used†.

" 155. The superfluous 6th and minor 7th, being of the same extent, are mutually convertible; and by such conversions, unexpected transitions of the music, into distant keys, may be effected." P. 223.

A short view of modulation is, however, annexed (p. 239) introductory to the seventh game, in which the progressions by 5ths increasing by sharps, and those by 4th increasing by flats, are given in both modes. This ought to have made a regular part of the system, and to have preceded the chords by licence.

We cannot conclude our remarks upon the present work, without congratulating the lovers of science on that spirit of analysis which has of late been excited in respect to musical harmony. The last century has been fertile in theories, and if *all* the doctrines of Rameau and Tartini have not been admitted, yet the practical utility of their speculations have shown their systems in a light far superior to the vain and fruitless subtleties of the Pythagoreans, Rouffier, La Borde, and Bemetzrieder, and their Ptolemaic adversaries, Balliere, Jarmard, and Feytaou.

" * Although these are the proper and natural progressions of the several notes of our chord, composers are in use frequently to interrupt, for a time, or suspend some of them, particularly the 3d and 5th of the chord. They thus obtain a chord of $\frac{6}{4}$, to the new bass (5th of the scale) which afterwards passes into that of $\frac{5}{3}$, the proper chord of resolution. By this means they avoid the consecution of 5ths, which however, being occasioned by the resolution of a discord, does not give great offence. This suspension is chiefly practised when the chord of superfluous 6th is introduced, as a subdominant chord, to prepare a cadence or close."

" † This chord is seldom or never inverted.—An instance, however, of its inversion, occurs in the 4th bar of the second part of the Minuet Trio of Haydn's 8th Symphony, composed for Salomon's Concert, in which the bass takes the tonic."

Mrq.

Mrs. G. may rest assured, that her doctrines will certainly survive the disputes, whether perfect fifths are reconcilable with perfect thirds; and whether the *false* seventh, eleventh, and thirteenth of the horn or trumpet scale, are parts of a *true* system of music.

ART. IX. *The Poetical Works of Charles Churchill, with explanatory Notes; and an authentic Account of his Life, now first published. In Two Volumes. 8vo. 425 and 416 pp. 18s. Baldwins. 1804.*

IT is indeed very true, as the present editor observes, that the poems of Churchill have become difficult to be understood, on account of the many temporary allusions which they contain. We do not, however, expect, with Dr. Kippis, whom he cites, that his memory will be materially revived by an explanatory edition. Though the knowledge may be recovered, the interest cannot be revived; and it is that circumstance which is fatal to the permanency of poets, whose subjects are individual characters, and passing events. Deceased actors, and departed politicians, are beings almost equally uninteresting; and personal satire, when neither envy nor hatred can be gratified by it, becomes a mere *caput mortuum*. It is true, that the compositions of Churchill are vigorous, his expressions strong, his poetical conception vivid, his versification sufficiently polished for the purpose, and better than polished; pointed, and energetic. Yet when these instruments are employed to praise or censure men, whom the present generation neither loves nor fears; or measures which no longer bear upon the actual interests of mankind, their effect is nearly lost. Men will not study to be pleased; they must be pleased with the study, or it will be soon relinquished.

We give credit, however, to the editor, Mr. W. T. (which we interpret William Tooke) for the diligence he has employed to illustrate his favourite bard. "In the attempt", he says, "he was obliged to wade through some hundred volumes, mostly of a local or political nature, and consequently, at this time, either very scarce, or quite neglected and forgotten." Much indeed might still be learned from oral information, and though the editor himself may be young, he must have relatives to whom the persons and the facts of which Churchill writes, must be intimately known; but perhaps it was more prudent to rely on printed documents, since they who remembered the times, might still be biased by their partialities.

We

We see with pleasure, that, in writing the life of his author, this editor has been careful to mark the evil effects of those deviations from rectitude which disgraced, and probably shortened the life of the poet. On his early and imprudent marriage, he says,

“ to this premature and inconsiderate measure, most of the difficulties in which our author was afterwards involved may fairly be ascribed; and, in his endeavours to forget or elude those difficulties, he acquired such habits of dissipation as indirectly terminated his life.” P. vii.

In this spirit, the character of the author and his writings is drawn with equal fidelity.

“ On a short review of Churchill's writings, we must pronounce them to be like his life, irregular, unequal, and inconsistent. In the same page may frequently be contrasted the strength, fire, and brilliancy of Dryden, to the roughness of Oldham and of Donne. In either case, however, a noble vein of moral satire pervades his poems, and he in them stands forth the undaunted bard of liberty, the scourge of tyranny, and the firm friend to the laws and constitution of his country. Led away by the enthusiasm of friendship, Churchill occasionally sulked and deserted these noble principles, by adopting the libellous and factious language of the profligate supporters of a good cause. Unfortunately we cannot assert the patriotism of our author, without impeaching his understanding, when we feel ourselves compelled to acknowledge him as the dupe of a designing demagogue. This, however, we believe to have been the fact, for while we cannot but regret the numerous errors and irregularities too apparent in the conduct of our author; we yet see no traces of systematic vice or deception in his disposition. This was frank and open in the extreme; to hypocrisy he was an utter stranger, his great failing, and the original source of his misconduct, was the paying an inconsiderate and implicit obedience to the dictates of a heart, which was naturally sound, but which, under the influence of his witty and dissolute companions, took a wrong bias, and from that period progressively diverged farther and farther from the path of virtue.” P. xlvii.

In these memoirs, we do not find many things erroneous; and we conceive them to be, on the whole, the most faithful that have appeared. What is said, indeed, in p. v. on his applying for matriculation at Oxford, and being repulsed, is undoubtedly wrong. We conceive it to be founded on the circumstance of his standing for a fellowship at Merton College, when he was only in the second election at Westminster*, in which, being opposed by candidates of superior age, he was not chosen; but without any stigma for deficiency. At matriculation, in our universities, there is no examination which could lead to a re-

* That is, between two and three years from the regular time for leaving the school: jection:

jection: and Churchill always showed both talents and scholarship fully equal to his age and situation at school. We conceive also that he could not have staid there to the age of nineteen, as he went away before the regular time. These facts we learn from a person who was at school with him.

In the notes subjoined by the present editor to the poems of Churchill, a prodigious quantity of personal and literary history is contained; a convenient key to which is offered in an Index, subjoined to the second volume. The introductory note or argument to each poem opens the occasion and the subject to the reader. From this part of the work we shall give a specimen of its execution; for to what purpose should we quote from Churchill, whom it is not our province to censure or commend? We take for our purpose the editor's introduction to the Prophecy of Famine.

“ Mr. Wilkes pronounced of this poem before its appearance in Jan. 1763, “ that he was sure it would take, as it was at once personal, poetical, and political.” his prediction was accomplished. The Prophecy of Famine almost exceeded the Rosciad in popularity, and in extent of circulation; but, like that poem, excited a number of inferior writers to draw their pens in praise, censure, or imitation of our colossal bard. The titles of these productions are preserved in the periodical publications of the day, but the works themselves sleep with their fathers. Of such productions and their authors, Churchill might with propriety have said with Lord Shaftesbury, “ that he would never reply, unless he should hear of them or their works in any good company a twelvemonth after.”

“ In a letter to Wilkes, previous to the publication of this poem, Churchill writes: “ Think not that the Scottish Eclogue totally stands still, or that I can ever be unmindful of any thing which I think will give Wilkes pleasure, and which I am certain will do me honor in having his name prefixed. The present state of it, however, stands thus:—it is split into two poems—the Scottish Eclogue, which will be inscribed to you in the pastoral way—and another poem, which I think will be a strong one, immediately addressed by way of Epistle to you—this way they will be both of a piece, otherwise it would have been

Delphinum sylvis appingit, fluctibus aprum.

“ The Pastoral begins thus, and I believe will be out soon, but nothing comes out till I begin to be pleased with it myself:—

“ When Cupid first instructs,” &c.

“ The other runs thus:—

“ From solemn thought,” &c.

“ Can Wilkes?—I know thou canst—retreat awhile,
Learn pity's lesson, and disdain to smile.”

“ Oft have I heard thee,” &c.

N

“ This

“ This plan our author altered, and consolidated the two intended poems in the following acrimonious satire, which unites in itself more excellencies of severe political invective than any poem that has ever been produced in the English language since the publication of Dryden's *Abfalom and Achitophel*.

“ Churchill omitted no opportunity of displaying his inveterate animosity against the whole Scottish nation; and, highly pleased with the extraordinary success of this poem, he dressed his younger son in a Scotch plaid like a little Highlander, and carried him every where in that garb: the boy being once asked by a gentleman, why he was clothed in such a manner? answered with great vivacity—“ Sir, my father hates the Scotch, and does it to plague them.”

“ The best defence of Scotland that the Prophecy of Famine called forth was one entitled “ *Genius and Valour, a Scots Pastoral,*” with this motto, “ *Nec tam aversus equos Tyriâ sol jungit ab urbe.*” The following apostrophe, towards the commencement of the Poem, is not deficient in spirit:

“ Yet still some pleasing monuments remain,
Some marks of genius in each later reign;
In nervous strains Dunbar's bold music flows,
And *Time* yet spares *the Thistle and the Rose*.
O, while his course the hoary warrior steers,
Through the long range of life-dissolving years,
Through all the evils of each changeful age,
Hate, envy, faction, jealousy, and rage,
Ne'er may his scythe these sacred plants divide,
These plants by heav'n in native union tied.
Still may the flower its social sweets disclose,
The hardy thistle still defend the rose.” P. 118.

We see nothing material to object to the notes. The opinions delivered in them are generally sound; and the characters, for the most part, drawn with candour. That, in such a multiplicity of facts, some may be erroneously stated, is not improbable; but we leave this discovery to be made, if there should be ground for it, by those who may be employed on literary or political biography.

The text of the author seems to be correctly printed, though in the *Rosciad* we have discovered one error of considerable magnitude. Speaking of Mrs. Pritchard as acting in comedy, the poet says, according to the present edition,

“ In comedy—“ nay there”, cries Critic, “ hold;
Pritchard's for comedy too fat and old:
Who can, with patience, bear the grey coquette,
Or force a laugh with overgrown *Juliet*?
Her speech, look, action, humour, all are just;
But then her age and figure give disgust.” P. 56.

Besides

Besides that *Fuliet* spoils the verse and the rhyme, the absurdity of mentioning a tragic part in this sentence is glaring. The true reading is *Fulett*, for *Fuletta*, a comic part, in the play, we believe, of *The Pilgrim*; and so it stands in two common editions accidentally before us at present. This mistake is not noticed in the Table of Errata. Though the notes, on the whole, are numerous, we do not perceive any ambition to multiply them without necessity; and, what is more important, there is never any desire to palliate the factious or unjust attacks of the author; still less to support them. A slight degree of petulance, which we should call juvenile, appears in one or two of those subjoined to the memoirs; but the tendency seems afterwards to have been successfully repressed. It will be evident, from what we have said, that Churchill will be rendered, by the present edition, more intelligible to many readers; whether he will be rendered more popular, we doubt, for the reasons already assigned. Even masculine sense and vigorous poetry cannot embalm dead controversies, or create an interest for factions that are extinct. There are passages, indeed, in which Churchill shines as a general poet, but not enough perhaps to repay the modern reader for the pages in which he feels no kind of concern.

ART X. *The Duty of holding fast the Doctrine of the Gospel. A Sermon, preached at a Convocation of the Bishops and Clergy of the Scotch Episcopal Church, holden at Laurencekirk, in the County of Kincardine, on the 24th Day of October, 1804. By the Right Rev. John Skinner, in Aberdeen, Senior Bishop of that Church. 8vo. 45 pp. 1s. 6d* Chalmers, Aberdeen; Rivingtons, London. 1804.

IT is perhaps superfluous to inform our readers, that by the Scotch Episcopal Church is meant the remains of that church which was the establishment in Scotland, during the reigns of our second Charles and second James. At the Revolution, episcopacy was overturned as an establishment, and has subsisted ever since in a state very similar to that of all Christian churches anterior to the conversion of Constantine the Great. One thing however appears, from the Sermon before us, to be singular in the history of the Scotch Episcopal Church. That venerable society, since the dissolution of its alliance with the state, seems to have had no *formulary of faith*, or articles of belief, which its clergy were required to subscribe at their ordination. They have all indeed been ordained according to our forms, and therefore bound, in a very solemn manner, to maintain the

truth, and nothing but the truth, as it is in Jesus; but as the Episcopal Church when established, must have had some formulary of faith, it may still be asked, what that formulary was, and why it was set aside when the establishment was overturned. These questions seem not to have occurred to the right reverend preacher; and yet till they are answered, many of his readers will not clearly understand all that is contained in this very interesting publication.

The history of the Scotch reformed Church, before the accession of Charles II. to the throne, is a very extraordinary history, with which the generality of mankind seems to be little acquainted. That Knox and his brethren were violent reformers, laying it down as a principle, that in new modelling their church they could not recede too far from the Church of Rome, is universally known; but it is not so well known, that those men were not, in the proper sense of the word, Presbyterians. What they were we presume not to say; but it is certain, that the first proposal for dividing the Church of Scotland into Presbyteries, as it is now divided, was made in the General Assembly, 1579, though the reformation had been supported by the civil power from the beginning of the year 1560.

In its constitution, during those nineteen years, the *congregation*, as the reformed church was then styled, seems very much to have resembled the Lutheran Churches in Germany. The whole kingdom was at first divided into ten or twelve districts, each comprehending a certain number of counties; and over those districts were placed as many superintendants with episcopal powers; but each superintendant, absurdly enough, amenable to the jurisdiction of the synod of which he was appointed permanent overseer. This constitution was so very defective that it could not subsist. Accordingly, in an assembly held at Leith on the 12th of January, 1572, the old ecclesiastical government by archbishops, bishops, deans, and archdeacons, &c. was restored; the superintendants were to be gradually laid aside; the church was divided into dioceses as formerly; and the bishops were made amenable only to the convocation or general assembly.

The church may now appear to have been properly constituted; but neither those bishops, nor their predecessors the superintendants, had episcopal consecration. The superintendants indeed appear to have been, some of them, mere laymen; and perhaps in propriety of speech, all the ministers, except such as had been ordained in the Church of Rome, were entitled to no other character. By the first book of discipline, which was compiled by Knox and his associates, and
ratified

ratified by an act of Secret Council*, on the 17th of January, 1560, the apostolical rite of ordination by the imposition of hands was laid aside as superstitious.

“ The admission of ministers to their offices”, say the authors of that book, “ must consist in consent of the people, and church whereto they shall be appointed, and approbation of the learned ministers appointed for their examination.—*Other ceremony* than the public approbation of the people, and declaration of the chief minister, that the person there presented is appointed to serve the church, *we cannot approve*; for albeit the apostles used IMPOSITION OF HANDS, yet seeing the miracle is ceased, the using of the ceremony we judge UNNECESSARY.”

The superintendants were admitted to their office in much the same manner, by the election of the ministers and people over whom they were to preside, and by the consent of the other superintendants after public examination.

“ Other ceremonies than sharp examination, approbation of the ministers and superintendants, with the public consent of the elders and people, we cannot allow.—The superintendant being elected, and appointed to his charge, must be subject to the censure and correction of ministers and elders, not of his chief town only, but also of the whole province over which he is appointed overseer.”

After the assembly of Leith which restored the title and office of bishops in the church of Scotland, there is reason to believe, that imposition of hands was very generally used in the ordination of ministers; though there was not one reformed bishop at that period in the kingdom, who could prove that he was himself canonically consecrated.

During the earliest years of the Scottish reformation, our Book of Common Prayer appears to have been used in the churches of the reformers; but being disliked by Knox, it was laid aside about the year 1562, and the Liturgy of the Church of Geneva adopted in its stead. In 1579 or 1580, the use of every Liturgy was probably prohibited; for at that period, through the influence of Melvil and his master Beza, episcopacy was condemned as having no *fundament* (we use the expression of the assembly) in the word of God; and all persons who had borne the office of a bishop were prohibited, under the pain of excommunication, from preaching or per-

* The Secret Council of Scotland seems to have possessed much more extensive powers than have ever been claimed by the King's Cabinet Council in England. It seems to have sometime exercised the whole power of the legislature, and that too in opposition to the will of the sovereign.

forming any part of the pastoral office, until they should be re-admitted by the General Assembly. In 1581, the Presbytery of Edinburgh was erected, the first in Scotland; but those courts called Presbyteries, were not generally agreed to by the king till 1586, nor rectified by Act of Parliament until 1592, when Presbyterianism became the legal establishment of Scotland.

This constitution of the church was far from being acceptable to the king; and he laboured cautiously, and therefore successfully, to restore some portion of the ancient authority of bishops. Even before his accession to the throne of England, he had acquired such influence over the Scottish clergy, as to extort from them an acknowledgment of the *parliamentary* jurisdiction of bishops; and after that event he prevailed with them, in 1606, to receive those who were styled bishops, as perpetual presidents or moderators in their ecclesiastical synods. It was not, however, till the end of the year 1610, that there was in Scotland a reformed episcopacy, such as our church has always enjoyed, and such as Cyprian and the other luminaries of the third century would have acknowledged as truly apostolical. By the General Assembly, which was that year held in Glasgow, episcopacy was solemnly and almost unanimously* voted to be thenceforward the government of the Church of Scotland; and, on the 21st of October, three of those men who had already acted with episcopal powers, were regularly and canonically consecrated at the chapel of London-house, by the Bishops of *London, Ely,* and *Bath*; and they, on their return to Scotland, consecrated, in the same canonical manner, their titular brethren.

Episcopacy thus introduced into Scotland, continued to be the government of the church, till it was overturned by the Covenanters in the reign of Charles I. It was restored by his son and successor in 1661, when four Scotchmen were consecrated in Westminster-Abbey, by Bishops of the English Church, on the 15th of December; and, on their return to

* The assembly consisted of more than a hundred and seventy members, of whom, only *five* voted against episcopacy, and seven, who could come to no determination, declared *non liquet*. See the *fundamental charter of presbytery as it hath been lately established in the kingdom of Scotland*, published at London, 1695. This anonymous work is known to have been written by the learned Dr. Sage, a Scotch Bishop; and it deserves to be read with attention by every Scotchman. From it, and from Calderwood's and Skinner's histories, with the history attributed to Knox, is taken the short detail which we have here given of the ecclesiastical revolutions in Scotland.

their own country, the whole fourteen were regularly and canonically filled.

Amid these rapid revolutions in the government of the Scottish Church, the established formulary of faith seems to have remained unchanged. The Covenanters, indeed, during the grand rebellion, adopted the *Westminster Confession*; in the compilation of which, some delegates from their General Assembly had assisted; but the only confession which appears to have been *legally* established before the Revolution in 1688, is that which is published in Knox's History of the Reformation in Scotland. It was compiled by that reformer himself, aided by various other divines, who had renounced the errors of Popery, and was solemnly ratified by the three estates of the realm, assembled at Edinburgh, on the 17th day of July, 1560. It consists of twenty-five articles, of which some are drawn up with great judgment and moderation; and it was the confession, as well of the Episcopal as of the Presbyterian Church, till the Covenanters rejected it, for not being, as we suppose, sufficiently Calvinistical.

As we have bestowed upon it very little attention, we are not entitled to estimate its merits; but, on a hasty inspection, it appeared to us such a confession of faith as, by a few alterations, might be rendered unexceptionable. The *notes*, indeed, which in the eighteenth article are given of the true church, cannot be approved either by Episcopalians or Presbyterians, who understand the constitution of their respective churches; but, as we suspect that in Scotland ecclesiastical antiquity was little studied in the seventeenth century, we are not surpris'd that this confession was restored with Episcopacy at the Restoration of Charles the Second.

When Episcopacy, however, was again laid prostrate in the dust, and the adherents to that form of ecclesiastical polity were obliged to support their claims by arguments drawn from another source than the laws of the realm, the most prominent errors and defects of the Scottish Confession could not fail to be soon discovered. As it evidently makes the church the creature of the *multitude*, and thus makes way for the tyranny of the rabble; so those who were suffering so much from the blind zeal of *Calvinism* actuating the rabble would naturally enough confound Presbyterianism with Calvinism, and find the dogmas of that intolerant system in ambiguous expressions which they had formerly deemed harmless. Such expressions there are in the Confession of the Scottish reformers; and, on all these accounts, it is not wonderful that, soon after the Revolution, the Bishops laid aside a formulary of faith, which was then very ill suited to their circumstances; while

while the state of depression under which they were struggling prevented them from adopting or compiling another.

The want of a public confession, however, as we learn from high authority, has been felt more than once by our sister church. It was, indeed, felt severely when, in 1792, application was made to Parliament to repeal some penal laws under which that venerable society had long groaned; for, when it was enquired whether the doctrines of the Scotch Episcopal Church were fit to be tolerated, that church had no formulary of faith to exhibit. The laws, however, which were complained of, and were indeed a disgrace to the statute-book, were repealed; but, by the Act of Toleration, the episcopal clergy in Scotland were enjoined, under a penalty, to adopt our *thirty-nine Articles* as their standard of doctrine; and it was to comply with this Act in the most solemn manner, that those clergy had assembled, when Bishop Skinner preached the Sermon now under review.

That they had not complied with it sooner, can excite no suspicion among our religious men. Those clergy had every reason which can influence the human mind to dislike the peculiar dogmas of Calvinism; they had given many proofs that they could suffer penalties rather than profess principles which they do not approve; and the attempts which, within these twenty years, have been made by Methodists and *true churchmen*, to prove our Articles Calvinistic, were enough to make any body of Anti-Calvinists study the controversy, before they should *adopt* these Articles for their own.

The result of the studies of the Scotch clergy has been creditable to themselves, while it tends strongly to support that interpretation of the Articles for which we have uniformly pleaded; for, if the Articles, in their grammatical sense, be so strictly Calvinistical as Mr. Overton and his friends contend, we should be glad to see some champion of that party assign a reason for a body of men who, during evil report and good report, had maintained opinions which they believed to be true, adopting, after the most mature deliberation, a system of doctrines diametrically contrary to their deepest rooted principles. The Scotch Episcopal Church is indeed not numerous; and it is very probable, that some of her clergy may not be learned; but we have the pleasure of being acquainted with others who, in various erudition, and in acuteness to detect the sophistry of error, yield not to the clergy of any church whatever. Among these, we may reckon the author of this Sermon, as well as another Bishop, who, though his name be not mentioned in the title-page, appears in the Appendix as at least as well acquainted with the history of our Articles as even his
elder

elder brother himself. We could likewise mention a priest of that church who, though he appears not to have pushed himself forward in the convocation, is more generally known in the republic of letters than either of those prelates, and of whose Anti-Calvinism, combined with attachment to the principles of our church, we could easily produce the most satisfactory evidence. One priest, and but one, appears to have spoken in the convocation; and perhaps it might have been as well for the cause of truth and consistency that he too had been silent. Mr. Faber is no Anti-Calvinist; and of the tract which is here quoted as authority, neither Calvinist nor Arminian will speak with approbation. We have elsewhere* detected the fallacies of its reasonings; and have shown, that if those reasonings were not fallacious, they would tend greatly to destroy the authority of the scriptures. But it is now time to review the Sermon itself.

From 2 Tim. i. 13, the learned preacher, after some pertinent reflections on the present and past situation of the church, in which he holds so distinguished a rank, gives a concise, yet comprehensive, view of the rise and progress of those *formularies* of faith, which the clergy, in all ages, have been required to subscribe. He then speaks with the highest respect of our church, as to doctrine, discipline, and worship.

“ Finding”, he says, “ so much cause to break off from the Romish communion, and at the same time being equally desirous to avoid those errors and irregularities into which that separation might lead, she composed what are called her *articles of religion*, agreed upon, we are told, by her bishops and clergy, for the express purpose of “ avoiding of diversities of opinions, and for the establishing of consent, touching true religion.”

“ To these articles, therefore, I would now wish, my brethren, to direct a little of your attention, which is certainly due to the pious and laudable object they are said to have had in view, the accomplishment of which, I have no doubt, we shall find they have all the tendency to promote, which can well be expected in any such human expedient. With the history of these thirty-nine Articles I presume you are all sufficiently acquainted, and know well when and how they were introduced into that church which has adopted them as the standard of her Christian doctrine. That we may take a more clear and distinct view of them, we shall consider them as divided into three classes; the first containing those which are designed to point out what we are to believe concerning the persons of the adorable Trinity, the rule of faith as laid down in the holy scriptures, and those orthodox creeds, which are founded on the authority of divine revelation.” P. 10.

* See our 24th volume, p. 183, &c.

Having proved that this class, comprehending the eight first Articles, is agreeable to the word of God, and such as every Christian may subscribe *ex animo*, he examines, in the same manner, the second class, which “seem (seems) to comprehend those doctrines that affect Christians in their individual capacity”. These he thinks are included between the eighth and nineteenth Articles; and he brings forward some very plain and good arguments to prove, that there is not one of those Articles strictly Calvinistical. The view which he takes of the remaining Articles is clear and consistent, and well calculated to serve the purpose for which it was first exhibited to his reverend audience, and is now placed before the public at large.

Within so narrow a compass as that of a single Sermon, the learned reader will not look for much information on a subject so extensive as that which is here discussed; but the Sermon itself may call some things to his remembrance, and the notes will serve as an index to all the information which he can desire on the Calvinism or Anti-Calvinism of the Church of England.

The same character belongs to the discourse in the Appendix, by Bishop Jolly, which displays a very intimate acquaintance with the subject, and obviates some objections which Bishop Skinner had hardly noticed. In a note on that discourse, we meet with a mistake for which we cannot account. It is said (p. 40) that Dr. Heylin was contemporary with Cranmer and Calvin; but Bishop Jolly knows well, that Cranmer and Calvin flourished a hundred years before Heylin; and yet it is not easy to conceive this anachronism a mere error of the press.

The language of these discourses is in general simple and perspicuous; and we have high authority* for saying, that when something is to be told that was not known before, such language is the most proper. “Against that inattention, indeed, by which known truths are suffered to lie neglected, it makes no provision; it instructs, but does not persuade”; and it is very apt to sink into feebleness. The Sermon, however, we recommend to our readers of every description; and we shall be surpris’d and afflicted if it put not an end to those divisions which have so long disgraced episcopacy in Scotland.

* Johnson’s.

ART XI. *Coins of the Seleucidæ, Kings of Syria; from the Establishment of their Reign under Seleucus Nicator, to the Determination of it under Antiochus Asiaticus; with Historical Memoirs of each Reign. Illustrated with Twenty-four Plates of Coins, from the Cabinet of the late Matthew Duane, F. R. and A. S. engraved by F. Bartolozzi.* 4to. 212 pp. besides Preface and Introduction. 2l. 2s. T. Payne, and J. White. 1803.

ALTHOUGH the name of the author of this work (or rather of the editor, as he chooses to denominate himself) does not appear in any part of the book; yet it is well known, that we are indebted for it to a veteran in literature, whose indefatigable labours, especially in the antiquarian line, have often attracted the notice, and commanded the esteem, of the public.

The present indeed is a branch of ancient learning on which we do not recollect to have seen any attempt of his until the volume now before us; but nevertheless it must be owned, that his taste for deep and patient research appears no less conspicuous, in this instance, than it has repeatedly manifested itself in his several other more voluminous performances.

In his Preface he informs us, that his chief object in this publication was to lay before the literary world at large, and the lovers of numismatic science in particular, a set of plates, which they have been eagerly expecting for near half a century, and which have of late become his property. These plates, being twenty-four in number, contain the engravings, by Bartolozzi, of the coins of the Syrian Kings, formerly in the collection of the late Matthew Duane, Esq. and now in the Hunterian Museum, in Windmill-Street. The superior taste and knowledge of the collector, and the eminent skill of the artist, are too well known to leave any doubt concerning the utility of their being thus brought before the public.

In the same Preface, the author proceeds to give a brief account of the principal writers who have treated on the subject of these coins. Nothing in the least satisfactory is to be met with before the work of Vaillant, of which the chief merit is the historical part, the engravings being of little value from their great inaccuracy. Froelich, in his "Annales Regum Syriæ", was the first who digested the history of this period into chronological order, which he illustrated with a greater number of coins than had ever before been published. The illustrations of Pellerin, in the volume of his works where he treats of the regal medals; and of Bellay, in the memoirs of
the

the French Academy of Inscriptions and Belles Lettres, are mentioned with the commendation that is due to them. Nor are the labours of Spanheim, Havercamp, and Haym passed by unnoticed. In Pinkerton, the author censures the assertion, that the coins of these Kings very seldom have contractions in their legends; and observes, that from the plates now before us, we may satisfy ourselves, that such contractions are in fact exhibited on the far greater number of these coins. This leads the author to a few cursory remarks on monograms; of which a Table, containing 107 of them, faithfully copied from the coins in this collection, is here inserted; and rendered still more useful by the addition of an Index; a Table of the years of the Seleucidan æra, as expressed on the coins; and an explanation of those among the monograms which denote the names of different towns in Syria. Lastly, we have a list of the principal ancient historians, whose accounts of the Syrian Kings have come down to us either whole or in a mutilated state.

Next follows an Introduction; concerning which, suffice it to say, that it consists of three extracts; the first being the description of the kingdom of Syria by Strabo; the second, the more recent account of the same country by Bishop Pococke; and, lastly, the curious passage of Bishop Newton's Dissertation on the Prophecies, wherein he points out the manner in which the dismemberment of Alexander's empire, and the effects consequent upon it, are explicitly foretold by Daniel.

“ It is no doubt memorable”, as is stated in the conclusion of this extract, “ that these prophecies should have been so particular and circumstantial concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes; that there should not have been so complete a register or series of these Kings, nor so concise and comprehensive an account of their affairs, in any author of those times.—The prophecy”, continues the learned Bishop, “ is really more perfect than any history. No one historian has related so many circumstances, and in such exact order of time, as the prophet has foretold them; so that it was necessary to have recourse to several authors, Grecian and Roman, Jewish and Christian, to collect some things from one, and some things from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy.”

A chronological summary of the Syrian Kings, taken from Froelich's *Notitia Elementaris Numismatum*; a table of the plates; and a genealogical table of the Seleucidæ, copied from Vaillant, with some additions, are the remainder of the preface and auxiliary articles in this book.

We now come to the body of the work. This consists of a brief history of each King, compiled from genuine authorities, and a descriptive catalogue of the coins, in the successive order in which they are arranged in the plates. The importance of ascertaining the succession of these reigns will not be deemed of little moment, when we reflect how essentially it must contribute to illustrate and confirm, not only the general history of those times, but more particularly a considerable part of the sacred history, as it is recorded in holy writ: and it cannot but excite a degree of wonder, that although this appears now to be easily attainable, by the frequent dates on the coins, which in most cases amply ascertain the succession and duration of each reign, the best historians and chronologists of the middle ages have differed widely even in the number of those reigns, Eusebius limiting that number to only 16; Petavius extending it to 20 or 21, or, including Balas, Zebina, and Tigranes, to 24 or 25; Vaillant, including those three Kings, or perhaps Usurpers, and Seleucus V. who can scarcely be said to have reigned, numbers 27; while Froelich, adding the two Ptolemies who occupied Syria, and the two Queens Cleopatra and Selene, and omitting Seleucus V. gives a list of thirty royal personages in whose names coins have been struck in Syria. The author, in his Genealogical Table of the Kings of the Seleucid race, which of course includes Seleucus V. of whom, however, there are no coins in this collection, and perhaps none extant, and where the three Usurpers are likewise entered, gives the same number of reigns as Vaillant. There is, however, an inadvertence in this Table, which we cannot pass by unnoticed. Demetrius I. Soter is properly given as the tenth King in the succession; but Alexander I. his cousin, if not an impostor, and his successor, is likewise numbered 10. Then comes Alexander II. who is here styled Balas, and who appears as the eleventh King. Where the author met with this second Alexander, we are at a loss to conjecture; the next King or Usurper who bore that name, and was styled Zebina, being in fact the second Alexander, who is here very properly given as the sixteenth King.

As to the history of these Kings, the remains of it, as collected in this work, consist of little more than a series of vices and follies, of unjust wars, treasons, usurpations, and wanton acts of oppression; insomuch that we have in vain endeavoured to select a passage which might gratify or console a generous mind. Antiochus III. surnamed the Great, was the most eminent of these Kings, and has obtained, especially from the Jews, towards whom he showed great indulgence, the character of humanity and liberality: and yet, when the course

of his life is examined, we find in it little more than an unjust and obstinate perseverance in his endeavours to reduce the power of Ptolomy Philopator, King of Egypt; an inveterate hatred against the Romans, by whom he was ultimately stripped of a great part of his dominions; an alternate protection and neglect of Hannibal, according as he was prompted by his interest; and the untimely death he met with by the hands of his own subjects, when he was preparing to plunder the Temple of Jupiter Belus, at Elymais.

In order, however, to give the reader some idea of the style of the author, we shall lay before him the following account of the memorable battle of Magnesia, by which Scipio was enabled to break the power of Antiochus, and to establish the preponderancy of Rome in Asia.

“ The Consul (Scipio the Asiatic) without waiting for his brother’s recovery, marched against Antiochus, who was encamped at Thyatira. The King would not wait for him there, but advanced to Magnesia, within reach of mount Sipylus, leaving the river Hermus between him and the Romans. To prevent his being attacked in this new post he dug a deep ditch round his camp, and fortified it with a double row of pallisades, the second row of which was defended by strong walls and towers. The Consul turned back, and posted himself within five miles of the enemy; several skirmishes ensued between the two armies, always to the advantage of the Romans, so that the Consul passed the river, and encamped within two miles and a half of the enemy. Both armies marched out of their camps every morning, and drew up in order of battle for several days, till at length the Consul, eager to gain the victory without his brother, determined to attack Antiochus in his camp. The King would not wait for him behind his trenches, *but* drew up his army, composed of all the nations of the East; *but* its main strength consisted of 16,000 foot armed in the Macedonian manner, forming a phalanx, *but* drawn up in ten different bodies, with an elephant carrying a tower full of soldiers between each. On the right of this, under the King in person, was the cavalry, near 8,000 in number, and 3,000 light armed troops. The left wing under his son Selucus and his nephew Antipater, consisted of 13,000 men, horse and foot. The centre was commanded by Minio, Zeuxis, and Philip the master of the elephants: so that the whole army amounted to 70,000 foot, and 12,000 horse, as Livy, or as Appian. only to 7,000 men altogether, besides fifty-four elephants and camels, and scythed chariots; which Florus has exaggerated to 300,000 men, and as many horses and chariots. Appian says it looked like two armies, one to begin the action, the other forming a corps de reserve. The Romans were between 28 and 30,000 men, horse and foot, whereof 2,000 were left to guard the camp. A thick fog favoured the Romans, by intercepting from Antiochus the view of his extended army, and wetting their bow strings. Eumenes with his light troops and slingers, fell on his chariots and so frightened the horses, that they ran among their own troops, and threw them into confusion, of which the Roman
cavalry

cavalry took advantage, and bore down all before them. Eumenes charged and broke the left wing; and Demetrius charged the phalanx, driving their own elephants among their ranks. In the mean time, Antiochus observing the left wing of the Romans open in flank, charged it on every side, and drove their infantry to the camp. The tribune who commanded there, headed and rallied them, and gave time to Attalus, the brother of Eumenes, to come up to their relief. The Syrian army was now completely defeated; and Antiochus observing that the troops which had fled were rallying, and that the enemy's right wing was ready to fall upon them, turned his horse about and fled. This was a signal for the remains of his army to follow him, and Eumenes pursued them with his cavalry with great slaughter. The Romans proceeded to the camp, which after a desperate resistance, they forced, putting all to the sword, and possessing themselves of immense booty. In the battle, pursuit, and taking of the camp, there fell 50,000 foot and 4,000 horse; 1,400 were made prisoners, and fifteen elephants: the Romans lost but 300 foot and 25 horse; and Eumenes only fifteen men. Antiochus, with his scattered troops, retired to Sardis, and his son Seleucus to Apamea. Thyatira, Magnesia, Tralles, Magnesia in Caria, all Lydia, and Ephesus itself submitted to the Romans. Polyxenidas, the King's Admiral, on news of the defeat, quitted the port of Ephesus, and landed at Patara. The Consul marched to Sardis, which opened its gates to him, and here his brother Africanus joined him." P. 48.

We have nothing to remark concerning the descriptions of the Coins in the Catalogue. They are sufficiently clear and concise; and some remarks and illustrations, are added at the end of most of the reigns.

At the end of the book are inserted, by way of Appendix, accounts of some Inscriptions which relate to the period of the Seleucidæ. The last is the Greek part of the celebrated trilingual Inscription lately found by the French at Rosetta, and now deposited at the British Museum. It is here given in the original language, together with an English translation; and some curious remarks respecting the incidents that led to the transaction, and a variety of customs and incidents relating to it, are subjoined.

Having thus taken a cursory survey of this work in all its parts, it will be expected that we should add a few words concerning its merit, as affording a progressive step in the class to which it belongs. The engravings, as we have already intimated, are undoubtedly a most valuable acquisition, the spirit and neatness of the performance being unrivalled at any former time, or in any country. We wish we could say as much of their accuracy, though even in this respect, the fault that may be found is on the side of too great excellence. The artist had too refined a taste to condescend to an accurate imitation

imitation of a distorted limb or an awkward attitude; and accordingly we often find, that the figures on many of the reverses, for instance, those of the Apollo sitting on the Cortina, exhibit greater correctness and elegance than is to be found on the Coins. It seldom indeed happens, that a critic has to complain of a blemish on the side of perfection, nor of course do we apprehend, that this remark will at all depreciate the work. As to the text, we should deceive our readers, were we to assert, that much advantage is likely to accrue from it to the science of numismatics. The author has no doubt availed himself of what former writers have said on the subject; but the extensive collections that have been formed of late, have afforded opportunities to those who cultivate that branch of knowledge to ascertain many facts, and to clear up others which were before unknown or erroneously admitted. Of these opportunities, the author does not seem to have availed himself. Thus, had he carefully inspected a collection of Macedonian and Syrian coins, he would not, like Froelich, have described the obverse of several Tetradrachms of Seleucus I. as exhibiting the head of that King. He would have found, that it is exactly similar to the head on many of the coins of Alexander the Great, which head also is not likely to be the portrait of that conqueror, but most probably that of a young Hercules, covered with a lion's skin. We shall not, however, dwell on circumstances of this kind, nor shall we take any notice of the typographical errors, which are, in fact, more numerous than are mentioned in the table of errata; but on both accounts the student in medallic history must be cautious not to place too implicit a reliance on this elegant, and, in the main, very meritorious work.

ART. XII. *Gramina Britannica; or, Representations of the British Grasses. With Remarks and occasional Descriptions.* By *J. L. Knapp, Esq. F. L. S. and A. S.* 4to. 119 Plates, with Letter-Press to each. 8l. 8s. White. 1804.

THE difficulty of obtaining a perfect knowledge of the tribe of plants, distinguished by the title of Grasses, is universally acknowledged; the parts of fructification often requiring very minute attention, often varying in some degree from the general structure, while the habit or general appearance is liable to alteration from innumerable circumstances, relative

relative to soil and situation; a work, therefore, in which good scientific descriptions are accompanied by an expressive figure of each individual species, cannot fail of being highly acceptable to the botanical world. In the present publication, by Mr. Knapp, we find marks of great attention to the particular characters of each Grass, the fructifications are there expanded, and (where necessary, in a magnified state) are given with each plate; while the corresponding description is so accurately worded, as to convey in the readiest and most concise manner, the necessary information relative to the history of the plant. In short, the only objection which can reasonably be made to the work is its price, no less than eight guineas; a sum, which must unavoidably prevent many assiduous cultivators of botanical science, from reaping the advantage of its instructions. This, indeed, is the unavoidable consequence of the elegant manner in which it is published, and which, in many modern works of Natural History, forms a barrier against the progress of general information, instead of disseminating it in the most efficacious manner.

It remains to give an example of the ingenious author's mode of description. This we shall do, by annexing the account of *Stipa Pennata*, or Feather-Grass, a doubtful native of our island; but which, from its superior elegance, has obtained a high degree of admiration from the cultivators of the more beautiful plants.

“ *STIPA.*

GENE. CHAR. Calyx with two valves and one floret; outer valve of the corolla terminated by a very long arista, jointed towards the base. *Gen. Plant.*

STIPA PENNATA. Spec. Plant.
Feather Grass.

SPEC. CHAR. One species only.

“ For the possession of this most elegant plant Britain has now no pretensions, and we fear it was originally admitted into our Flora upon the foundation of supposition only. Its first introduction was in the Synopsis of Ray, not as being found by that faithful investigator himself, but by other persons*. Mr. Hudson did not find it himself, but upon this authority admitted it into the Flora Anglica,
In

“ * By Dr. Richardson and Thomas Lawson, at Long-fledale, near Kendal: the authority of Dr. Richardson is considerably weakened, by knowing how open to imposition this enthusiastic botanist was. *Epimedium alpinum* is said to have been found in Bingley woods by Dr. Richardson, and by him communicated to Blackstone; not a vestige of this plant we fancy will now be found in that neighbourhood;

In the Botanical Arrangements it is mentioned as having been found by Mr. Alderson near Kendal; but that gentleman, we are informed, obtained his specimens from a garden, and the owner alone was his authority for its growing in Long-sledale, near Kendal. To obtain native specimens of this feathered beauty has been the ambition of all botanists since the days of Ray; and our attempting to find it, after the failure of Mr. Curtis, betrays an arrogance that can alone be vindicated by the avidity of our wishes to discover an authority, to arrange *Stipa pennata* amidst the British grasses.—Our rarer plants, and the beautiful race of persecuted Orchideæ, may, by the avarice of collectors, become fugitives from their original stations, and succeeding generations seek in vain for well established natives; but *Stipa* could not possibly have been eradicated by the discoveries in the time of Ray, and none since have any pretensions to such injurious spoliations. An unlimited admission of dubious plants into any Flora cannot be defended; but it is assuredly less detrimental to associate an equivocal few, than fastidiously reject an individual that may have a claim, though but remotely.—A native of Bohemia, and other parts of the Austrian dominions, it has long since found its way into our botanical collections, and its elegance has obtained it a station in our gardens.” Pl. 88.

ART. XIII. *The Use of Sacred History, especially as illustrating and confirming the general Doctrines of Revelation. To which are prefixed Two Dissertations; the First, on the Authenticity of the History contained in the Pentateuch, and in the Book of Joshua; the Second, proving that the Books ascribed to Moses, were actually written by him, and that he wrote them by Divine Inspiration. By John Jamieson, D. D. F. A. S. S. Minister of the Gospel, Edinburgh. Two Volumes. 8vo. About 450 pp. in each Volume. 12s. Ogle. 1802.*

DR. JAMIESON, who must be already well known to many of our readers, by his former works, tells us, in an Advertisement prefixed to the first volume, that the present

bourhood; and those who are acquainted with *Epimedium* know it is a plant scarcely less easy to eradicate than *Triticum repens*. A tale traditional in the neighbourhood informs us, that his gardener (perhaps T. Lawson) conveyed plants from his borders to a peculiar station in the vicinity; and, after wearying the good Dr. for many hours, at last popped upon the place where this supposed indigenous *Epimedium* was discovered!—It was T. Lawson who communicated to Ray *Echinophora spinosa*, from Rosebeck, where none have since been able to find it.”

publication owes its existence, to a prepossession he had long indulged, namely, that

“ it could not be without a special design that so great a portion of the Holy Scriptures was cast into an historical form ; but that the principal reason of this must be, that it appeared to him, who “ knoweth our frame”, the most proper mode of conveying instruction, even on those subjects in which we are interested for eternity.”

We do not wonder that the learned author should be disposed to believe, *à priori*, that the Almighty had adapted the mode of his Revelations to the ends to be obtained by them, in the best possible manner ; and though we should hope this prepossession was more general than he seems to suppose, yet we are not willing to withhold any praise, for his attempt to illustrate the many particular advantages arising from the historical form of the sacred books. These advantages may certainly not be obvious to the great mass of Christian people ; and we hope we shall not be thought to detract from this praise, by adverting to a very ingenious essay upon the subject, which gained the Norrison Prize at Cambridge, in the year 1797. It was written by Mr. Cobbold*, and if Dr. J. had seen it, he would not have found the ground altogether so unoccupied as he expresses in his Advertisement. There is no doubt that Dr. Jamieson's may be called a perfect building, to which Mr. Cobbold's treatise could only serve as a foundation ; but as the latter was anterior to the present publication, by the space of five years, we think it but fair to mention it. As far as relates to the mere question of the utility of the historical form, both writers have acquitted themselves with ability ; and, in the present work, the section which particularly treats of the advantages arising from the historical mode of writing, is admirable, and highly satisfactory.

But, to proceed with more regularity in our account of these two volumes on Sacred History. The two Dissertations prefixed, we are informed, were not originally intended to make a part of this publication. We can safely say, however, that they have not improperly been now annexed to it. We have perused them both with much pleasure and much interest. In the former, we recognise much of Mr. Leslie's admirable plan, in his Method with the Deists ; but Dr. Jamieson has certainly the merit of strengthening the evidences al-

* See Brit. Crit. xi. 317. We there spoke of the Essay, as of a nature to “ produce ingenious enquiries, and lead to important conclusions”.

ready insisted on, as well as of bringing forward some that Mr. Leslie and other writers have overlooked. In the second Dissertation, much is advanced in confutation of Pain's daring and ignorant assertions in his Age of Reason; and many of the proofs against his positions, are more largely detailed, and more amply discussed, than in the Bishop of Landaff's Apology; at the same time, due praise is bestowed on that popular and pleasing work.

Dr. Jamieson's book is arranged into three grand divisions or parts, and those subdivided into sections; but we can only give the heads of the former. The first part presents us with a general view of the use of Sacred History; its beauties and advantages. In the second part, we have the History of Israel. The third treats of the Use of Sacred History, as illustrating and confirming the great Doctrines of Revelation. It would give us pleasure if we could say that we had derived equal satisfaction from all parts of this learned work, but there are many from which we are compelled to dissent. The Doctor is a rigid Calvinist, and does not scruple to call his master Calvin, "that Man of God." But neither the master nor the pupil will ever reconcile us to many of the doctrines contained in these volumes. We should be the last to deny the universal and absolute sovereignty of God; but we can never be brought to think, that the very existence of that sovereignty depends on his acting arbitrarily, that is, not without opposition, but without any moral considerations. It is a point which the Doctor labours hard to prove, that every moral consideration was *against* God's adoption of the children of Israel, and therefore, says he, it must have been of *grace*; absolute, unconditional, grace; from which they could not fall, by the weight of any sins. Were we to agree with the Doctor in all the reasons he alleges, not for the adoption, but the exclusion of the Israelites from the favour of God, we should yet be more satisfied to turn to the Scripture for the certain reason of this adoption, if any were there stated in express terms. Knowing this to be the case, we look in vain into the work before us (and not without surprise at our disappointment) for the reasons stated, Deut. ix. 4, Ezekiel xxxvi. 22, 23; which, if they do not show the motives upon which God acted in the protection of the Israelites, as they regarded themselves personally, at least may serve to show that God was governed by moral considerations in regard to their neighbours. But if the favour of God is to be referred, as Dr. J. insists, to the covenant with their forefathers, Abraham, Isaac, and Jacob, it cannot surely be denied, that there was a special and a moral reason for the call of Abraham.

Dr. J. concludes, that "God's doing according to his will in the army of heaven", could *only* consist in his arbitrary choice of some of the angels, and absolute rejection of others: and then he asks, "If there was no injustice or partiality in his conduct towards those "*sons of God*", can his conduct be unjust or partial in making a *sovereign* distinction among the sons of Adam"? We certainly should answer, no; but we must wait for the proof of the case from which he argues, for certainly his book supplies us with none. We know but little from Scripture of the fall of angels; but what little we do know, serves to show us, that "if they are reserved in darkness to the judgment of the last day", it is because, "*they kept not their first estate, but left their own habitation*", Jude vi. Does this look like an unmerited rejection? But the Calvinistic doctrine of absolute rejection is too well known, and too well understood, to be further exposed here, and particularly as we have had occasion to treat of it in Art. II. of this Number. We shall content ourselves now with entering our protest against the absolute decrees of Calvin, let them be espoused by whom they may, or with whatever reference. In this work they are certainly not in any manner softened.

There is another portion of the work, to which if we do not object, we cannot quite subscribe; and this is in the illustration of the typical history of the Israelites. We have often had occasion to express our confident persuasion of the existence and design of types, and we can discover them in most parts of the Mosaic dispensation; but we are convinced that it requires some discretion to know where to stop, and such discretion does not seem to have fallen to the lot of the present learned author. We are certain that many will withhold their assent from several of his comparisons, and that the general character of his book will not be advanced, by such remarks as we find in his review of the oblation of first fruits, and the feasts of Pentecost, and Tabernacles. We do not question the pious design of the learned writer, in carrying his speculations so far, but we do not wish to have them pass for genuine Christianity, or genuine Judaism, to the disgrace and discredit of what is strictly and undeniably typical, in these connected dispensations. Having thus expressed our objections, we shall now endeavour to do justice to those parts of this performance, which appear to us not to be liable to such charges, and which may be read with advantage.

In the second volume, Dr. J. gives us the following critique on Dr. Geddes.

"One, who has lately professed to elucidate the Holy Scriptures, by a new Translation, has avowed, that the only solution that can be
given

given of the difficulty arising from the command to exterminate the Canaanites, is "to acknowledge, fairly and openly, that the Jewish historians, both here and in many other places, put in the mouth of the Lord words which he never spake, and assign to him views and motives which he never had."

"This is indeed to cut the Gordian knot; and, although he pretends the contrary, to unhinge the whole system of inspiration.

"The objection, for removing which he reckons it necessary to make so strange a concession, is founded on a supposed inconsistency in the divine conduct, according to the account given in sacred history.

"The assertion", he says, "that God, after giving so explicit a precept, and ordering the Canaanites to be extirpated, that they might not become a snare to his people, should yet purposely reserve so great a number of those same Canaanites to be a snare, seems to affect both his wisdom and veracity. If I be commanded to destroy or remove the cause of temptation, lest I should yield to it, and *at the same time* be told that I can neither remove nor destroy it; nay, that it is purposely left to tempt me; I must doubt of the equity or the truth of the tale.— Could the God of truth and wisdom say to the Israelites: "Destroy those idolatrous nations, lest they seduce you into idolatry;" and yet purposely reserve them, to try whether the Israelites would be seduced?"—"I cannot bring myself" he also says, to believe that such an order proceeded from the mouth of God; perhaps not even from the mouth of Moses. I am rather willing to suspect, that it is the fabrication of some posterior Jew, to justify the cruelties of his nation."

"It is evident that this objection especially rests on a *fallacy* in the interpretation of the word *snare*. This learned writer uses it as if it invariably signified a *temptation* to sin, or *cause* of temptation. It would indeed be difficult to prove, that it is inconsistent with the perfections of God judicially to leave some things in the way of sinners, which he knows will, through their own depravity, prove occasions of temptation. This is what he threatens as the punishment of previous transgression. But although, as has been seen, the word *snare* sometimes denotes that which proves a temptation, it properly and principally signifies the cause of destruction; and in all the places where it is used in relation to the point under consideration, it has either an immediate or an ultimate reference to the punishment of sin. The punishment, as denoted by this word, is sometimes expressly distinguished from the sin: "They shall not dwell in thy land, lest they make thee sin against me: for if thou serve other gods, it will surely be a snare unto thee." Here the sin and the snare are mentioned distinctly; the latter as denoting the punishment, and the former its procuring cause. For it is undeniable, that the sin meant is that of "serving their gods;" and this sin, it is said, "will surely be a snare", because it would certainly expose them to punishment. To the same purpose are the following words: "Thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee." It is not meant that the service of their gods could be a "cause of temptation;" because this is pointed out as itself the sin, or compliance with the temptation, and so the cause of punishment. In the same sense the Egyptians

tians said that Moses was a snare to them, as being the cause of their destruction.

“ Here, also, a *false* representation is given of a matter of *fact*. God did *not* command the Israelites to destroy or remove the cause of temptation, lest they should yield to it; and *at the same time* tell them, that they could neither remove nor destroy it, but that it was purposely left to tempt them. The objector, whether intentionally or not I will not presume to say, confounds things, with respect to *time*, which are kept totally distinct in the thread of the narrative. The Israelites were not informed that the Canaanites were to be left for their punishment till more than sixty years after they received the command to destroy them.

“ There is nothing here that can in any degree militate against the *veracity* of God. The precept was delivered, on their entry into the wilderness, as pointing out their duty; the declaration referred to was made, many years afterwards, as expressing God’s displeasure with them, because of their neglect of duty, and the punishment to which, on this account, they were to be subjected.” P. 183.

And again:

“ Referring to what has been applied to this objection, that it was because of breach of covenant that God would not henceforth drive out the nations from before the Israelites, this author further says: “ The precept, it is confessed, was positive and absolute; but the promise of power to fulfil it was limited and conditional. It was not until after the Israelites had forsaken the Lord, and worshipped other gods, that the Lord would no more enable them to expel the Canaanites.—That is to say, the Lord would not enable them to remove, or break the snare, until after they had fallen into it; and when they have fallen into it, he reproaches them for the non-execution of his precept; and says, the snare shall remain to prove them.”

“ The inference which this writer attempts to deduce, that “ the Lord would not enable them to remove, or break the snare, *until* after they had fallen into it”, as it is evidently meant to exhibit the scriptural history in a ridiculous light, is entirely sophistical. The author throws darkness on the passage, which may thus tend to bewilder the reader, by the insertion of the particle *until*. He also recurs to his fallacy in the use of the term *snare*, employing it throughout the sentence as if it must necessarily bear the same meaning; whereas the snare into which “ they had fallen”, had a relation to sin; and that which was not to be broken, to punishment. The inference, indeed, is altogether false. For the Lord did still “ enable them to break the snare, *until* they fell into it”; that is, he gave them success against the Canaanites, until they wilfully disobeyed his commandment, and apostatized to their idolatrous courses. Then, indeed, he would no longer “ enable them to remove or break the snare”, because by their sin they had brought this snare upon them, in respect of judgment. This, then, is the only conclusion that can fairly be deduced from the premises:—God would not remove the punishment, *after* they had fallen into that sin, with which it was inseparably connected, according to the threatening.” P. 189.

There

There is more to the purpose which is certainly ingenious, but we cannot extract the whole; we shall only observe, that in the interpretation of the word *snare* he is supported by other very able commentators; and Dr. Whitby, on Exodus xxiii. 32, refers us to Joshua xxiii. 13, and Judges ii. 3; in which certainly the word snare is mentioned as a *consequence* of their idolatry; not, however, perhaps without a view to their further iniquity, and the increase and aggravation of their apostacy.

If we were not in danger of extending this Article too far, we should be tempted to make extracts from Sect. XII. Part iii. on the types, phænomena, and Jewish laws, illustrative and corroborative of the miraculous conception; in which we think Dr. J. has said much in a small compass. The work is not free from Scotticisms, though in general the style is perspicuous and correct. Our objections all apply to the doctrines inculcated under the head of God's Sovereignty, and to the extravagance of some of the typical illustrations; these form so large a portion of the work, that it would be inconsistent in us to recommend the whole to the perusal of our readers; who, not being, we trust, tainted with what we think the errors of rigid Calvinism, would certainly be shocked at some of the consequences drawn from the historical accounts of God's dealings with mankind, and which are of course applied to our own spiritual concerns, and our hopes in Christ!

BRITISH CATALOGUE.

POETRY.

ART. 14. *Original Poems.* By Thomas Green Fessenden, A. M. Author of *Terrible Tractation*; & *Caustic's Petition to the Royal College of Physicians.* 12mo. 197 pp. 5s. Hurst. 1804.

We were amused with the burlesque Poem, called "Terrible Tractation"*; and finding it to be strongly in favour of the *tractors*, concluded that it must be a puff from the proprietor; conceiving it impossible that any disinterested man of sense could write in their favour. The humour of the writer, however, we fairly allowed; and since Mr. Fessenden avows himself the author, we are almost ready to suppose that he has some *fellow feeling* with the aforesaid proprietor. Tractors apart, that Mr. F. possesses a singular genius for burlesque poetry,

* Brit. Crit. Vol. xxi. p. 552.

is undeniable; and it is rendered still more evident by the present volume.

But there is another circumstance which strongly recommends these Poems to notice. They present a new literary phænomenon, a poetical miscellany written by an American author; and, what is still more pleasing to us, an American, friendly to England and to genuine liberty. The following sentence gives more recommendation to the spirit of the volume, than the longest article we could write.

“Great Britain now presents the most important, perhaps the only barrier against an inundation of modern Goths, which threatens destruction to all civilized society. America remains neuter in the tremendous contest; and, from her relative situation, possesses tenfold consequence in the scale of nations. He, therefore, who contributes his mite towards preserving harmony between the two countries, ought to be considered not only as a well-wisher to Great Britain and America, but the friend of man. If the following pages should have a tendency to that purpose, my highest ambition will be gratified.” P. vi.

Such sentiments and designs we cannot too loudly applaud, and the manner in which the author attacks the republican pseudo-patriots, reflects equal honour on his head and heart. We have praised his talents for burlesque poetry, but the following song, as we should call it, is of a higher stamp, and has much original merit.

“AN ODE*.

Ye sons of Columbia unite in the cause
Of Liberty, Justice, Religion, and Laws;
Should foes then invade us, to battle we'll hie,
For the GOD OF OUR FATHERS will be our Ally!

Let Frenchmen advance,
And all Europe join France,

Designing our conquest and plunder;
United and free
For ever we'll be,

And our cannon shall tell them in thunder,
That foes to our Freedom we'll ever defy,
Till the Continent sinks, and the Ocean is dry!

Should Bonapart' come with his Sans Culotte band,
And a new sort of Freedom we don't understand,
And make us an offer to give us as much
As France has bestow'd on the Swifs and the Dutch,

“* This Ode was written, set to music, and sung on a public occasion in Rutland, Vermont, July, 1798. At that time the armament, which afterwards sailed to Egypt, under Buonaparte, lay at Toulon: its destination was not known in America, but many supposed that it was intended to waft the blessings of *French Liberty* to the United States.”

His fraud and his force
 Will be futile of course ;
 We wish for no *Frenchif'd* Freedom,
 If folks beyond sea
 Are to bid us be free,
 We'll send for them when we shall need 'em.
 But blood-thirsty Frenchmen we'll ever defy,
 Till the Continent sinks, and the Ocean is dry !
 We're anxious that Peace may continue her reign,
 We cherish the virtues which sport in her train ;
 Our hearts ever melt, when the fatherless sigh,
 And we shiver at Horror's funereai cry !
 But still, though we prize
 That child of the skies,
 We'll never like slaves be accosted ;
 In a war of defence
 Our means are immense,
 And we'll fight till our *all* is exhausted :
 For foes to our Freedom we'll ever defy,
 Till the Continent sinks, and the Ocean is dry !
 The EAGLE of FREEDOM with rapture behold,
 Overshadow our Land with his plumage of gold !
 The flood-gates of Glory are open on high,
 And Warren and Mercer* descend from the sky !
 They come from above
 With a message of love,
 To bid us be firm and decided ;
 " At Liberty's call,
 Unite one and all,
 For you conquer, unless you're divided.
 Unite, and the foes to your Freedom defy,
 Till the Continent sinks, and the Ocean is dry !"
 " Americans seek no occasion for war,
 The rude deeds of rapine still ever abhor ;
 But if in defence of your rights you should arm,
 Let toils ne'er discourage, nor dangers alarm.
 For foes to your peace
 Will ever increase,
 If Freedom and Fame you should barter,
 Let those Rights be yours,
 While Nature endures,
 For OMNIPOTENCE gave you the Charter !"
 Then foes to our Freedom we'll ever defy,
 Till the Continent sinks, and the Ocean is dry !" P. 1.

" * Warren and Mercer were both distinguished personages, who fell in the war which separated America from Great Britain."

Of the author's humour, we might produce as specimens his burlesque Sapphics, in the style of the famous "Needy Knife Grinder", at pp. 12, 56, &c. The Vermont Pastoral (p. 41) is in a new style, and very illustrative of local manners; the allusions to which give an air of novelty to almost every part of the volume. Mr. Fessenden is seldom more successful than when he is satirizing the profligate democrats of America. Among his serious Poems, which have rather less merit in general than the burlesque, is one addressed to the Perkinson Society, p. 115. He is consistent, at least, in this attachment; but how to account for it we know not. His Poems, however, have afforded us, on the whole, much gratification.

ART. 15. *Fables on Subjects connected with Literature. Imitated from the Spanish of Don Tomas de Yriarte. By John Belfour, Esq. 12mo. 164 pp. Plates. 7s. 6d. Richardsons. 1804.*

The public is indebted to every writer who facilitates the knowledge^c of foreign poets, by producing translations from them; particularly when, as in the case of the Spanish language, the original is little read among us. Don Yriarte and his fables have hitherto been almost unknown in England, except to those who have studied the Spanish grammar of M. Joffe*; or, the *Tesoro Espanol*, compiled by the same author. In the former of these are seventeen, and in the latter twenty-six Fables, by Yriarte. Mr. Belfour has translated thirty-four, and has performed his task, in general, with ease and spirit, as will appear from the following specimen; which will also give a good impression of the original author.

“ FABLE VII.

“ *No debemos detenernos en quëstiones frivolas, olvidando el asunto principal.*

“ THE RABBITS.

“ Ye who important points neglect
In books, and trivial parts respect;
In controversy who engage,
And long on trifles waste your wage;
Who disregard an author's aim,
And passages that merit claim;
Who no intricacies unravel,
But at a word, or comma, cavil,
And hours in fierce contention spend
On subjects that to nothing tend:—
Though to your judgment, and your wit,
The young may readily submit;

* See Brit. Crit. vol. xvi. p. 217.

† Brit. Crit. vol. xx. p. 573. It is to be wished, that M. Joffe had given short biographical notices of his authors, as was done by Moyfant and Levifac in the *Bibliothèque Française*. Don T. Yriarte is mentioned, in Br. C. xxiii. p. 537, as author of an abridgement of *Spanish History*.

The wife, who no instruction gain,
 Will think you idly rack your brain,
 And talents waste, that might conduce
 To private good and public use.—
 To those on trifles who debate
 A trifling fable I'll relate.—

Hard by the margin of a wood,
 By several savage hounds pursu'd,
 A Rabbit, sinking with affright,
 strove to elude their scent and sight.
 Away he fled, in full career ;
 When, starting from a thicket near,
 His comrade cried across the mead,
 " Whence all this bustle, all this speed ?"
 " Oh fatal speed, sad source of pain ;
 Two greyhounds chase me o'er the plain ;
 And down yon hill, without remorse,
 Behold they wind their rapid course!"
 " I view them, friend, but by their yell
 They beagles are, I know them well."
 " Beagles, or greyhounds, this I know,
 They will effect my overthrow :—
 Mark how they bound, with luckless strength,
 I'm sure they're greyhounds by their length."
 " Poh! poh! they beagles are, I swear,
 Their very voices so declare!"
 " No, no—they're greyhounds." " You mistake,
 They beagles are—I know their make!"

At length, so warm the matter rose,
 From words they almost came to blows ;
 When straight the dogs, then running mute,
 Kill'd both, and ended the dispute." P. 62.

This fable is of political as well as literary use, and may afford a good lesson to those factions in a state, which contend with each other, while an enemy is at the door.

Mr. J. Belfour, who appears to be a young writer, now and then betrays a small degree of inaccuracy in his style, which time and study will correct ; (as in putting *me* for *I* at the bottom of p. 39, &c.) but on the whole, his production is very pleasing and satisfactory. Should this effort be well received, he mentions a design of translating a considerable poem of the same author, on Music ; and we have little doubt that he will be encouraged to do so. An Introduction of some merit, on the origin of fable, and the characters of fabulists, is given as the production of the author's brother. The volume is elegantly printed, and contains some very neat engravings.

NOVELS.

ART. 16. *The Bravo of Venice, a Romance; translated from the German.* By M. G. Lewis. Svo. 340 pp. Hughes. 1804.

The majority of the novels of the present day are so unworthy of the notice of the public, or of any critical attention, that we may be readily excused for the conciseness with which we usually speak of them. We are induced, however, to deviate from our general path, and to speak more fully of the merits of the present book, from the popularity of the author, and from the claims of the novel itself. Mr. L. has once more resorted to his favourite German school, and though he has occasionally taken some liberties with the original, it was merely to soften those passages which might otherwise have appeared too harsh and extravagant for the taste and sentiments of an English reader. The outlines of the fable are nearly as follows:—Rosalvo, a young and handsome nobleman, is banished from Naples, by the arts of a powerful and malicious enemy; chance leads him to Venice, where, in the depth of distress and misery, he accidentally becomes acquainted with the banditti by whom Venice was at that time infested; acquainted with the means of disguising his features, so as to baffle the keenest penetration, he joins their society, not only with the view of ridding the city of these execrable wretches, but also with the intention of discovering, through them, the more insidious villains by whom their daggers are influenced. He is ultimately successful; and, after being the means of destroying the banditti, unravelling the plots of a dangerous and alarming conspiracy, and revenging himself for the injuries of his enemy and rival Moraldelchi, he is justly rewarded with the hand of the Doge's niece, the lovely and all-accomplished Rosabella.

These materials, Mr. Lewis has certainly formed into a very entertaining volume: the interest is strongly excited, and well supported to the concluding scene; and though it may be urged, and not without some degree of justice, that the whole is attended with improbability, yet at the same time it should not be forgotten, that, on the other hand, a tale founded on the common events of domestic society is but too apt to prove tedious and uninteresting. The following extract is by no means an unpleasing specimen of the general style of the whole production.

“Hark, comrade”, said Matteo the next morning to Abellino, “to-day thou shalt make thy first step in our profession.”—“To-day?” hoarsely murmured Abellino, “and on whom am I to shew my skill?”

“Nay, to say truth, 'tis but a woman, but one must not give too difficult a task to a young beginner. I will myself accompany you, and see how you conduct yourself in this first trial.”

“Hem!” said Abellino, and measured Matteo with his eye from head to foot. “To-day, about four o'clock, thou shalt follow me to Dolabella's gardens, which are situated on the south side of Venice; we must both be disguised, you understand. In these gardens are excellent baths; and after using these baths, the Doge's niece, the lovely Rosabella of Corfu, frequently walks without attendants. And then—you conceive me?”

“And

“ And *you* will accompany me ?”

“ I will be a spectator of your first adventure : 'tis thus I deal by every one.”

“ And how many inches deep must I plunge my dagger ?”

“ To the hilt, boy—to the very hilt! her death is required, and the payment will be princely—Rotabella in the grave, we are rich for life.”

“ Every other point was soon adjusted. Noon was now past, the clock in the neighbouring church of the Benedictines struck four, and Matteo and Abellino were already forth; they arrived at the gardens of Dolabella, which that day were unusually crowded; every shady avenue was thronged with people of both sexes, every arbour was occupied by the persons most distinguished in Venice; in every corner sighed love sick couples, as they waited for the wished approach of twilight, and on every side did strains of vocal and instrumental music pour their harmony on the enchanted ear. Abellino mingled with the crowd. A most respectable looking peruke concealed the repulsive ugliness of his features, he imitated the walk and manners of a gouty old man, and supported himself by a crutch, as he walked slowly through the assembly. His habit, richly embroidered, procured for him universally a good reception, and no one scrupled to enter into conversation with him respecting the weather, the commerce of the republic, or the designs of its enemies, and on none of these subjects was Abellino found incapable of sustaining the discourse. By these means he soon contrived to gain intelligence that Rotabella was certainly in the gardens, how she was habited, and in what quarter he was most likely to find her. Thither he immediately bent his course, and hard at his heels followed Matteo. Alone, and in the most retired arbour, sat Rotabella of Corfu the fairest maid in Venice. Abellino drew near the arbour; he tottered as he passed its entrance, like one oppressed with sudden faintness, and attracted Rotabella's attention. “ Alas! alas!” cried he, “ is there no one at hand who will take compassion on the infirmity of a poor old man!” The Doge's niece quitted the arbour hastily, and flew to give assistance to the sufferer. “ What ails you, my good father?” she enquired, in a melodious voice, and with a look of benignant anxiety. Abellino pointed towards the arbour. Rotabella led him in, and placed him on a seat of turf. “ God reward you, lady,” stammered Abellino, faintly. He raised his eyes, they met Rotabella's, and a blush crimsoned his pale cheeks.

“ Rotabella stood in silence before the disguised assassin, and trembled with tender concern for the old man's illness; and oh! that expression of interest ever makes a lovely woman look so much *more* lovely—she bent her delicate form over the man who was bribed to murder her, and after a while asked him, in the gentlest tone, “ Are you not better ?” — “ Better ?” stammered the deceiver, with a feeble voice; “ better! oh yes, yes, yes! you—you are the Doge's niece, the noble Rotabella of Corfu!” — “ The same, my good old man.” — “ Oh, lady I have somewhat to tell you, be on your guard! start not, what I would say is of the utmost consequence, and demands the greatest prudence. Ah God! that there should live men so cruel!—lady, your life is in danger.” The maiden started back, the colour

flew

flew from her cheeks. "Do you wish to be told your assassin? You shall not die, but if you value your life be silent." Rosabella knew not what to think, the presence of the old man terrified her. "Fear nothing, lady, fear nothing while I am with you; before you quit this arbour you shall see the assassin expire at your feet." Rosabella made a movement as she would have fled, but suddenly the person who sat beside her was no longer an infirm old man; he who a minute before had scarcely strength to mutter out a few sentences, and reclined against the arbour, trembling like an aspen, sprung up with the force of a giant, and drew her back with one arm. "For the love of Heaven," she cried, "release me, let me fly!"—"Lady, fear nothing, I protect you." Thus said, Abellino placed a whistle at his lips, and blew it shrilly. Instantly sprung Matteo from his concealment in a neighbouring clump of trees, and rushed into the arbour. Abellino threw Rosabella on the bank of turf, advanced a few steps to meet Matteo, and plunged his dagger in his heart. Without uttering a single cry, sank the banditti Captain, at the feet of Abellino; the death rattle was heard in his throat, and after a few horrible convulsions all was over. Now did Matteo's murderer look again towards the arbour, and beheld Rosabella half senseless, as she lay on the bank of turf. "Your life is safe, beautiful Rosabella," said he; "here is the villain bleeding who conducted me hither to murder you; recover yourself, return to your uncle the Doge, and tell him that you owe your life to Abellino." Rosabella could not speak. Trembling she stretched her arms towards him, grasped his hand, and prest it to her lips in silent gratitude. Abellino gazed with delight and wonder on the lovely sufferer; and in such a situation, who could have beheld her without emotion? Rosabella had scarcely numbered seventeen summers; her light and delicate limbs, enveloped in a thin white garment, which fell around her in a thousand folds; her blue and melting eyes, whence beamed the expression of purest innocence; her forehead, white as ivory, overshadowed by the ringlets of her bright dark hair; cheeks, whence terror had now stolen the roses; lips, which a seducer had never poisoned with his kisses; such was Rosabella, a creature, in whose formation partial nature seemed to have omitted nothing, which might constitute the perfection of female loveliness. Such was she; and being such, the wretched Abellino may be forgiven, if for some few minutes he stood like one enchanted, and bartered for those few minutes the tranquillity of his heart for ever. "By him who made me", cried he at length, "oh! thou art fair, Rosabella: Valeria was not fairer!" He bowed himself down to her, and imprinted a burning kiss on the pale cheeks of the beauty. "Leave me, thou dreadful man!" she stammered in terror; "oh! leave me!"—"Ah! Rosabella, why art thou so beautiful, and why am I . . . Know'st thou who kiss'd thy cheek, Rosabella? Go! tell thy uncle, the proud Doge, 'twas the bravo Abellino'—he said, and rushed out of the arbour."

Upon the whole, we do not scruple to say, that the present novel will add to the celebrity of Mr. L. The language is bold and nervous, the tale not spun out to too great a length, and the moral unexceptionable.

ART. 17. *Can we Doubt it? Or, the genuine History of Two Families of Norwich, by Charlotte Bournon-Malarme, Member of the Academy of Arcades at Rome. Translated from the French. By Mrs. Villa-Real Gooch. Three Volumes. 1mo. 10s. 6d. Crosby. 1805.*

Mrs. Gooch has more than once been a candidate for that sort of literary fame which accompanies this branch of writing. Her pen flows with great vivacity, and her descriptions and character are not without force; but why call this a translation from the French, which is so obviously a plain English original? Whether it involves any thing personal or not, we cannot say, nor does it seem worth the while to enquire, it may be read as a Novel with entertainment. Mrs. Gooch does not discover a very happy fancy in the invention of names of places or persons. Some of them seem to have been borrowed from that good old book, *Pilgrim's Progress*; as *Sumptuous Hall*, *Pervious House*, *Fodder Lodge*, &c. The names of persons must have been found, many of them, east of *Temple-Bar*, as for example, *Modbury*, *Grewell*, *Grimby*, *Polesworth*, &c. However, the tale, though somewhat complicated, proceeds tolerably well; and if some Novels are better, we are obliged to toil through some not half so good.

MEDICINE.

ART. 18. *Outlines of a Plan, calculated to put a Stop to the Progress of the malignant Contagion which rages on the Shores of the Mediterranean, if it should make its Way into this Country. By Richard Pearson, M.D. 8vo. 28 pp. 1s. 6d. Baldwin. 1804.*

Contemplating the ravages made by the malignant contagion, which has, for many months past, afflicted a large portion of the southern parts of Europe, and considering how extremely accessible we are to its introduction here, from our widely extended commerce, the author has, with a laudable zeal, endeavoured to turn the attention of the legislature, and of his countrymen in general, to the measures it might be most proper to adopt, if the contagion should get footing in this country, to confine it to the part or parts where it shall first make its appearance. Since medical writers are not perfectly agreed as to the description of the contagion, or whether it should be considered as a species of the plague or of the yellow fever; and since a contagious fever might make its first appearance in parts of this country where it would be difficult to find by what means the foreign fever could have been conveyed; it should be sufficient, the author says, to find that the fever is infectious, or that it was communicated from one person to another in the same house. to determine it to be the malignant contagion, and to subject the persons and places where it appears to the regulations here proposed. The first object adverted to, and recommended by the author, is, that the regulations obliging vessels coming from suspected places to perform quarantine be enforced with diligence. But it is not sufficient, he observes, that such vessels are compelled

pelled to keep the stations allotted them for the time limited; and that all communication between them, or the persons on board them, and the shore be prohibited, if care be not taken that the goods on board be, from time to time, opened, ventilated, and fumigated. It must be obvious, that it is extremely difficult to enforce the diligent performance of this hazardous duty, so as to afford that complete satisfaction which, in a matter of so much importance, is required. To obviate, therefore, any ill consequence that may arise from neglect or error in this essential part, the author advises, that Committees of Health be established in all the provincial sea-ports, to consist of physicians and surgeons, assisted by the magistrates and clergy. Their business should be, to enquire into, and learn what diseases are prevalent in their several districts, and wherever fever of a malignant kind appears, seizing three or four persons under the same roof, and of which fever three or more persons have died, all possible precautions should be used to prevent the persons residing in such places from mixing with the other inhabitants. For this purpose, receiving-houses are proposed to be taken without the town; in some of which, the sick, in others, the suspected should be kept, until all danger of the fever should be over. On this head, however, the author is not very full; as he considers that the mode of conducting that business, or the regulations by which it should be performed, should be drawn up by a general Board of Health, to be instituted in London, which should correspond with the provincial Committees; and, in conjunction with them, should draw up instructions, pointing out the line of conduct to be observed in all cases where contagious fever makes its appearance.

It must give pleasure to the ingenious and intelligent author of this tract, to find Government entertaining the same ideas he has here thrown out, of the inefficacy of the present regulations for performing quarantine, to prevent the introduction of the contagion into the country; which is manifested, by their applying to Parliament for power to alter and amend them; and that they are about to adopt regulations for confining the infection, if it should be introduced, very similar to those here recommended.

ART. 19. *An Essay on Respiration. Parts I. and II. By John Bostock, M. D.* 8vo. 275 pp. 6s. Liverpool printed; Longman and Co. London. 1804.

The subject of this Essay relates to one of the most important functions of the animal body. It has occupied the attention of the most distinguished chemical philosophers of the present day; and their labours have placed in a clear and beautiful point of view a process essential to life; but respecting which, for many ages, the most absurd and erroneous notions continued to be adopted.

In the present volume, the author has collected, from the various sources to which he refers, the best authenticated facts, and the most valuable opinions, on the subject of respiration; and has arranged them in such a manner, as to exhibit a correct view of all the late discoveries relative to this part of chemical physiology. On this occasion, he appears only in the character of a careful and faithful narrator;

tor; but, at some future period, he proposes to undertake a series of original experiments, particularly concerning the state of respiration in fever, and other disorders; experiments which cannot but prove highly interesting, and of which it is to be hoped the author will not relinquish the prosecution.

Part I. of this volume contains, a description of the human organs of respiration; a description of the mechanism of respiration; an enquiry into the bulk of a single respiration, and into the capacity of the thorax; and an enquiry into the cause of the first respiration, &c.

In Part II. the author treats of the mechanical effects produced by the dilatation and contraction of the thorax; of the change produced by respiration in the inspired air; of the change produced upon the blood by respiration; on the respiration of the different gases. To all which are subjoined notes, which constitute about a third part of the whole volume.

Having enumerated the contents of the several chapters, we shall very briefly point out such as seem more particularly entitled to attention. The second Part is by far the most interesting, particularly the Chapters II. and III. on the change produced by respiration in the inspired air, and on the change produced upon the blood by respiration.

After giving an account, in Chap. II. of Hales, Priestley, Lavoisier, Menzies, Davy, Irvine, &c. respecting the changes produced upon the air by respiration, he forms his own conclusions, in six distinct propositions, at p. 99.

In the third Chapter, after reviewing the various facts and opinions relative to the changes produced in the blood by respiration (a subject still involved in some obscurity, on account of the extreme nicety and difficulty in performing the necessary experiments and examining their results), he concludes, that the present state of our knowledge on this subject may be comprised in fifteen propositions, which will be found in the 135th page. These parts contain the essential particulars of the author's system.

ART. 20. *Observations on Crural Hernia: to which is prefixed, a general Account of the other Varieties of Hernia: illustrated by Engravings.* By Alexander Monroe, Jun. M. D. F. R. S. E. and Prof. of Anatomy and Surgery in the University of Edinburgh. 8vo. 7s. 6d. Longman and Co. London; and W. Laing, Edinburgh. 1803.

Until very lately, the right of jurisdiction was hereditary in Scotland; titles, superiorities, and lands, are, we know, far more strictly entailed there, than in England; but we own ourselves astonished to find that even professorships seem to be a species of feudal property. The author of this work is the third in lineal descent who has filled the anatomical chair at Edinburgh: and as he is still a young man, it would be unfair to compare this early performance with those of his grandfather.

It appears that this was originally a paper read before the Royal Society of Edinburgh; and, we presume, that the applause it then met with has occasion'd its publication. There is not, however, enough of novelty, or solid instruction in the work, to make us re-echo these plaudits;

plaudits; for the author appears to have seen but little of the disease of which he treats, his knowledge is chiefly acquired "through the spectacles of books". He has searched, however, with a good deal of diligence through both foreign and domestic authors, and has collected, with judgment, a considerable portion of their cream; it is not, however, disposed with that *Lucidus ordo*, which perspicuity requires.

The case, in p. 17, describes a peculiarity in Hernia which has not been noticed elsewhere. It was communicated to the author by Dr. Wardrop, an eminent surgeon in Edinburgh, and is so far worthy of notice. In another part, the greater frequency of Crural Hernia in women than in men, is well accounted for.

"It is much more prevalent amongst females than males, because the crural arch of the female is longer and looser than that of the male, owing to the greater width of the female pelvis. Besides, the internal edge of the crural arch is not nearly so broad next the pubis in the male as in the female; and hence the crural ring of the female is larger, and the bowels are more readily protruded through it." P. 54.

With respect to the surgical treatment, this work is singularly defective. Nothing is mentioned but the operation. The author translates Gimbernat's method, which he thinks very similar to Mr. Key's; and afterwards describes his father's plan, who proposed dividing Poupert's ligament, without opening the hernial sac. Then without pretending to decide upon the merits of either, he concludes thus: "future experience must determine to which of these methods of performing the operation for crural hernia the preference is due".

It is peculiarly unfortunate, that this work should have appeared, nearly at the same time with the splendid one of Aitley Cooper. Who, uniting practice with study, is enabled to paint what he has seen, to decide boldly on what is to be done, and to relate what he has performed.

DIVINITY.

ART. 21. *A Charge delivered to the Clergy of the Diocese of Rochester in 1782, and published at their Request.* By John Law, D. D. Archdeacon of Rochester. 4to. 16 pp. 1s. T. Payne, &c. 1802.

This valuable Charge from an Archdeacon, who says in a note that he has holden thirty visitations, has not been intentionally passed over by us. For such accidents it is not always possible to account; the best apology is, to remove the occasion for it.

Being delivered in the short interval of peace, this Charge begins by adverting to it, which is done in the most proper manner, with the feelings of a wise man and a Christian. With a similar spirit, and with becoming modesty, Dr. L. speaks of the firmness of the clergy, and their exertions in the troublesome times that preceded; and he considers the Residence Act (as Bishop Majendie has since done) as an acknowledgment from the laity, of the merits and utility of the clerical order: being designed, in the first instance, "to relieve them from vexatious prosecutions"; and, in the second, to extend the benefit of their personal influence and example. Part of what is said on this subject

subject is so judiciously expressed that we cannot but introduce it here.

“ It is not then to be wondered at, if the serious part of the laity are rigid in their demand for the immediate superintendence of a clergyman in every parish, where there is a provision adequate to his reputable support. And when this demand has been accompanied with every expression of good will to our order, which its best friends can wish for, we are, as I before remarked, bound to look upon the requisition as honourable to ourselves. Our use to society is thereby recognized; and, so long as the principles of the Christian religion are preserved in this country (which ought now to be more fixed than ever, from the dreadful effects that have been exhibited of a contrary spirit) we shall never, I trust, be disappointed in our expectations of the public favour.” P. 14.

Dr. L. adverts also to the opposition and calumnies of certain sectaries, and their misinterpretations of the seventeenth Article of our church, in particular. “ We wish”, says he, “ that they would be fellow-labourers with us, rather than unkindly traduce us; because we are persuaded, that they would more effectually serve the cause of Christianity than by the methods they adopt. If such a hope be visionary, we cannot so successfully refute calumny as by an appeal to our own actions.” With deserved expressions of esteem and veneration for the present and late diocesan of Rochester, and of attachment to the clergy of that see, Dr. L. concludes a well-planned and well-written Charge.

ART. 22. *A Sermon on Religious Despondence, extracted from the Second Volume of Sermons by the Rev. Thomas Gisborne, M. A.* 12mo. 24 pp. 6d. Cadell and Davics. 1805.

From various causes, and among others, from the great frequency of such publications, we find ourselves somewhat in arrear with our account of volumes of sermons. Mr. Gisborne's Second Volume is among the number of those postponed. Nor do we consider the delay as of much consequence, when the author thus deserted is, like Mr. G. sure to deserve our commendation, and sure of the public attention, without any aid from us. In the mean time, we are glad to take the opportunity of noticing the present very important discourse, which by desire has been printed separately.

The discourse would, if any human effort could, have poured balm into the broken spirit of Cowper; unless indeed, all consolation had been excluded by the miserable doctrine of arbitrary and absolute rejection, which is here so successfully combated. Even in a time of dreadful religious indifference, the opposite extreme of despondence is too often seen: and against it this discourse is directed, with a clear style and comprehensive views of the whole subject. Supposing the necessary groundwork of sincere and true repentance, this preacher takes up all the false imaginations and arguments, with which the desponding fortify themselves in their misery. As we cannot cite much, we hold it most important to extract his arguments against that Calvinistical doctrine of partial rejection, which we have lately had so frequent occasions to oppose.

“ Some-

“ Sometimes the despondence fortified by the suspension of religious comfort is darkened by the gloom of erroneous doctrine. The wretched individual begins to apprehend that he is predestinated to wrath and anguish everlasting: that, if not expressly created for the purpose of being rendered miserable, at least he is “ passed over” in the dispensation of redeeming mercy: that he is virtually reprobated, being designedly excluded by the sovereign will of God from the number of those, whom the Almighty is supposed specially to have elected to be sole partakers of his converting grace.” P. 17.

“ To the fervent piety and the practical holiness of numbers of our Christian brethren, who conceive themselves to read in the word of God the tenets in question, my testimony, however unimportant, I rejoice to bear. But constrained as I have repeatedly been to know the terrors which those tenets have produced, it seems an act of duty, in addressing persons exposed to similar terrors, not to withhold my deliberate conviction, that the tenets are destitute of scriptural support: and that the detached passages of Holy Writ, whence they are deduced, fairly admit, when considered in themselves, and clearly demand, when taken in conjunction with the rest of Scripture, a very different interpretation. For the present purpose it may be sufficient to refer the desponding sufferer to some plain passages of the divine word, which teach that salvation, in every respect unattainable but through our Lord Jesus Christ, is through him open to every man: and that on every man of rational faculties the free mercy of God bestows, for the sake of the great Redeemer, a portion of antecedent grace so far influencing the will, the understanding, and the heart, as, without intrenching on moral agency, to enable him, if diligent in the application of grace received, to obtain through the blood of the cross an inheritance among the saints.” *Ibid.*

This is as decisive as what the Bishop of Lincoln himself has written, and is fortified similarly by irrefragable citations from scripture. After these, and other arguments superadded, the passage concludes:

“ Fear not, ye mourners. *Every man* may become one of God's elect. Go forth and prosper. The way of salvation, unbarred to the whole world, lies before you. Enter it, pursue it, in the strength of your God.” P. 20.

The latter part of the Sermon recommends, most judiciously, the proper modes of cure, and concludes with activity and practical usefulness, adding this just distinction. “ The management of worldly concerns, when conducted in a worldly spirit, is sin. But when kept wholly subordinate to the great purposes of existence, the glory of God, and the salvation of the soul; when carried on from Christian motives, with Christian temper, and for Christian ends; it is a branch of service to God, it is one of the fruits of religion”.

For masterly and extensive views of one subject, with sound argument and scriptural knowledge, all directed to that point, this discourse cannot easily be surpassed.

ART. 23. *A Sermon, preached before the University of Oxford, at St. Mary's, on Monday, November 5, 1804. By the Rev. Henry Phillips, M. A. of St. Mary Magdalen College, and Vicar of Kilmerston, in the County of Somerset.* 4to. 18 pp. 1s. 6d. Cooke, Oxford; Rivingtons, London. 1804.

This Sermon being adapted to the commemoration of blessings chiefly political, is rather an elaborate essay, historical and political, than a theological discourse. It is, however, the essay of a politician who is a serious Christian.

After saying that of the two deliverances commemorated on the 5th of November, he should confine himself chiefly to the latter, the preacher gives a masterly history of the English constitution from the Reformation; pointing out every fluctuation in it, with the causes and the consequences of every struggle. He arrives, after much accurate and well-written deduction, at the period of the Revolution, on which his ideas are, in some degree, original; but, at the same time, in our opinion, perfectly sound and worthy of attention. He denies, in the first place, that the term *Revolution* is properly applied to the change which took place at the abdication of James.

“A *Revolution*, properly so called”, he says, “must be some important change in the Constitution; some subversion of the established authority, not of magistrates, but of the magistracies themselves; at least some grave and momentous alteration in the balance of the Commonwealth, by which one division of the State is so much increased in weight and power, that the character and tendency of the Government is thereby materially changed.” P. 14.

After showing that these characters do not belong to this transaction, it is to be hoped, he says, that, instead of being a Revolution, “it will prove a lasting barrier against all Revolutions. It was at the very time devised, and happily accomplished, to prevent a Revolution of the very worst kind: one, in which all the liberties of the subject, and by consequence the security of the monarch, would have been lost in a gloomy and fanatical tyranny; a tyranny, wholly discordant to the genius of that government, to which it was to succeed; and abhorrent from every principle, and every feeling, of the people, over whom it was to be exercised.” *Ib.*

Mr. P. then exposes the insidious intentions of those who, by crying up that event as a Revolution, and as glorious in itself, endeavour to familiarize and recommend the idea of further Revolutions. This, we well know, has been a favourite artifice with the disaffected, who have often attempted to exalt it into a precedent for *cashiering* kings. Much more truly and much more wisely the present preacher.

“Far be it from us to deny, that in the history of this event there is much cause for glorying. In the steady, the disinterested, and, above all, the temperate patriotism of many of the great characters of that age, the friend of his country will always glory;—but in the event itself he will not glory: widely different are the feelings which it will excite in his mind:—he will regard it as an awful crisis, when the ordinary line of duty was for once to be relinquished; when a necessity, superior

superior to all law, or rather, imposed to secure the objects of all law, made the sacred duty of obedience to Government yield to the still more sacred duty of preserving that society, of which Government itself is the first-born offspring, and the most steady and powerful support: he will think with religious awe on the fearful responsibility imposed on his ancestors, and he will tremble at the idea, that such a responsibility should ever be imposed on himself." P. 15.

Infinitely more sound is this, and more wise also, than the *casuering* doctrine, and truly the language of our Constitution. It is, however, only a small specimen of a discourse which is full of the soundest principles. It concludes by a reference to Providence concerning these events, and a proper thankfulness for them.

ART. 24. *An Antidote to Infidelity, opposed to the Anti Christian Structures of Mr. Gibbon; containing Expositions on the Prophecies of our Saviour, in Matthew xxiv. Mark xiii. and Luke xxi. with other interesting Disquisitions to similar Effect; carefully selected and enlarged, with some original Remarks. By a Lover of Divine Truth. 8vo. 182 pp. 4s. Hatchard. 1804.*

Since the title serves to show that this work is chiefly a compilation, we have little more to do than to commend the diligence, and more especially the design, of the editor, in bringing forward such clear and respectable testimonies to oppose Mr. Gibbon's rash assertion, that the opinion of the kingdom of Heaven being near at hand was the universal opinion of the primitive church, and that it was countenanced by the prophecies mentioned in the title. Mr. Gibbon adds the authority of St. Paul, in his First Epistle to the Thessalonians, which perhaps is the boldest of all his references, because expressly contradicted by St. Paul himself, in the Second Epistle to the same church. The prophecies indeed recorded in the Gospel may be said also to contradict such an opinion, as foretelling events incompatible with a speedy consummation of things. These points are also noticed in the publication before us. The authorities chiefly cited on this occasion are, Dr. Doddridge, and Dr. Gill, Dr. Whitby, and Stackhouse; and of living authors, the Bishop of London, Mr. Whitaker, Mr. Kett, and particularly Mr. Nisbett, in his late publication on the Coming of the Messiah.

ART. 25. *Practical Discourses, by the Rev. Richard Warner, Curate of St. James's Parish, Bath. 8vo. 245 pp. 7s. Robinsons. 1803.*

When we gave an account of Mr. Warner's Diatesaron (Br. Crit. Vol. xxiii. P. 560) we complained that in his notes he seemed to manifest a particular attachment to the names of Priestley, Wakefield, and other *unsound* authorities; though we did not then accuse him of taking any thing objectionable from their writings. The reason of that preference is now declared. Mr. W. is avowedly one of the same, or a similar sect: or rather, is of no sect, but one of those

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rationalizers who have each a separate religion, according to the measure of their own reason or irrationality. The mask is now thrown off, and the author declares boldly against "forms of human invention," and "creeds fabricated by the ingenuity of uninspired men;" choosing to forget, that such creeds claim no real value, but as being fabricated (as he calls it) from the words of inspired men, or of God. Mr. W. declares that according to his "faculty of ratiocination," of the worth of which readers may judge by this operation of it, Christianity is a "system neither veiled in mystery, nor involved in difficulty;" and the same ratiocination tells him, that the promises of salvation are given to all who believe, according to the measure he thinks fit to lay down, "whether they be of Paul or Apollos, of Luther, Calvin, or Arminius; of the Romish pale, or the reformed Church: followers of Presbyterianism, or advocates of Episcopacy." How valuable a member Mr. W. must be of a reformed Episcopal Church, with this latitudinarian creed, we leave our readers to decide.

It would be far from a reproach to any preacher, that he should select the evidences and the moral duties of Christianity, as the exclusive subjects of a volume of discourses; if he did not, at the same time, hold out such language; with insinuations of bigotry against all who think more seriously of the doctrinal parts of the scriptures. Such a religion as his is maintained, only by being confined to the very surface; for we defy him to have the least comprehension of his own faith, if he attempted to descend at all into the explanation of it.

For those who may have any curiosity to know more of these Sermons, after this authentic declaration of the author's sentiments, by himself, we shall briefly mention the subjects of them. The five first are on the evidences of Christianity, the first general, the second from prophecy, the third from miracles, the fourth from internal character, the fifth from its propagation. The Sixth Sermon is on Practical Religion. 7. On the Christian Spirit. 8. Fast Sermon. 9. Thanksgiving Sermon. In the two last the political sentiments of the author will, to many readers, appear as unsound as his opinions in religion do to us. But we are not inclined to expatiate on the one or the other. We have told our readers, from the author himself, what they are to expect; and as they like the declaration, they will proceed or not to the perusal of the book.

ART. 26. *A Manual for the Use of unlearned Persons in reading the Psalms, as printed in the Common Prayer Book, explaining the obscure Passages.* By W. H. Reynell, M. A. Vicar of Hornchurch, Essex. 12mo. 2s. Cadell and Davies. 1804.

This is a very useful and interesting Manual, which we warmly recommend to the attention of those for whose use it is designed; and the following extract from the Preface evinces the author well qualified for more important undertakings.

"The occasion of compiling this Manual arose from my own observation, in reading the Psalms, that the literal meaning of many passages, the object in the writer's view, the allusions to the former history of the Jews, to the prophecies, and to the Christian dispensation,

were

were not immediately obvious; and therefore, that unlearned persons must necessarily lose, in great measure, the spirit, and miss the design, of the text, for want of understanding its sense and application.

“ To remedy this defect, I have here given, chiefly from the best commentators, a plain and concise illustration of those obscurities that fell under my notice, in this important part of the Holy Scripture, without adverting to the allegorical or mystical interpretation of them, a work which has been completely and satisfactorily performed by the pious and learned Bishop Horne.

“ As the Psalter is one of the first books put into the hands of children, by which they are brought gradually to that full instruction in their religion which is found in the Old and New Testaments, I have *principally*, though not *entirely*, directed my attempt to the communication of that sort of knowledge which they, and the inferior order of the community, are capable of receiving. For when I considered, that meditation upon heavenly things, the devotional exercises of prayer, praise, and thanksgiving, confession, and sorrow for sin, together with the hope and confidence of being restored to God's favour through faith and repentance, are the common subjects of all the Psalms, whether composed by David, or by other prophets; it seemed to me expedient, that well-disposed persons *in general*, who are conversant with this book, should be relieved from those difficulties which obstruct their improvement in sacred wisdom.” P. iii.

ART. 27. *Reflections on the Exercise of private Judgment in Matters of Religion. A Discourse, delivered May 22, 1804, at Dudley, before the Annual Assembly of Dissenting Ministers, and published at their unanimous Request. By John Corrie. 8vo. 30 pp. 1s. Johnson. 1804.*

Mr. C. expresses his hope, “ that there is nothing in the following Reflections which can afford just ground of offence to persons whose opinions are most opposite to those of the author, and of the religious denomination to which he belongs.” P. v. We are glad to find that there is not *much* of this sort; the Discourse being a *declamation* more temperate, and better written, than we usually meet with against “ articles of faith and creeds”. With the text, it has little or no connection. Subjoined to the Discourse, at p. 26, is a panegyric on Dr. Priestley; “ at once the glory of our country, and its shame.” P. 30. Construing the last words in our own way, we accord in the judgment which they express.

POLITICS.

ART. 28. *The Claims of the British West India Colonists to the Right of obtaining necessary Supplies from America, and of employing the necessary Means of effectually obtaining those Supplies under a limited and duly regulated Intercourse, stated and vindicated, in Answer to Lord Sheffield's strictures. By G. W. Jordan, Esq. F. R. S. Colonial Agent for Barbadoes. 8vo. 119 pp. 3s. Cadell and Davies. 1804.*

To the ability displayed by Lord Sheffield in his “ *strictures on the Necessity of maintaining the Navigation and Colonial System*”, and the co-

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gency of his arguments on that subject, we have already borne testimony*; nor have we denied credit to the † ingenious answer of Mr. Cock, the first of his opponents who came under our notice. In the work before us, Mr. Jordan chiefly applies his attention to that part of the subject, in which the British Colonists in the West Indies are interested, and certainly makes out a strong case in their behalf. “*Ad-huc sub judice lis est*”. It would not, therefore, become us to pronounce any opinion upon this important question: nor, indeed, will our limits permit us to detail, at length, the arguments produced by each party. We will, however, state a few of the points chiefly urged by this intelligent advocate of the Colonists.

After giving due praise to the objects and general provisions of the Navigation Laws, Mr. Jordan contends, that those objects are best promoted by occasional and partial modifications of them, which, arising from peculiar circumstances, accord with the *spirit* of the Navigation Acts, as they preserve our “commercial prosperity and national security”; otherwise, he says, “navigation itself may be sacrificed to the navigation system”.

On these grounds he defends, first, the “Dutch Property Acts” (by nearly the same arguments as Mr. Cock); secondly, “the repeal of the American countervailing duties” (which seems to be justified on rational grounds by this author); and, lastly, “the West India intercourse with America”. As this last is the principal topic of controversy, we will state the claims of the Colonists in the author’s words. Having first denied the alleged claim of his constituents to “an unrestricted intercourse with the American States”, and pointed out the necessity of some commercial intercourse (which, he insists, cannot be wholly carried on in British bottoms) he thus distinctly sets forth the claims they really prefer.

“The British colonists of the West Indies claim the right of obtaining from America all supplies of articles of the first necessity, which cannot elsewhere be had, and of employing all the means necessary for effectually obtaining those supplies, under a limited and duly regulated intercourse.

“They claim this right of supply upon principles, paramount to all other principles of regulation, for their own immediate safety and preservation, from general necessity, and for the public good. They claim this right upon the grounds of expediency, as promoting the attainment of the very objects proposed by the colonial principle which it controuls, as benefitting the colonial establishments, and actually increasing the colonial trade, and colonial navigation of Great Britain.

“They claim the necessary means of obtaining, as essential to the exercise of the right of supply, as not injurious to the empire, either in the manner, or to the extent apprehended, as producing, by the benefits it imparts, compensations in kind, more than equivalent to any conjunctural losses that may be foreboded, and as agreeable to the navigation principles of Great Britain, although opposed to the colonial.

* See Brit. Crit. for June, 1804, p. 688.

† Ibid. for September, p. 328.

“ They claim these supplies and these means in an intercourse which shall be so regulated, as to guard against all the evils which the most cautious and anxious jealousy may divine, and shall preserve to Great Britain entire, all the objects and benefits of her colonial establishments and policy.” P. 47.

He defends these claims at large, and by arguments, which, though we have not room to detail them, seem worthy of attention from the government and legislature. He also accuses Lord S. of some mistatements, from which the noble Lord can, we doubt not, vindicate himself. At the conclusion, Mr. Jordan sums up the allegations on both sides, in a manner, which to us appears fair and candid; and, without pronouncing on the merits, we can safely recommend his work to all who wish to understand the nature of this important question.

ART. 29. *An Essay on the Impolicy of a Bounty on the Exportation of Grain, and on the Principles which ought to regulate the Commerce of Grain, divided under the following Heads: Of the History of the Corn Laws—Influence of the Population on the Corn Trade—Effects of the Bounty on the Rent of Lands—Effects of the Bounty on the Profits of the Farmer—Effects of the Bounty on the Value of Silver—Exportation—Importation—Landlords—Farmers and Corn Dealers.* 8vo. 70 pp. 2s. 6d. Baldwin. 1804.

The subject of this tract being intricate, as well as important, we shall merely explain the nature of the author's arguments, without attempting to decide upon them. Against the policy of the act in question he argues with ingenuity, and certainly not without force; examining, and undertaking to refute the arguments produced in support of it. One of the principal of these rests on the experience of that period during which bounties were in force (viz. from 1688 to about 1770), and of the two periods, the one prior to the first, and the other posterior to the last of those dates, within the first of which such bounties were never, and within the latter less frequently granted. For forty years prior to 1688, the average price of wheat appears to have been 2l. 14s. 9d. per quarter; whereas during forty years posterior to 1720, while the law of 1688 was in full force, the price of the quarter of wheat was 1l. 16s. 2d. During the last period, (i. e. since 1770), when the law of bounty on exportation, and duty on importation has been sometimes suspended, and sometimes even inverted, the exportation has fallen greatly below the importation, and the price has become very high. The reasoning in favour of bounties, founded on this experience, seems at first specious, but is well combated by this author, who, with great probability, ascribes the variation of prices between the two first periods to political causes, which influenced the state of agriculture, and the great increase of prices during the last period, to the progress of commerce being more rapid than that of agriculture.

In the succeeding chapters he argues, from the principle admitted by some reasoners, “ that the multiplication of the human species is always in proportion to the means of subsistence;” to show that “ a sufficient market is always provided at home for all the corn which the

utmost exertions of the farmer can produce." He admits, indeed, of two exceptions to this rule, neither of which applies to the state of this country. Thence he infers that, in a well-governed country, there will not (except in circumstances like those of America), be any *voluntary* exportation of corn, unless of the extraordinary produce of a plentiful year. An ample market, therefore, and full encouragement, is always afforded to the farmer, without the assistance of a bounty. — He pursues this subject much further, and attacks the policy of the law in question, with arguments of apparent strength. The author further undertakes to show that the bounties will not ultimately prove advantageous, even to farmers, since in proportion to their profits will their rents be raised; and, as all articles of life are influenced by the price of corn, he insists that the land-owners themselves would soon find any decrease in their rents balanced by the reduction in the price of labour, and in that of every commodity, or even luxury, which they enjoy.

The injury to our manufactures, and consequently to commerce, which arises from an increase in the average price of corn, which (as he maintains), the bounty on exportation tends to produce, is strongly urged by this writer, whose reasonings, however, we can by no means attempt to detail. In our opinion his work deserves, at least, the attentive consideration of all, whose sentiments are likely to have weight in any future regulation of this most important question.

MISCELLANIES.

ART. 30. *A Tour in Zealand, in the Year 1802; with an Historical Sketch of the Battle of Copenhagen. By a Native of Denmark.* 8vo. 78 pp. 4s. White. 1805.

This is a very interesting, amusing, and well-written performance, which we have some time since perused with much satisfaction, but accidentally laid aside. It is the production of a native of Denmark, and in every particular does him the highest credit. Let him be forgiven if, in his narrative of the celebrated battle of Copenhagen, he labours with extraordinary zeal to do his countrymen the amplest justice; there are traits and anecdotes in his account of it which would do honour to the most illustrious name of any country; at the same time, he is not at all backward in allowing the claims of Englishmen to the greatest gallantry, coolness, and intrepidity.

Various anecdotes are interspersed, from which we extract the following:

“ From church we proceeded to survey the interior of the castle, which, however, presented nothing to engage our attention, excepting the peasant maid who shewed us the apartments; her singular dress and manners visibly interested my friend. Nor was I less pleased with the fascinating simplicity of her whole appearance, so superior to the imitations of our dashing belles, who, at times, borrow the rustic garb, but cannot complete the metamorphosis by assuming the rustic’s peculiar graces.

“ Her

“ Her petticoat was of green taffeta ; her pale pink silk corset, which being made to her shape, displayed all the symmetry of her fine form ; while a silken cap, entwined with gold, sat close to her face, just permitting her features to peep forth, and express a countenance which the fancy of no painter could equal.—My friend kindly asked her a very natural question ; she cast down her fine blue eyes, and with a sigh answered, she had now no friend ; “ He fell”, said she, “ last year in the battle, yet I grieve not so much for myself ; he died for his country,—it was a noble end,—but he might have become a firm supporter of my aged parents, if distress should ever befall them.” We noticed to her, that she had as just a claim as others to benefit by the general subscription. Her reply won my heart. “ There are widows, orphans, and wounded enough”, answered this lovely daughter of simplicity, “ to share the just reward of their grateful country ; my parents will soon leave this world, and honesty, with industry, will help me through it.” Had I been a painter, the portrait of this affecting girl should have graced this page.” P. 22.

ART. 31. *The Tourifications of Malachi Meldrum, Esq. of Meldrum Hall.* By Dr. Robert Couper. 12mo. 2 vol. 10s. 6d. Aberdeen printed. Johnson, London. 1803.

A burlesque tour in Scotland, interspersed with much poetry, Scotch and English, is announced under this whimsical title. The farrago is so extremely miscellaneous, that it is not easy to give a general idea of it, except by saying that the author affects a species of Shandyism, which is sometimes happily, and sometimes unhappily exerted. Perhaps we cannot give a better notion of the author's style than by inserting the description of his hero's house.

“ Meldrum-hall, though I cannot trace the laying of its foundation-stone to the fabulous ages, or even to the more recent ones of the Danes and Saxons, yet was of considerable antiquity ; and tradition held it up that my ancestors occupied the mansion, far farther back than I am willing to take credit for, though I never was at much pains, I must acknowledge, to throw any doubt or ridicule upon the story. Like all old mansions, it had been built into shape, and out of shape, many times, and oft, no matter by whom ; but convenience and strength seem to have weighed more with the architects, than regularity and beauty. By divers exertions, however, by the time I came to the possession of it, it was moulded into no disagreeable shape, either internally or externally ; and even at that time I think no private gentleman needed to have been ashamed to hang up his hat and coat in the hall, in token of right or heritage. Such was the house : a neat stone-wall, topped with a railing of iron, encompassed the court before it, and the gate was no mean affair, with its pillars decorated a top with the lion and the unicorn. The pillars of the small entries on each side of the gate, and those at the angles, were surmounted, according to the punning conceits of former days, with a drum and a mallet, in allusion to our name. Behind all this, but close to it, lay the garden and the orchard ; and though usefulness was evidently the first feature in the composition, yet elegance, and a particular

particular kind of taste, seemed by no means to have been left out of the business. The whole was nearly surrounded by a forest almost as ancient as the mansion itself, whose tenants, the rooks, travelled forth in the morning, seemingly as well convinced of their rights, privileges, and property, as any squire that ever died of the gout at Meldrum-hall." P. 118.

The appendage of a glossary, very necessary to an English reader, concludes the second volume. That Mr. Malachi will, even with this aid, obtain much popularity in our regions, we dare not promise; but in a chaise, or in the window of a summer-house, it might for a time supply the place of a living companion.

ART. 32. *The Life and Character of Buonaparte, from his Birth to the 15th of August, 1804.* By W. Burdon, A. M. 8vo. 5s. Ostell. 1804.

We have formerly had occasion to expostulate seriously with this author, on the delivery of opinions very erroneous, and of pernicious tendency; we have likewise borne testimony to his scandid retraction of some of them. We congratulate him on permitting the light and force of truth still further to irradiate his mind; which that it has, is often exemplified in the volume before us. This Life of Buonaparte is written with considerable vigour; and certain parts of it, particularly the description of the battle of Marengo, is extremely animated. The author feels, and endeavours to explain, the mischievous passions and vices of the character which he once held up to unreserved admiration and applause. If we were disposed captiously to point out defects, there are many disseminated through the book, which, though we have not overlooked, we forbear to specify. Mr. Burdon hesitates to believe the authenticity of the intercepted Letters; if our assertion be of any avail, we beg leave to assure him, that we ourselves have seen them, and can testify to their being genuine. We are far from certain, that an occasional correspondent of ours will feel any gratitude to Mr. Burdon for observing, in his quotation from the *inestimable* Gilbert Wakefield's Letter, that the Doctor "pursued the Chief Consul with veneration, and every good wish at the commencement of his career in Italy." A coarse medallion of Buonaparte is prefixed, of very little ornament to the book.

ART. 33. *The History of the Gun-Powder Plot, with several historical Circumstances prior to that Event, connecting the Plots of the Roman Catholics to re-establish Popery in this Kingdom. Digested and arranged from authentic Materials.* By James Caulfield. 8vo. 5s. Vernor and Hood. 1804.

We applaud the principle which induced the writer to publish this little work. It is very true, that the Roman Catholics endeavoured to suppress all enquiries into the facts relating to this memorable plot; and Mr. Caulfield is entitled to the thanks of the Protestants for detailing the circumstances which are involved in this extraordinary History.

History. Some prints, slightly executed, are introduced by way of illustration.

- ART. 34. *Observations on the West India Dock Salaries, in a Letter addressed to Randle Jackson, Esq. Barrister at Law.* 8vo. 16 pp. 1s. Stockdale. 1804.

The purport of these Observations is to show, that the Directors of the West-India Docks ought to have been satisfied with the honour and patronage annexed to their offices, and not to have required or accepted a pecuniary compensation for their trouble. Such a compensation, the author admits, has been given to them, by the vote of a majority of the proprietors. This vote, we should have thought, might have set the question at rest. The author of this pamphlet, however, thinks otherwise; and supports his opinion with some vivacity and humour, though not, as it seems to us, with very conclusive arguments.

- ART. 35. *A Narrative, exposing a Variety of irregular Transactions in One of the Departments of Foreign Corps, during the late War.* By James Poole, several Years a Regimental Inspector, and since Deputy Inspector General in that Department. 8vo. 3s. Parsons. 1804.

- ART. 36. *An Answer to a Pamphlet of Mr. James Poole, entitled a Narrative, &c. &c.* By Mr. Gardiner. 8vo. 3s. Evans. 1804.

- ART. 37. *A Reply to Mr. Richard Gardiner's Answer to a Narrative, exposing irregular Transactions, &c. &c.* 8vo. 2s. 6d. Egerton. 1805.

The charge brought in the first of these pamphlets we deemed a very heavy one, and such as demanded a reply. This reply has been made, after a sufficient interval, and has immediately been followed by a rejoinder.

The matter is far too complicated for us to develop, with such means of information as we may be supposed to possess. It will doubtless, for the credit of those concerned, as well as for the common cause of truth and honesty, be sifted to the bottom, by those who can obtain possession of every fact, and detect every fallacy. In the mean time, we have only to observe, that an individual who, on different occasions, and for different purposes, assumes three distinct names, does not seem to be entitled to the least degree of credit; and there are many things in Mr. Poole's last pamphlet which claim the most serious attention on the part of those to whom they are addressed.

- ART. 38. *A System of Geography, with a Series of Geographical Examinations.* By John Holland. 8vo. 74 and 65 pp. 2s. 6d. Deans, Manchester. 1802.

The title of this work should have been *Geography in Miniature*, and that ill proportioned. Britain, Scotland, and Ireland occupy 18 pages; in which we find *names of places*, but not a tittle of information concerning them worth a straw. Then comes *Europe* (meaning the

the *Continent*) which occupies 12 pages; Asia, 4; Africa, 3; America, 7; the Earth, little more than 1; and the Solar System, less than 2. The *Geographical Examinations*, of course, are adapted to the System. We were perplexed awhile, by finding another work annexed, entitled "a Sketch of Ancient Geography", extending to 65 pages. Our account of the former work is very applicable to this.

Mr. H. seems to be the same author whom we reviewed in our 24th volume, p. 336, and afterwards *acknowledged*, p. 464. Neither his principles nor his performances can receive our full approbation.

ART. 39. *An Introduction to the Use of the Globes, for Youth of both Sexes; particularly designed for Schools and private Teachers. Containing Definitions and Problems in Geometry; the stereographic Projection of the Sphere; the Rise and Progress of Geography and Astronomy; the Description of the principal Lines on the Globes, with the Application of them by Forty-six Problems on the Terrestrial, and Twenty-two on the Celestial, with the Use of the Analemma and sliding Hour-Circle, selected with particular Attention; likewise a Representation and Epitome of the Solar System, Armillary Sphere, Comets, fixed Stars, Constellations, &c. To which is added, a Variety of curious, entertaining, and useful Paradoxes; with some Questions and Answers by Way of Application. By John Greig, Private Teacher of Writing, Geography, and practical Mathematics; and Author of "The Young Ladies' New Guide to Arithmetic", &c. 12mo. 154 pp. 2s. 6d. Crosby and Co. 1805.*

This is a very useful manual for students in astronomy. The Problems are judiciously selected, and the solutions neat and perspicuous. The author has used none but the most respectable works; and appears, on a cursory view, to have used them well.

ART. 40. *The Young Ladies' New Guide to Arithmetic; being a short and useful Selection; containing, besides the common and necessary Rules, the Application of each Rule, by a Variety of practical Questions, chiefly on domestic Affairs; together with the Method of making out Bills of Parcels, Book Debts, Receipts, &c. &c. For the Use of Ladies' Schools and private Teachers. By John Greig, Private Teacher of Writing, Geography, &c. Author of "An Introduction to the Use of the Globes", &c. The fourth Edition, improved and enlarged. 12mo. 100 pp. 2s. Crosby and Co. 1805.*

This little book, by the same author as the preceding, appears to have escaped our notice in its former editions; the first of which seems to have been produced in 1798. As the author announces himself as a practical teacher, we may trust that his methods have the sanction of experience. In all books, however, of this kind, we have equally to lament that no attempt is made to explain the very simple principles of the four first rules of arithmetic. These methods teach only the practice, no one reason for which being assigned, it is a mere burden upon the memory, without an exercise for the reason. Why should not every elementary work begin by a proposition such as this? "According to our
common

common rule of notation, every figure is supposed to be ten times the value of that which stands next to it, beginning from the right hand; consequently they are to be read thus." Then will follow the numeration table, &c. Mr. Greig's practical rules will, however, answer their purpose, with the aid of a master.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A connected and chronological View of the Prophecies relating to the Christian Church. In Twelve Sermons, preached in Lincoln's Inn Chapel, at the Lecture of the late Right Rev. William Warburton, Lord Bishop of Gloucester. By Robert Nares, A. M. F. R. S. F. A. S. Archdeacon of Stafford, &c. 7s. 6d.

Discurfory Considerations on St. Luke's Preface, and other Circumstances of his Gospel. In Three Letters to a Friend from a Country Clergyman. 3s. 6d.

Three Plain Reasons against separating from the Established Church. By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 6d.

HISTORY.

Elements of History and Chronology; showing the Origin of States, and the Revolutions of Empires, from the Creation of the World to the Close of the Year 1804; illustrated with Maps, and complete Regal Tables. By John Luffmann. Two Volumes. 18s.

The History of France, civil and military, ecclesiastical, &c. &c. By the Rev. Alexander Ranken, D. D. One of the Ministers of Glasgow. Vol. III. 7s.

Doddsley's Annual Register for 1803. 12s.

The New Annual Register for 1803. 14s.

An authentic Narrative of the Loss of the Abergavenny East-India-man, off Portland, containing many Particulars not before published. To which is added, an official Return of the Ship's Company, Passengers, Troops, &c. arranged to show at One View the Fate of each Individual. Corrected at the East-India House. 1s. 6d.

BIOGRAPHY.

The Life of Sir Walter Raleigh, Knt. By Arthur Cayley, Junr. Esq. Two Volumes. 4to. 1l. 16s.

Correspondence between Frances, Countess of Hartford (late Duchess of Somerset), and Henrietta Louisa, Countess of Pomfret, between the Years 1738 and 1742, during the Residence of the latter Lady

Lady abroad. Interspersed with original Poetry, and Anecdotes of the English, French, and other Courts, and of distinguished Persons then living. Embellished with a Portrait of Lady Pomfret. Three Volumes. 8vo. 11. 1s.

TOPOGRAPHY.

A Selection of Views in the County of Lincoln, comprising the principal Towns and Churches, the Remains of Castles and Religious Houses, and Seats of the Nobility and Gentry: with topographical and historical Accounts of each View. The Plates engraved by Bartholomew Howlett. 4to. 5l. 5s.

The Manchester Guide; a brief historical Description of the Towns of Manchester and Salford, the public Buildings, and the charitable and literary Institutions. 5s.

A Description of the Prince of Wales's Island, with its real and probable Advantages, and Sources to recommend it as a maritime Establishment. By Sir Home Popham. 2s.

PHILOSOPHY.

A Series of Essays introductory to the Study of Natural History. By Kenwick Skrimshire, M. D. Two Volumes. 7s.

Important Discoveries and Experiments of Ice, Heat, and Cold. By the Rev. James Hall, M. A. 2s. 6d.

MATHEMATICS.

An Illustration of Sir Isaac Newton's Method of Reasoning, by prime and ultimate Ratios; comprehending the first Section of his Principia, and as much of the second and third Sections as is necessary to explain the Motions of the heavenly Bodies. By the Rev. T. Newton, M. A. F. L. S. Rector of Tervin, in Herts; late Fellow of Jesus College, Cambridge. 2s. 6d.

POLITICS.

Thoughts on the civil Conditions and Relations of the Roman Catholic Clergy, Religion, and People in Ireland. By Theobald M'Kenna, Esq. Barrister at Law. 4s. 6d.

Cobbett's Spirit of the Public Journals for the Year 1804. 11. 7s.

Papers presented by His Majesty to both Houses of Parliament, on the 24th of January, 1805, relative to the War with Spain. To which is added, the Spanish Declaration, and the remarkable Manifesto of the Prince of Peace to the Spanish Armies on that important Event. 2s. 6d. By different Publishers.

Additional Papers relative to the Discussion with Spain, laid before Parliament on the 2nd and 4th of February, by His Majesty's Command. 3s.

A correct Edition of a Letter addressed to the Right Hon. Lord Hobart. By Col. Thomas Pitton. 1s.

A Refutation of the Pamphlet which Colonel Pitton lately addressed to Lord Hobart. By Colonel Fullarton, F. R. S. 2s. 6d.

The Spirit of the Public Journals. Vol. VIII. For 1804. 6s.

A Letter to John Foster, Esq. Chancellor of the Exchequer for Ireland, on the best Means of educating and employing the Poor in that Country. By Joseph Lancaster, Author of "Improvements in Education." 1s.

A Letter from a Member of Parliament, on the late Changes in Administration, and the Reconciliation between Two distinguished Characters, to R. B. Esq. Yorkshire. 1s.

Catholic Emancipation. 8vo. 1s. 6d.

A brief Appeal to the Honour and Conscience of the Nation, upon the Necessity of an immediate Restitution of the Spanish Plate Ships. By the Author of the "Curfory Remarks". 8vo. 1s. 6d.

A Review of the Papers on the War with Spain. By Allan Macleod, Esq. 8vo. 2s. 6d.

Thoughts on the Order to detain the Spanish Frigates. By Henry Maddock, Barrister at Law, Author of "the Power of Parliaments considered." 8vo.

LAW.

The Statutes at Large. By Pickering. Vol. XLV. Part I. 13s.

An Inquiry into the Origin and Influence of the controverted Rule of Law, called the Rule in Shelly's Case, suggested by the late Decisions of Sweet *v.* Herring, in the King's Bench; and Poole *v.* Poole, and others, in the Common Pleas. By Jacob Phillips, Esq. of the Inner Temple. 2s. 6d.

A Defence of Attornies; in Reply to a Pamphlet lately published by Mr. Charles Hilly, of New Inn, respecting the Tax upon Attornies. To which are added, a few Remarks in Vindication of Two respectable Barristers, against an illiberal, though impotent and ridiculous, Attack. By a Friend to the Profession. 1s. 6d.

MEDICINE.

Annals of Medicine for 1803; exhibiting a concise View of the latest, and most important, Discoveries in Medicine and Medical Philosophy. By Andrew Duncan, Senr. M. D. and Andrew Duncan, Junr. M. D. 9s.

Observations on Cancer, connected with Histories of the Disease. By Everard Home, Esq. Surgeon to St. George's Hospital. 5s. 6d.

Practical Observations on Insanity, in which some Suggestions are offered, towards an improved Mode of treating Diseases of the Mind, &c. By Joseph Mason Cox, M. D. Fish-Ponds, near Brittol. 5s.

A Treatise on the Cow-Pox. By Benjamin Moseley, M. D. 4s.

The Works complete of John Brown, M. D. of Edinburgh. To which is prefixed, a Biographical Account of the Author, by his Son, William Cullen Brown, M. D. Three Volumes. 1l. 1s.

Culina Famulatrix Medicinæ, or Receipts in Modern Cookery: with a Medical Commentary. By A. Hunter, M. D. F. R. S. L. and E. 4s.

AGRICULTURE.

A general View of the Agriculture of the County of Norfolk, drawn up for the Consideration of the Board of Agriculture and internal Improvement. By the Secretary of the Board. Fifteen Plates. 8s.

ARTS.

The Cabinet Encyclopædia, including 200 elegantly engraved Copper-Plates, of useful and superb Designs of Household Furniture, from original Drawings. By Thomas Sheraton. Fine, 18l. 10s. Common, 9l. 2s. 6d.

Lyric Airs: consisting of Specimens of Greek, Albanian, Walachian, Turkish, Arabian, Persian, Chinese, and Moorish National Songs and Melodies (being the first Selection of the Kind ever offered to the Public). To which are added, Basses for the Harp or Piano Forte; likewise are subjoined, a few explanatory Notes and Movements of the modern Greek Dances; with a short Dissertation on the Origin of the ancient Greek Music. By Edward Jones, Bard to his Royal Highness the Prince of Wales. Folio, 15s.

Recherches sur le Temps le plus reculé de l'usage des Voutes chez les Anciens. Par le Rev. Mr. L. Dutens. 1s. 6d.

POETRY.

Poems: and Theodore, an Opera. By the late J. U. Colls. 10s. 6d.

Rhymes on Art; or, the Remonstrance of a Painter. In Two Parts. With Notes and a Preface, including Strictures on the State of the Arts, Criticism, Patronage and Public Taste. By Martin Archer Shee, M. A. 5s.

Miscellaneous Poetry. By Edward Coxe, Esq. of Hampstead-Heath, Middlesex. 8s.

Hispaniola, a Poem, with copious Notes, which partly allude to its Natural History, but are more particularly descriptive of the horrible Cruelties perpetrated by Spaniards and Frenchmen on that beautiful but ill-fated Island. To which are added, various other Poetical Pieces. 3s. 6d.

The Bettvad, a Poem. Descriptive of the Progress of the Young Roscius in London. By G. M. Woodward. 4to. 2s. 6d.

DRAMATIC.

Custom's Fallacy. A Dramatic Sketch. In Three Acts. By James M. Grant, Esq. of Lincoln's-Inn, Junr. 2s. 6d.

The Honey Moon, a Comedy, as performed at Drury-Lane. By the late John Tobin, Esq. 2s. 6d.

The Blind Bargain; or, Hear it Out, a Comedy in Five Acts, as performed at the Theatre Royal, Covent Garden, with universal Applause. By Frederick Reynolds, Esq. 2s. 6d.

The Lady of the Rock, a Melo-Drama, as it is performed at the Theatre Royal, Drury Lane.

NOVEL.

Fleetwood; or, the New Man of Feeling. By William Godwin. Three Volumes. 15s.

MILITARY.

A Political and Military Survey, in which Sir Robert Wilson's Statement of the Battle of Zama, is justified by Extracts from Polybius. 2s. 6d.

Observations and Hints relative to the Volunteer Infantry, addressed to the Earl of Moira. By an Officer. 2s.

MISCELLANIES.

Harvest Home; consisting, among a great Variety of interesting Matter, of supplementary Gleanings in England, of original Poems, original Dramas, of Sketches of the State of English Artizans, &c. &c. By S. J. Pratt. With a Portrait of the Author. Three Volumes. 8vo. 11. 11s. 6d.

Concise Statement of Facts relative to the Treatment experienced by Sir Home Popham, since his Return from the Red Sea. To which is added, the Correspondence, naval, military, and commercial, with the Marquis Wellesley, &c. from Sir Home Popham, during his Command in the Red Sea, and his subsequent Embassy to the States of Arabia. 2s. 6d.

A few brief Remarks on a Pamphlet, written by some Person supposed to be connected with the late Board of Admiralty, entitled "Observations on the concise Statement of Facts, privately circulated by Sir Home Popham", in which the Calumnies of those Writers are examined and exposed. Together with Strictures on the Reports of the Navy and Victualling Boards, on some Proceedings of the late Board of Admiralty, not generally promulgated; Hints relative to the late Expeditions against the Enemy's Flotilla, &c. By Ælchines. 2s.

Moral Curiosity. 1s. 6d.

Conversations; introducing Poetry, chiefly on Subjects of Natural History, for the Use of Children and young Persons. By Charlotte Smith. Two Volumes. 7s.

Thought on the Conduct and Coronation of Buonaparte. 1s.

A Reply to Mr. Richard Gardiner's Answer to a Narrative, exposing a Variety of irregular Transactions in One of the Departments of Foreign Corps. By Mr. James Poole, several Years a Regimental Inspector, &c. 2s. 6d.

Theatrical Criticism; or, a candid Critique on the "School of Reform". By James Peter Fearon. 2s.

A Plan for the Benefit of the Widows and Orphans of Clerks in Public Offices, Merchants, and Banking Houses, and such others as may

may be disposed to join a select Society for the above Purposes, upon the most liberal and advantageous Terms ever yet proposed.

Oppression deemed no Injustice towards some Individuals, illustrated in the late Treatment of Mr. John King, under a Commission of Bankruptcy. 2s.

A few Plain Reasons, shewing why the Society for the Suppression of Vice has directed its Attention to those Criminal Offences which are chiefly committed by the lower Orders of the Community. 8vo. 1s.

Hear both Sides! or, a Defence of the Society for the Suppression of Vice; in Reply to a Letter to a Member of that Society; in which its Principles and its Proceedings are examined and condemned. By a Member of the Society for the Suppression of Vice. 8vo. 2s.

☞ *German Editions of Classics, and other learned Works, now in Progress. The following List marks the Volume next expected of all the Works named in it.*

- Novem Tess. Griesbach. 4to Ed. Vol. 3.
 Athenæus, Schweighæuser. Vol. 9.
 Strabo Seibenkees. Vol. 4.
 Fabricii Bibliotheca Græca, à Harles, Vol. 10.
 Aristophanes Invernizii. Vol. 3.
 Diodorus Siculus Eichstadt. Vol. 3.
 Herodotus Schæfer. Vol. 4.
 Horatius Mitscherlich. Vol. 3.
 Lexicon Xenophonteum. Vol. 4.
 Lucretius, Eichstadt. Vol. 2.
 Cicero à Beck. Vol. 4.
 Apollonius Rhodius, ab eodem. Vol. 2.
 Horatius, Doëring. Vol. 2.
 Anthologia à Jacobs. Vol. 13.
 Quintilian à Spalding. Vol. 3.
 Aristotle à Buhle, Bipont. Vol. 6.

N. B. *No foreign Books have been received this month, by any of the importers.*

LIBRARIES

SOLD BY AUCTION THIS MONTH.

The Library of Mr. Dimmock, of Winchester, by King, Junr. Jan. 30, 31, and Feb. 1.

Collection from the Library of John Hunter, Esq. of Kew, by Leigh and Sotheby, Feb. 4, 5, 6, 7, and 8.

Foreign Library of M. de Curt, deceased, by Cassano, Feb. 14 and 15.

Duplicate Books of the British Museum, by Leigh and Sotheby, Feb. 21, 22, 23, and 24.

N. B. As this list must of necessity be closed a few days before the expiration of the month, there may be some few articles omitted, and some which properly belong to the preceding; but this, taking the general series of lists for the whole year, will not be attended with any inconvenience.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

As the valuable communication of *Mr. D. Fonge*, on the subject of the *Spectator*, is not exactly suited to the nature of our publication, we have taken the liberty to communicate it to the editor of the *Gentleman's Magazine*. We are not the less obliged to our correspondent for his kind intention.

Mr. Middleton desires us to add the words "on the New Testament" to our account of his intended work, mentioned in our Intelligence for last month.

The anger of a correspondent, to whom we gave an answer last month, is perfectly unfounded, as far as the accusation of partiality goes. We are completely certain, that not the least knowledge of him, or any of his connections, has, directly or indirectly, reached any writer in our work.

LITERARY

LITERARY INTELLIGENCE.

A learned friend, who has undertaken to publish an edition of the works of *Ruhnkenius*, desires us to make the following request for him, and we willingly pledge ourselves for the performance of the conditions.—“If any of our learned readers could indulge us with a loan of *Ruhnkenius’s* Dissertation, *De Galla Placidia Augusta*, printed at Wittenberg about 1745, the copy would be used with the most scrupulous care, and returned faithfully and expeditiously to the owner.”

Dr. Griffith, who has probably traversed a larger space of the habitable world than any modern traveller, will very soon publish a quarto volume of *Observations made in his Journey through Asia Minor, Arabia, &c.*

We see with pleasure, that the great and magnificent work of the late *Professor Sibthorpe*, entitled *Flora Græca*, will soon begin to be published. It will be of vast extent and beauty, and consequently of considerable expence.

The *Considerations on the late and present State of Ireland*, of which we gave an account in our last number, p. 72, are now re-published by *Stockdale*, with important additions.

The first volume of *Mr. Jones’s History of Brecknockshire*, is in great forwardness at the press.

The *History of Cleveland*, by the *Rev. Mr. Graves*, is in the press. It will contain an accurate Map, and many good engravings.

A work on *Land Surveying*, on a new plan, will soon be published by *Mr. Stephenson, of Horncastle*.

Dr. Charles Hall has in the press an octavo volume, on the *Effects of Civilization in the European States*.

The Moral and Religious Works of the great *Sir Matthew Hale*, will be published, in two octavo volumes, by *Mr. Thirlwall*. With an Appendix to his Life.

The *Rev. W. D. Tatterfall* is proceeding in his valuable work, entitled *Improved Psalmody*. He will soon publish his seventh edition of *Merrick’s Version*, with many important accessions, and in a large and bold type, for the accommodation of elderly persons.

THE
BRITISH CRITIC,

For MARCH, 1805.

Χαίροιτε δὲ Μοῦσαι,
Μιλίχθαι μάλα πάσαι. ARATUS.

Ye kindred Muses hail!
For each and all with various claims prevail.

ART. I. *Oriental Scenery, consisting of Three Volumes of Views in Hindostan, containing each Twenty-Four Views. 4. Antiquities of India, containing Twelve Views. 5. Hindoo Excavations in the Mountain of Ellora, near Aurungabad, in the Decan; twenty-Four Views. All drawn, engraved, and coloured, by, or under the immediate Direction of, Thomas Daniell. Atlas Folio. 120 Guineas; the separate Sets in Proportion. Completed in 1804.*

THOUGH these magnificent works have no immediate claim upon the attention of a literary critic, having no letter-press but what consists of a short description of each subject, yet is their collateral connection with history, antiquities, and the arts so very strong, that they ought by no means to be passed in silence. They offer also, in themselves, so splendid a monument of British art, industry, and laudable research, that few productions can have so just a demand upon the liberal critic, for all the aid that can be given by his notice, and public commendation. In no other work can be seen so splendid a variety of specimens of Oriental architecture, of many different ages, extending even to those stupendous excavations, the exact age of which is unknown; and the style and ornaments of which differ in many respects from any thing

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that our previous knowledge had taught us at all to expect. Our plan will be to mention a few of the most remarkable objects in each volume, saying generally, that the whole is, to our taste and apprehension, as beautiful in execution, as it is possible for any views to be, which are not entirely drawings. The union of engraving with colouring cannot, we conceive, certainly will not easily, be carried to higher excellence.

1. Architects must give us one or two new codes of their science, before we can reduce to any exact class, many of the very magnificent buildings which are represented in these works. They often bear a strong resemblance to that which is here popularly called the Gothic, having the pointed arch, the tall clustered column, and many other features esteemed characteristic of that style. These, however, are mixed with various other parts peculiar to the Oriental style, which, by the breadth and boldness of their arches and projections, produce a grandeur of effect not often attained by architects of any climate. The arch and the steps in the very first plate, representing the eastern gate of the *Jumma Musjed* at Delhi*, a principal place of Mohammedan worship, afford instances of these characters. Nothing more peculiar and extraordinary can be seen than the *Hindoo temples* in the second plate, but these are devoid of any beauty, except what results from the execution of the small ornaments.

The magnificence of the Emperor Akbar is beautifully exemplified in No. 6, 8, and 9, of this volume. Nothing can be more bold than some of the effects produced by these parts of his palace, while, at the same time, the richness and beauty of their ornaments is in the highest degree extraordinary. The singular property of the *Banyan* tree, called by the natives *Bhur*, of forming a variety of new stems by shoots descending from its branches, has been remarked by many writers and travellers; but no where have we seen it so well represented as in two of these plates, the 15th and the 19th. The former of these exhibits one which is at Gyah, in the province of Bahar, and is esteemed peculiarly sacred. The account of it here given, though short, is well worthy of being transcribed.

“ It is a species of the fig, and bears a small red fruit. In every village they are to be met with. Small temples are usually built under them, where frequently may be observed fragments of mutilated idols, the work of Mahommedan intolerance, which are again often collected by the patient Hindoos, and, though defaced, are still regarded with veneration. This tree, the Brahmins assure the people,

* Or Friday's Mosque.

proceeds from another more sacred one, which is growing within a very ancient temple, under ground, in the fort of Allahabad; and, notwithstanding the distance is not less than two hundred miles, the story obtains an easy belief from credulous devotees, who cheerfully pay the sacred fee that admits them to a ceremonial adoration of it. Gyah is near three hundred miles N. W. from Calcutta." Pl. 15.

We shall mention nothing more in this volume, though much might properly be mentioned, except the 23d and 24th plates. The former represents a mosque built by the Emperor Shah-Jehan, which, besides the singularity of its architecture, has the dazzling ornament of white Cashmerian marble mixed with a red stone procured from the neighbourhood of Delhi: the latter is a gate at Chunar Gur, leading to a Musjed or Mosque: of which the artist most properly says,

"the effect of this gate, at a distance, is grand, from the bold projection of its superior parts; and its ornaments, though numerous, are applied with so much art and discretion, as to form the happiest union of beauty and grandeur."

II. This volume opens with four views of modern Calcutta, and its vicinity; less curious and interesting to the antiquary than the other class of views, but attractive enough to many individuals, who may wish to know the style in which their countrymen have decorated their Indian capital. Some views at or near Madras are of a similar description; but, among these, No. 7, is remarkable for representing, "a part of the Madras roads; and, in the fore-ground, the sea breaking in with its usual turbulency on this coast". It gives also a view of "the only boats in use for passing through this surge, to communicate with the shipping, which are called *Maffoola Boats*. They are flat-bottomed, and built without iron, the planks being sewed together with line made from the outer-coat of the cocoa-nut."

At No. 13, we return to antiquities, and have to observe

"the Palace of Madura, said to be principally the work of Tremala Naig—an Hindoo prince of considerable power and wealth, as appears by the many edifices attributed to him in this neighbourhood. In this building appears a great mixture of the Hindoo and Mohammedan styles of architecture, a circumstance not so frequently occurring in this part of India, as on the banks of the Ganges. Madura is in lat. 9° 50' north, long. 78° 10' east. About 307 miles from Madras."

An interior view of the same Rajah's palace at Madura, (No. 15) is remarkable for its stone roof, in a style approaching to Gothic, but sufficiently distinct from it. "The materials", says the artist, "are entirely of stone, not very smoothly wrought; but from several parts still remaining, the interior

surface was certainly covered with *chunam*, or stucco, and richly painted with various colours". The next view is an Hindoo temple, in the unmixed and very curious style of that architecture. The age of the building is uncertain; and the publisher laments his inability, on many occasions, to give the dates of buildings apparently ancient; but hopes, very sensibly, "that his silence will be accepted in preference to conjectures unsupported by facts". We have no kind of hesitation in preferring this modest silence to all the ambition and fallacy of hypothesis*. No. 18 represents a building which, to an European eye, must appear very highly extraordinary. It is a *Choultry*, or place of accommodation for pilgrims and travellers, built by the Rajah already mentioned, Tremal Naig. Its dimensions are prodigious, and the sculpture with which it is adorned is no less extraordinary.

"Its general form is that of a parallelogram, 312 feet in length by 125 feet in width; and consists of one large hall, the ceiling of which is supported by 6 ranges of columns, about 25 feet in height, many of them formed of single stones, and the whole composed of grey granite. The view contains half the centre ile. On the second pillar to the right hand is the effigy of the Rajah, with three of his wives, to whom, for his munificence, the Hindoos still continue to pay divine honours. Beyond the Rajah, and on the pillars opposite to him, are other statues, representing his family. In the ceiling the 12 signs of the zodiac, and a number of mythological figures, carved in basso relievo, are interspersed throughout the building, which, together with a profusion of other decorations, are executed with an uncommon degree of skill and attention. The Choultry", the publisher adds, "is an edifice which, in the Decan, is always found attached to Hindoo temples, and appropriated to the use of the religious; they are likewise erected on the public roads, for the accommodation of travellers."

The great Bull at Tanjore deserves attention. It is an idol formed of a single block of stone, 16 feet 2 inches in length, by 12 feet 6 inches in height; and represents a bull couched, with his legs bent under him. The stone being of a kind not to be met with but at a considerable distance from Tanjore, the natives are inclined to ascribe its situation there to miraculous means. The time of its construction is unknown.

III. This volume represents objects chiefly similar to those already described; but among them must be distinguished a Mosque at Guanpore, "in a very singular, as well as ancient,

* See a still greater Pagoda at No. 24.

style of building. The Minars are united by the lofty pointed arch, over which, on the inside, there is a terraced platform, for the convenience of the crier, to walk when engaged in calling the Mussulmen to prayers". Many of the plates in this volume give most beautiful views of the general features of the country; Hill-forts, Jungles, &c. The view of Gyah, pl. 15, is peculiarly pleasing.

iv. The twelve views in this volume offer to inspection many excavated temples, some on the coast of Coromandel, and some near Bombay; including the entrance, and other parts of the celebrated excavations at Salfette, called by Europeans the Caves of Elephanta. All these are extraordinary, and particularly the twelfth, which shows the interior of an excavated temple on the island of Salfette, with a vaulted ceiling, octangular pillars, and a colossal idol, 23 feet high, and 49 in circumference; besides many ornaments, composed of elephants, horses, and human figures. But these works, great as they are, must nevertheless be eclipsed by the astonishing extent and magnificence of those represented in the last volume.

v. The twenty-four plates of this concluding volume may be considered as presenting to the eye of the curious the most extraordinary objects, and to the research of the learned, one of the most interesting subjects that has ever been discovered, even in that region of wonders Hindostan. These are the excavations at Ellora. Every thing here is surprising; and the whole may be considered as a modern discovery, to Europeans at least; the first particular account of which appeared in the sixth volume of the Asiatic Researches. We shall give a part of the general description, in the words of the editor.

"Ellora is an ancient town of the Hindoos, distant from Aurungabad, in a north-west direction, about 18 miles, and from Bombay, nearly east, about 230. The mountain in which these extraordinary efforts of human labour, accompanied by a very considerable degree of skill, are found; is about a mile westward of the town of Ellora, of a semi-circular form. The antiquity of these excavations, which unquestionably must be very great, is quite out of the reach of enquiry; the use of the greater number of them has evidently been for religious purposes. Many of the statues, basso relievos, capitals of the pillars, and other decorative parts, are executed in a very good style. The rock in which they are wrought is hard red granite; much of the sculpture is by time decayed, and many parts have by design been mutilated, some of which have been repaired, though very clumsily. Several of the temples have been painted of various colours; and their ceilings, which have had suitable decorations, are now generally become so black, with the smoke from fires which of late years have been made in them, that scarcely any design can, but in a few places, be traced. The drawings, from which this series of views is engraved, were pre-
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sent to the publisher by Sir Charles Warre Malet, Bart. many years resident at the Durbar, or court of Poonah, who, on the death of Mr. Wales, became possessed of all his drawings."

Such are the materials, with the assistance of some sketches by an Hindoo artist, from which this wonderful volume has been made, with every possible attention to render it correct. The artist has very judiciously prefixed to the whole, a general view of the mountains, in which are the excavations, extending to the magnitude of three plates, so connected as to form one view. To give an idea of the labour with which whole mountains of rock have here been carved into temples, colossal elephants, and other animals, and a variety of other objects, is not the task of verbal description; it will best be effected by these beautiful plates. The antiquary will also find with astonishment, that little of the monstrous or preposterous style of Indian sculpture here occurs. Scarcely any many-headed, many-armed, or many-legged beings; but in general well formed, and sometimes even graceful figures, and decorations of much elegance; while one vast cavern has a complete curtain of water before it, being carried through the rock to the back of a cataract. The reader will see from our extracts, that from the descriptions here given, short as they are, much local knowledge may be collected; while the plates are at once a profound study for the architect or antiquary, and a source of delight to the lover of the picturesque.

ART. II. *The History of Scotland, from the Union of the Crowns on the Accession of James VI. to the Throne of England, to the Union of the Kingdoms in the Reign of Queen Anne. The Second Edition, corrected. With a Preliminary Dissertation on the Participation of Mary, Queen of Scots, in the Murder of Darnley. By Malcolm Laing, Esq. In Four Volumes. 8vo. 11. 16s. Mawman. 1804.*

HAVING, in our 19th volume, given our opinion of the first edition of this History, it is to the Dissertation only that our attention is called by the second. The corrections, of which the author speaks, are neither many nor of great importance; and although we shall point out such of them as seem to have been made to serve a purpose, we should not have thought them alone worthy of notice.

The question of the guilt or innocence of the unfortunate Mary, indeed, will always be interesting; because it is intimately

mately connected with the character of those who assumed to themselves the right to reform the Church of Scotland; and that connection has been the cause of various and opposite prejudices, which seem to have warped the minds as well of the latter as of the earliest historians of her reign. If she was innocent of the murder of her husband, the leading *Lords of the congregation*, as the reforming chiefs denominated themselves, must have been a cabal of the most consummate hypocrites that ever existed, who, with the cant of reformation continually in their mouths, were strangers to the very first principles of religion, and actuated only by ambition and avarice, which to obtain their ends started at no crime. If, on the other hand, she was guilty, the conduct of these men, though it cannot be *fully* vindicated, admits of some apology; and many of the atrocities with which they have been charged, must be considered as nothing more than consequences flowing almost inevitably from the successful struggles of truth and virtue with profligate power.

For some generations the prejudices of the people of this island, or at least of a great majority of them, were, by every art, excited and kept up against the ill-fated Queen. In England they were cherished by Elizabeth, who was the idol of her people, and hated Mary no less for her superior beauty, than for the claim which she had, injudiciously, preferred to the English crown; while in Scotland they were interwoven with the principles of the reformation, and transmitted from father to son, by those, who could not acknowledge the innocence of their sovereign without proclaiming their own infamy and guilt. There were not, however, wanting some individuals, as well of the reformed as of the Romish communion, who from the beginning perceived no legal evidence of Mary's guilt, and who even considered the zeal and industry with which the belief of that guilt was propagated, as a presumptive proof of her innocence. Among these may be reckoned the celebrated antiquary Camden, "who preferred", says this author, "the *authority* of Leslie to the *authentic* documents in the hands of his friends".

That Camden preferred any *authority* to documents which he himself *believed* to be authentic will be affirmed, by no man, who is acquainted with the life and character of that historian; and we confess that such an assertion, occurring in the first page of this author's Dissertation, did not impress us with a very high opinion of his impartiality. It did not permit us to think of the inquirer into the guilt of Mary, as we have long thought of the historian of Elizabeth; and our opinion of his judgment and candour was not rendered more
favour.

favourable by the following extract from his very singular introductory chapter.

“ Doubtless, it was the interest of Robertson to render Mary the heroine of his story, and her innocence would have coincided with the political opinions or prejudices of Hume; but the conclusions which those illustrious historians have formed of her guilt, can only be ascribed to their deference and unbiassed regard for truth. Their impartial reasonings seemed for a time to decide the controversy; till the arguments of Keith and Goodall were resumed by a series of new apologists. Gilbert Stuart's history, written from motives of personal hostility to Robertson, is little else than an elaborate apology for every successive circumstance in the conduct of Mary; but the others proceed analytically, to separate, in order to pervert or palliate, historical facts, till the judgment, oppressed by a minute detail of unconnected particulars, is perplexed and confounded, rather than convinced. We search in vain for that moral evidence arising from her conduct, which is often more satisfactory than direct proofs; and the question still remains undecided; or is determined by a gross, and scurrilous perversion of every historical fact.” P. 2.

Who is this Mr. Laing, who, before he has himself established any one point relating to the question, accuses such men as TYTLER and WHITAKER of scurrilously *perverting every historical fact*? Is this the language of a fair inquirer after truth? Is it the language characteristic of a gentleman? What is meant by the *scurrilous* perversion of historical facts, we shall leave to be explained by the author himself; but we shall take the liberty to say, that he has here laid himself open to the charge both of ingratitude and of imprudence. It is ungrateful to stigmatize men, from whom, by constituting himself their antagonist, he derives the only chance which he has of *living* in the republic of letters; and it is imprudent at the outset of such an inquiry as this, to sharpen the vigilance of those who, favouring the cause of the injured Queen, must wish to detect in his reasoning fallacies, from which even this extract shows it to be by no means free.

It is not true that it was the *interest* of Robertson to render Mary the heroine of his story. Robertson was to sell his book in England, where the memory of Elizabeth was still dear to a great majority of all ranks of the people. Some stains, however, had been put upon it by the writings of Keith and Goodall, who had excited something more than suspicions that her conduct towards the Scottish Queen had been mean, cruel, and treacherous. To Robertson, if he was guided by views of interest, it could not but occur that nothing would render his history so popular, as to white-wash anew this favourite of the English nation; and fortunately for him the
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prejudices of his education, if he was under any prejudice, concurred in this instance with what was obviously his interest. The same was the case with respect to Hume. It was the interest of both historians to ensure for their works an extensive and rapid sale in England; and, though Hume himself became a Tory, neither he nor Robertson could, from inheritance, have any predilection for the House of Stuart.

Far be it from us to insinuate or suppose, that those illustrious historians wished to establish conclusions which they *themselves* did not believe; but as it does not follow *a fortiori* that the conclusions which *they* formed of the guilt of Mary, "can only be ascribed to their deference and unbiassed regard for truth", so the mere *authority* of Hume and Robertson is, on this question, entitled to no greater respect than the *authority* of Tytler and Whitaker, or even of Malcolm Laing. They have not indeed any where said, that the apologists of Mary "proceed *analytically*, to *separate*, in order to *pervert* or palliate, historical facts"; because they knew well, that it is only by analyzing and separating discordant testimonies, that historical facts can ever be ascertained*; but though they would have been ashamed to reason like Mr. Laing, where mere *authority* can be admitted, he and they are on the same footing.

This author informs us, that "the manuscript materials employed in his history are chiefly derived from the library of the faculty of Advocates in Edinburgh, to which he enjoys a *professional access*"; and this circumstance may perhaps account for his thus endeavouring, in the introduction to his inquiry, to prejudice the reader against the unfortunate Queen. Had he not been accustomed, as an advocate, to refer to precedents, and to employ every artifice in behalf of his clients, it seems impossible that he could have built any thing on the mere *authority* of Robertson and Hume; or have introduced at the beginning of the Dissertation, what could with propriety and fairness be stated only at its end. Of the conduct of the Queen, he has yet given no account; but "the moral evidence arising from her conduct", as stated by Robertson, pleads strongly in favour of her innocence. According to

* "This only may be said in general, that as the arguments and proofs, *pro* and *con*, upon due examination, *nicely weighing every particular circumstance*, shall to any one appear, upon the whole matter, in a greater or less degree, to preponderate on either side, so they are fitted to produce in the mind such different entertainments, as we call belief, conjecture, guess, doubt", &c. &c. *Locke's Essay, Book 4. c. 16, § 9.*

that celebrated historian, the conduct of Mary was uniformly amiable and virtuous before her connexion with the Earl of Bothwell; and that connexion was no sooner dissolved, than it became again amiable, virtuous, and devout. If she was an adulteress and murderer during the short interval, her suddenly plunging from the elevation of conscious rectitude into the deepest gulf of vice, and as suddenly emerging from that gulf, constitute, when taken together, perhaps the most singular phenomena that have occurred in the wide-extended history of human nature.

Let not these reflections, however, bias the reader's mind towards either side of this long-agitated question. It is our wish to keep the balance even, till we have weighed the facts and arguments, by which the present author endeavours to support the hypothesis which he has chosen to adopt; for it is only by facts, and arguments built on facts, that the guilt or innocence of Mary can be ascertained. Of this, Mr. Laing himself seems to be sensible, for it is his object, he says, to investigate historically,

“ 1. The facts that preceded, 2, those which succeeded, the murder of Darnley; 3. the conferences at York and Westminster; and to examine critically, 4. the letters from Mary to Bothwell; 5. her sonnets; 6. the contracts of marriage between them; 7. the confessions and judicial depositions of those who suffered for her husband's death.” P. 3.

This arrangement seems well calculated to lead to the truth; but we are sorry to be obliged to say, that, in the very first paragraph of the first chapter, we have again met, not with the impartial inquirer, but with the professional advocate engaged to plead a cause. We are there told of the profligacy of the court of Henry II. of France, and of the early education of Mary under her uncles and Catharine of Medicis; and are put in mind of such flagitious characters as Charles IX. Henry III. and Margaret of Anjou! It is hence very sagely inferred, that the mind of the Scottish princess was not “*utterly incapable* of those crimes which have been laid to her charge”; while with *great candour* it is added, that it would be “*unjust to indulge a previous suspicion of her guilt*”!

No man, we may venture to affirm, ever supposed the mind of Mary or of any other woman *utterly incapable* of the crimes which have been laid to her charge; and as Mr. Laing is evidently a man of sense and reflexion, we cannot believe that he threw out these observations merely to guard his readers against so absurd a supposition. He threw them out however for *some* purpose; and as he is accustomed to address

juries, and knows well the effects of such insinuations on them, we think no great sagacity requisite to discover what that purpose was. In the mean time, we beg leave to call to the remembrance of our readers, that by Robertson, Stuart, and indeed all the historians, the character and conduct of Mary, previous to her marriage with Darnley, is represented as in a very high degree amiable and respectable; and that representation may surely be just, notwithstanding the gallantries and licentious intrigues of the court of France.

Her marriage with Darnley, however, is, in this author's opinion, the first certain indication of the vigour of her character, and "of the spirit with which she prosecuted her favourite designs". That we may form a *proper* notion of those designs and of that vigour, we are informed, that

"When enamoured suddenly of the tall and graceful, yet robust stature, the youthful bloom, and the elegant, but superficial accomplishments of Darnley, she was blind to the vices and defects of his character, and persisted in a marriage, of which her protestant nobility generally disapproved." P. 5.

It cannot be doubted, that the *suddenness* of the Queen's love, and the *robust stature* of Darnley are here mentioned for *some* purpose; and what can that purpose be, if not to impress upon the reader's mind the belief that she was a grossly sensual woman? A skilful pleader labours, by every honest art, to pre-occupy the mind, and by stating circumstances not bearing *directly* on the point, to render the judgment favourable to the arguments which he means to employ, whether his object be to procure the acquittal or the condemnation of the person on trial. The object of Mr. Laing is to prove Mary guilty of adultery and murder; and nothing could be conceived better calculated to render his readers willing to listen to his reasonings, than a previous persuasion that she was the slave of sensual appetites. But in his endeavours to excite this persuasion, he should have told "the truth, the whole truth, and nothing but the truth".

He knows well, and ought not to have concealed, that the Scottish Queen had thought of Darnley as the fittest husband for her, before she had seen, or could therefore have been enamoured of his *tall, graceful, and robust stature*; and her opinion was extremely well founded, had his understanding born any proportion to the elegance of his form, and the gracefulness of his external accomplishments. Darnley was, after herself, the nearest heir to the throne of England, and by professing the Protestant faith, he might have become a formidable rival; his father Lennox became, on the death of her father, the second
head.

head of the house of Stuart; and if Knox deserves credit, so much was James V. attached to his family and name, that, failing in male issue of his own, he had resolved to settle the crown of Scotland on LENNOX, and his male issue; a resolution which was prevented only by the sudden death of the king. Her subjects were justly averse from an Austrian alliance; she could not condescend to marry a subject of France, where she had once filled a throne; and Elizabeth was meanly and enviously labouring to prevent her from marrying at all. In such circumstances nothing could have been more politically wise than her marriage with Darnley, had he been a man of sound understanding and good dispositions; for while his descent was equal to her own, his power was not such as to alarm her own subjects for the independence of Scotland, or to excite the jealousy of Elizabeth and the English nation*. But if she became suddenly enamoured of the tall and graceful stature, and elegant accomplishments of the man whom prudence had pointed out to her for a husband; and even if her love, grafted on those accomplishments, and strengthened by the consciousness of its being prudent, rendered her in some degree blind to the defects of his understanding, that blindness may surely be forgiven in a woman of exquisite sensibility, who had little more than entered on her twenty-third year. But, says this author,

“ As his (Darnley's) religion was more than suspected, they (the Protestant nobility) were justly alarmed for the security of the reformed faith, if *their recent alliance with England* should ever be dissolved. Murray in particular, through the interest of whom Lennox had been lately restored in Parliament, took alarm at the undisguised resentment of Darnley. He refused to sign an approbation of the marriage; and, being apprehensive of some attempt on his life, absented himself, under the pretext of sickness, from a convention of estates which was held at Perth.” P. 5.

* “ Lady Lennox (the mother of Darnley) though born of a second marriage, was one degree nearer the royal blood of England than Mary. She was the daughter, Mary only the grand-daughter of Margaret (the only sister of Henry VIII.). This was not the only advantage over Mary which Lady Lennox enjoyed. She was born in England, and by a maxim of law in that country, with regard to private inheritance, *whoever is not born in England, or at least of parents, who, at the time of his birth, were in the obedience of the King of England, cannot enjoy any inheritance in that kingdom.* This maxim, Hales, an English lawyer, produced in a treatise, which he published at this time, and endeavoured to apply it to the right of succession to the Crown.” *Robertson.*

That

That the Protestant nobility pretended at this time to be much alarmed for the security of the reformed faith, may be true; for they affected such alarms through the whole of this short and disastrous reign; but it is hardly conceivable, that those alarms could have been increased by the prospect of the Queen's marriage to *Darnley*. He was no independent sovereign, who could add to her power; and, as the nobles had discovered the narrowness of his understanding, they had nothing to dread from his political address. It does not indeed appear that the marriage was disagreeable, either to a great majority of the nobles, or to the nation at large; and Knox says expressly, that it was brought about by the providence of God! That Murray disapproved of it, is certain; and he would have disapproved of any marriage that the Queen could have proposed, not from zeal for the reformed faith, but for other reasons which are here suppressed. These reasons are given at length by Tytler, who has laid open the nature and object of *the alliance* of Murray and his faction with *England*; an alliance which, whatever had been its object, we are surprised that a lawyer could mention without censure. Does Mr. Laing indeed think, that even for the preservation of religion, private persons, let them be of the highest rank, have a right to enter into alliance with a foreign state, without the knowledge of their own sovereign? But this alliance was made *against* their sovereign.

The able and elegant writer just referred to has proved*, by the testimony of Throckmorton, the English Ambassador in France; by the testimony of Elizabeth herself; by the attestation of nineteen Scottish Lords, eight Bishops, and eight Abbots; and by a letter from Randolph, the English resident in Scotland, to the Prime Minister Cecil; that the object of the faction's alliance with Elizabeth was, to prevent Mary's return from France to Scotland; and to place her bastard brother, afterwards Earl of Murray, at the head of the government. Randolph, whose letter is dated only a fortnight before Mary's arrival, writes thus: "I have shown your Honour's letter unto the Lord James (Murray), Lord Morton, and Lethington; they wish, as your Honour doth, that she (Mary) might be stayed yet for a space; and, if it were not for their obedience sake, some of them *care not though they never saw her face.*"

Murray is admitted, as well by the friends as by the enemies of Mary, to have been a man of great talents, and still

* *An Enquiry, historical and critical, into the Evidence against Mary, Queen of Scots, &c.* 4to edit. vol. i. pp. 353, &c.

greater ambition; he was not, therefore, likely to abandon the object on which he had so long set his heart; and which his own address, the zeal and interest of the reformers, and the power of Elizabeth, seemed to have brought within his reach. He had, with consummate ability, crushed a rebellion, headed by Huntly, for which his deluded sovereign had lavished on him both riches and honours; but he had retired in disgust from the court, because forsooth the Queen seemed more attentive to the man whom she meant to make her husband than to himself; and in his retirement he meditated plans for preventing a marriage which he could not but perceive must baffle all his hopes.

“ He refused”*, says this author, “ to sign an approbation of the marriage, and being apprehensive of some attempt on his life, absented himself, under the pretext of sickness, from a convention of estates which was held at Perth. When informed of a design to intercept Darnley and herself, in their return from Perth, the queen passed precipitately to Calender, across the Forth; while Murray remained in Lochleven castle, Argyle at Castle Campbell, and Hamilton at Kinneil. The *Raid of Beith*, as their conspiracy was termed, and the opposite project to assassinate Murray, must remain uncertain; and although the reformers had actually assembled at Edinburgh, and Randolph had been founded on the delivery of Lennox and his son to the English, the most probable supposition is, that each was a false, or premature alarm.” P. 5.

The evidence from which Mr. Laing infers that each plot was a false and premature alarm, is *negative* and *partial*. He admits that Melvil adopted the common report of the Queen's party, respecting the conspiracy of Murray and his faction; but Melvil, he says, wrote in his old age; and that circumstance, it seems, renders his testimony incredible! He promises to examine the evidence of Argyle and Rothes afterwards; and rests his cause at present on the silence of Randolph, the English resident, who, in his dispatches to Cecil,

* There is something extremely savage and ungrateful in Murray's refusal. “ The Queen”, says Knox, “ insisted upon him, saying, the *greatest part* of the nobility were there present (at Stirling), and content with the marriage; wished him to be so much a *Stuart*, as to consent to the keeping of the crown in the family, and the surname, according to *their father's will and desire*, as was said of him a little before his death. But he *refused*, because, said he, it is required necessarily, that the *whole* nobility be present, at least the principal, and such as he himself was posterior unto, before that so grave a matter should be advised and concluded.” This fact, as Tytler observes, speaks aloud.

gives no intimation of any design to seize the Queen and Darnley.

This mode of weighing evidence seems to be new. If Melvil was not in his *dotage* when he wrote, his age, and the opportunities which time had given to separate truth from falsehood, surely add strength to the report which he had adopted from the Queen's party; and even *common report* is not to be set aside by the *mere silence* of any individual. But was Randolph indeed silent concerning this conspiracy of Murray and his faction? No! His letters point so directly to some conspiracy at this time, that it is impossible to mistake their meaning, or to entertain a doubt of an association being formed to seize the Queen and Darnley on the first opportunity; to precipitate her from the throne; and either to put him to death, or to send him prisoner to England. Our limits will admit of but short extracts from two or three of these letters, published by Tytler, whose proofs of this reality of the *Raid of Beith* are such as we are surprised that even this author could resist*.

On the 3d of June, the English resident thus writes to Cecil: "People have but small joy in this their new master; and find nothing, *but that God must find him a short end, or them a miserable life.* The dangers of those he now hateth are great; but they find some support, that *what he intendeth to others may light upon himself.*"

Randolph does not indeed mention here the *Kirk of Beith* as the place where that which Darnley intended to others might *light upon himself*; and for the best reason possible; because it is not to be supposed that he knew the precise *time and place* fixed on by the conspirators for carrying their designs into execution. It is not indeed to be supposed that the conspirators themselves had fixed on any *time or place*, for seizing the persons of their sovereign and her betrothed husband, when they had their conferences with the English resident; because the opportunity for carrying into effect so hazardous an attempt, they knew, must be embraced whenever it should occur, and could not by them be fixed at a distance. The language, however, is sufficiently plain; and, when the reader has compared it with the following extract from a letter of the 2nd of July, he will probably wonder, as we do, at the audacity which could affirm, that in Randolph's confidential dispatches to Cecil there is "*no intimation of any preparation or design to seize the Queen and Darnley.*"

* See his *Enquiry*, &c. vol. i. p. 371, &c.

" Darnley's

“Darnley's behaviour”, says Randolph, “is such, as he is run in contempt of all men, even of those that were his chief friends: what shall become of him I know not; but it is greatly to be feared, that *he can have no long life among this people.*”

Why was this to be feared? Mr. L. we are persuaded, will not attempt to answer the question; but his friend Randolph, who on this subject did not speak without book, has answered it for him.

“The question”, says the resident, “has been asked me, whether, if they (Darnley and his father) were delivered to us at Berwick, we would receive them? I answered, we would receive our own*, *in what sort soever they come to us*”;

that is, as Tytler justly observes, *dead or alive*. Yet Randolph gives *no intimation* of any design to seize the Queen and Darnley! And the *Raid of Beith*, and the opposite project of Darnley to assassinate Murray, were both “false or premature alarms”! Robertson, however, thought otherwise, and has admitted them both to have been real. Whether, on this account, he has lost any degree of credit with the author of the Dissertation, we know not; but we observe, that though he was formerly styled “the most faithful of historians”, he is now considered as only *one* of the most faithful; yet it was not on slight evidence that he admitted the conspiracy of Murray. The Earls of Argyle and Rothes, with the Lord Boyd, who were deeply engaged in that conspiracy, returning afterwards to their allegiance, and being pardoned by the Queen, declared “that Murray, at this time, conspired the slaughter of the Lord Darnley, and to have imprisoned her Highness in Lochleven, and usurped the government.”†

This is the evidence which the author is afterwards to examine; and in the examination of which we shall accompany him. In the mean time, he contents himself with affirming, that “no serious belief could be entertained by the Queen of the *Raid of Beith*”, because, when she summoned Murray, who had retired with his followers to Stirling, to appear at Edinburgh, “to answer”, as Robertson says, “to such things as should be laid to his charge”, no mention was made of this conspiracy. He was charged, not with a treasonable attempt to surprize and seize the person of their sovereign, but merely

* Lennox had an estate in England, where Darnley was born. Both father and son therefore were Elizabeth's subjects, or Englishmen, which is the reason that Randolph calls them *our own*.

† Tytler, vol. i. p. 377.

with uttering calumnious reports against Darnley to excite discontent; therefore, argues the author, the Queen and her secret council did not really *believe* that he had entered into the conspiracy called the *Raid of Beith!*

To what, let us ask, does this reasoning amount? Obviously to nothing more, than that had Mr. Laing been in the Queen's place, or directed her counsels, he would have charged Murray and his associates with treason, had he *believed* them guilty of treason; that what *he* would have done, Queen Mary and her council would have done; and that therefore, as they did not charge the faction with treason, they did not seriously believe the story of the *Raid of Beith!* But with all due deference to so great authority, Mary might have had many reasons for not charging Murray with treason, even supposing her to have had no doubt of his guilt. She might be unwilling to shed the blood of a man who had rendered her some important services; and whom, though a bastard, she respected as the son of her father. She might have been aware, that it would be difficult to bring legal evidence of the treason; for Argyle and Rothes had not *then* made their confession, nor was she privy to the correspondence of Randolph; and yet she and her council might, in their own minds, be firmly persuaded of his guilt. There is surely within the author's recollection one trial for treason, when the person accused was legally, and therefore properly, acquitted; though there has since been brought to light complete proof that he was as truly guilty then as he is now, when heading a division of the army destined to invade his country. Such *may have been* the case of Murray and his associates; and such, we confess, it appears to have been, from all the evidence that we have yet examined, and which seems to be fully and fairly stated by Tytler.

(To be continued.)

ART. III. *Analytical Essays towards promoting the chemical Knowledge of Mineral Substances.* By Martin Henry Klaproth, Professor of Chemistry, &c. &c. Vol. II. Translated from the German. 8vo. 6s. 267 pp. Cadell and Davies. 1804.

THE contents of two volumes of Professor Klaproth's Essays were translated into English, and were published in one volume, in the year 1801. That volume, which contains

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tains 72 Essays, was reviewed in the 21st volume of the British Critic (p. 266), wherein we praised the ingenuity, the accuracy, and the indefatigable temper of the very able Professor K. We also observed, that most of those Essays had already been introduced to the English reader, in divers periodical publications, which superseded the necessity of giving a particular account of all their contents.

The like observations are exactly applicable to the present publication, or second volume, which contains 44 other Essays, composed by the same expert chemist, and translated into English with sufficient accuracy and perspicuity. The subjects of those Essays are, 73. Examination of the Auriferous Ores from Transylvania; 74. Analysis of the sulphated Oxyd of Manganese from Transylvania; 75. Examination of Tungstate of Lime (Scheelium); 76. Examination of Gadolinite; 77. Examination of the Egyptian Natrum (Soda); 78. Examination of striated Soda; 79. Analysis of the native Muriate of Ammoniac; 80. Examination of Saffolin; 81. Examination of the Plumose Alum from Freyenwalde; 82. Examination of the Capillary Salt (Halotrichium) from Idria; 83. Examination of the elastic Bitumen from Derbyshire; 84. Examination of Mellilite; 85. Examination of Umbra (Umber); 86. Examination of the muriated Lead-ore; 87. Examination of phosphated Lead-ores; 88. Examination of sulphated Lead-ores; 89. Examination of tabular White Lead-ore from Lead-hills; 90. Examination of the native reguline Antimony from Andreasberg; 91. Examination of antimoniated Silver from Andreasberg; 92. Examination of the fibrous red antimonial Ore; 93. Examination of the white Ore of Antimony; 94. Examination of arseniated olive Copper-ore; 95. Examination of the muriated Copper-ore; 96. Examination of phosphated Copper-ore; 97. Examination of Kryolite; 98. Examination of Beryl; 99. Examination of Emerald; 100. Examination of Klingstone (Echodolite); 101. Examination of Basalt (Figurate Trap); 102. Examination of Pitch-stone; 103. Addition to the Analysis of Pumice-stone; 104. Examination of the Jargon (Zircon) from Norway; 105. Examination of Madrepomite; 106. Examination of Pharmacolite; 107. Examination of Scorza; 108. Examination of the fibrous Sulphate of Barytes; 109. Examination of the Tabular Spar (Tafel-spath); 110. Examination of Miemite; 111. Examination of the prismatic Magnesian Spar, from the Territory of Gotha; 112. Examination of the striated grey Ore of Manganese; 113. Examination of the earthy black Oxyd of Manganese; 114. Examination of the Asphaltum from Albania; 115. Examination of the earthy Brown-coal; 116. Examination of the Hungarian Pearl-stone.

We shall now transcribe one short Essay only, by way of specimen.

“ *Chemical Examination of the tabular White Lead-ore from Lead-hills.*”

“ At Lead-hills, in Scotland, also occurs another white tabular lead-ore, crystallized in hexagonal plates; which should not be confounded with the native tabular sulphate of lead, treated of in the preceding Essay. For, in the first, the lead is mineralized by carbonic acid, while in the second it is combined with the sulphuric.

“ The specific gravity of this fossil was equal to 6.480.

“ a) One hundred grains of it, in pure specimens, and previously triturated to a powder, were by small portions introduced into a mixture of 200 of nitric acid with 300 grains of water, and put in equilibrium upon the balance. The ore dissolved readily, and with a strong effervescence, without leaving any residue. By the carbonic acid that escaped, a loss of 16 grains of weight was caused.

“ b) The solution, which was clear and colourless, was diluted with water, and a cylinder of zinc put into it. After 24 hours, the whole of the lead had *shooted* [shot] in beautiful metallic laminæ, which collected, washed, and both quickly and carefully dried, to the end that no oxydation might take place, afforded 77 grains of lead in the reguline state, which correspond with 82 grains of oxyded lead.

“ Consequently the constituent parts of this tabular and carbonated white lead-ore bear to each other the following proportion:

Lead	—	—	—	—	77.
Oxygen	—	—	—	—	5.
Carbonic acid	—	—	—	—	16.
Loss, including the water of crystallization, if any present	—	—	—	—	2.

100.” P. 132.

It will be hardly necessary to add, that the simplicity, the accuracy, the variety, and the useful results of these Essays render them exceedingly valuable, not only to the proficient in chemistry, but likewise to those who wish to learn the *modus operandi* in the complex and multifarious art of analyzing minerals.

ART. IV. *Miscellaneous Poetry.* By Edward Coxe, Esq. of Hampstead-Heath, Middlesex. 8vo. 265 pp. 6s. Hatchard. 1805.

THE author of this elegant little volume very modestly disclaims all pretensions to the higher claims of poetry, and satisfies himself with gathering honey from the humbler flowers

flowers of the valley. His work consists as well of original productions as of imitations of Horace, Martial, and Petrarch. We shall give a few specimens, not at all doubting but the readers and lovers of poetry will esteem the whole worthy of a place in their collections.

“ Inscriptions for the Grotto, at the End of the Oak Walk, at Billingbear.

[*On the Outside.*]

Nor Parian stone, nor costly shell,
Adorns this humble moss-grown cell;
This lowly roof should ne'er supply
A thought that tends to luxury.

But if a rustic plain retreat,
Fit shelter for a hermit's feet,
Can tempt thee from the open glade,
To rest beneath the tranquil shade;

This Grotto enter:—Hence survey
A lovely landscape, richly gay,
And own that Nature's charms impart
A bliss beyond the reach of Art.

[*On the Inside.*]

Embow'ring oaks, a stately row,
Around their spreading branches throw,
And tow'ring with gigantic size,
Lift their proud summits to the skies.

On either side a verdant lawn
Glitters with dew-drops in the dawn;
In playful herds the speckled deer
Crop the sweet turf, and wanton here.

But when the ev'ning shades prevail,
And twilight steals across the dale,
How mild, how awfully serene,
Appears this beauteous sylvan scene!

Then fancy sees, or seems to see,
Beneath each venerable tree,
Dryads and Hamadryads rove,
Along their consecrated grove:

And as they tread the sacred ground,
Aërial music breathes around,
And choral streams, distinctly clear,
Thus break upon the ravish'd ear:—

“ Ye lofty oaks, who long have stood,
Majestic sovereigns of this wood,
All hail! and may you still defy
The anger of the frowning sky.

Though

Though other groves are often broke,
And bow beneath the woodman's stroke;
The ruthless clown shall ne'er intrude,
Nor pierce your peaceful solitude.

For here the NEVILLES and the GREYS
Protection to the wood-nymphs raise;
Who hail the blest auspicious hour,
When first they chose this sacred bow'r.

And though ye can recall no more
Your Druid Bards' prophetic lore,
Ye still the Poet shall inspire,
And harmonize the British Lyre!" P. 6.

The following very beautiful effusion is from the French of the Marquis de Pezzai.

" Ovid, in Exile, to the Bird of Venus.

[From the French of the Marquis de Pezzai,]

Hither direct thy rapid flight,
And on these plains, sweet Dove, alight;
The Muse thy kindness shall repay
With softest strain, and sweetest lay.

Oh, come! nor heed this freezing sky—
For in my bosom thou shalt lie;
Which yet has warmth, and can unchill
Thy stiffen'd wing, and frozen bill.

Dear Bird! I will not keep thee long,
For thou shalt take this tender song—
This tender song! which love inspires
With his own pure and faithful fires.

Thy rosy beak shall swiftly bear
The precious charge along the air,
In distant climes my fair to meet,
And lay it at my JULIA's feet.

Soon as her gentle heart shall know,
How oft my tears, (that nightly flow,
And are each rising morn renew'd)
Thy silver plumage have bedew'd;

She will reward thee with a kiss;
But grateful for that balmy bliss,
Return, and with her answer fly,
To him who must without it die!" P. 34.

We have another motive besides that of the intrinsic merit of the composition, for giving a place to the following. We know it to be founded in truth.

“ ON THE LATE MRS. FREELING.

Quis desiderio fit pudor, aut modus.
Tam cari capitis?

Calm is her slumber *here!*—But she shall rise,
And, like Cecilia, gain her native skies!
Yet though chaste Science, her sweet strains refin'd,
To sweeter harmony she tun'd her mind:
For she was just, and good, without pretence;
Artless as childhood, meek as innocence.
Thus fit to die!—But *who* shall comfort give
To *his* deep anguish, who is doom'd to *live*?
GOD!—who in pity bade her suff'rings cease,
And to her gentle spirit whisper'd peace!" P. 59.

We are obliged to pause; though we cannot but acknowledge, that our progress through the volume was attended with increasing gratification. After inserting this most elegant and well-turned Sonnet, we must leave Mr. Coxe's interesting performance, to make its way by its own merit, aided by our friendly wishes.

“ *Sonetto, di Orazio Petrocchi.*

Io chiesi al tempo, ed a chi forse il grande
Ampio edificio che qui al suol traetti?
Ei non risponde; e piu veloci e presti
Fuggitivo per l'aer i vanni spande.
Disse alla fama, O tu, che all ammirande
Cose dai vita, e questi avanzi e questi!
China essa gli occhi, conturbati e mesti,
Qual chi dogliosi, alti sospir tramande.
Io gia volgea, meravigliando 'l passo,
Ma fu per l'alta mole altera in mostra
Visto girsene l'Obbligo di fasso in fasso:
E' tu, gridai, forse il sapresti? ah mostra—
Ma in tuono m' interruppe orrido e basso,
Io di chi fù non curo, adesso e nostra*.

Sonnet imitated from the Italian of Orazio Petrocchi.

I ask'd of Time, for whom these temples rose,
That, prostrate by his hand, in silence lie?
His lips disdain'd the myst'ry to disclose,
And borne on swifter wing, he hurry'd by.
These broken columns, whose? I ask'd of Fame;
(Her kindling breath gives life to works sublime!)
With downcast looks of mingled grief and shame,
She heav'd th' uncertain sigh, and follow'd Time.

* We have corrected some errors in the printing of the Italian. There are also some varieties of reading, which we do not notice.

Wrapt in amazement, o'er the mouldering pile

I saw Oblivion pass, with giant stride:

And, while his visage wore Pride's scornful smile,

"Haply thou know'st; then, tell me whose," I cry'd—

"Whose the vast domes, that e'en in ruin shine?"—

"I reckon not whose," he said, "they now are mine!" P. 76.

The imitations of Petrarch are generally very happy, and demonstrate a refined taste and perfect acquaintance with the beauties of Italian composition. We shall only add, that the author has no contemptible talent for epigrammatic composition, as may perhaps appear from the subjoined specimens.

Written when the female Fashion of wearing PADS first came into vogue.

In the coy age of chaste Queen Bess,

The sex preserv'd decorum;

But now, eccentric in their dress,

They carry all before 'em!"

"On a merry, but poor Woman.

Tho' MARGARET's fortune was but bad,

While living she was never sad;

But when death struck the fatal blow,

She was, alas! a PEG too low."

The latter, to be sure, is only a pun, but it is amusing.

ART. V. *Sermons, altered and adapted to an English Pulpit, from French Writers. By Samuel Partridge, M.A. F.S.A. &c. &c. 8vo. 327 pp. 7s. Rivingtons. 1805.*

OUR readers have had repeated instances before them, of the sound sense, judgment, professional zeal, and ability, of this amiable author. The present publication is somewhat original in its kind, and we think will prove both interesting and useful. It has been objected, and perhaps with some degree of justice, to the preachers of the English church, that their oratory is less animated than might be desired. To the French pulpit, with still greater truth and propriety, has been imputed too great diffuseness, too florid a style, and too gaudy a rhetoric. The intention of Mr. Partridge is to point out the path between these two extremes. He has, therefore, selected from the best and most popular of the French writers in this way, the plan and the principal matter of these discourses. But he has contracted their arguments, and reduced their periods, softened their inordinate warmth, and chastened their too luxurious oratory.

His

His work consists of eighteen discourses, taken, with the exception of one only, from French Protestant Divines. The subjects are those which follow.

“ 1. A Caution against false Philosophy. 2. Loyalty founded upon Religion. 3. The Consolation of Christians, in Dangers and Sufferings. 4. Trust in God, the Privilege of those who fear and love him. 5. The inestimable Value of the Divine Friendship. 6. On Profane Swearing. 7. The Cup of Salvation. 8. The Importance of good Example. 9. The Conduct of a wise Father in his Family. 10. The Danger, to young Persons, of Evil Example. 11. In what Sense, the Righteous are scarcely saved. 12. The Divine Attentiveness to the Righteous. 13. On Restitution. 14. On Recovery from Sickness. 15. The Love of Life, vindicated. 16. Piety is true Wisdom. 17. Christian Forgiveness. 18. The Divine Protection promised, only to an obedient People.” P. v.

We think very highly of the execution of this ingenious undertaking, and that our readers may do the same, it seems only necessary to add one or two brief specimens. We cannot do better than begin with the first discourse, which is a Caution against false Philosophy. The substance of this Sermon is taken from “*Sermons de M. l'Abbé de Cambacérés, Predicateur du Roi, &c. Tom. i. p. 149. Paris, 1781.*”

The matter of this discourse is perspicuously arranged, and admirably discussed. It thus concludes :

“ I am aware, that the advocates for irreligion sometimes wear an appearance very captivating. They affect to be placed, by their virtue, above the weaknesses of nature; and, to give an air of zeal and consistency to their character for wisdom, they hang out to the world certain inviolable maxims, of integrity, equity, and generosity. Trust not, too credulous world, to protestations so often tried, and to virtues so often falsified! This wise man, whom thou admirest, will soon make thee repent of thy fond esteem. When a man has broken the ties of piety, what is there that he can acknowledge as sacred and inviolable? When David was faithless to God, he soon became faithless to men; when he lost his innocence by adultery, he quickly renounced his humanity by murder. Ahab forsakes his religion: unhappy Naboth! give him up thy vineyard if thou wouldst save thy life!

“ It is true, that some of these men hold fine discourses; utter noble sentiments of humanity and benevolence; preach these things with enthusiasm in their writings, and sometimes display them in their actions. But what do these instances tend to prove? That it is very difficult for any man to be completely vicious. Or rather, these instances show, that actions of public notoriety are not a true test of honour. On these great occasions, a man considers himself as a spectacle; he perceives the eyes of the world, and especially of his own friends and party, fixed upon him; glory fills his imagination; and he thinks himself a model of virtue, while in truth he is but the hero
of

of vanity. The truly honourable man is he who has no need of witness in order to his being so.

“ But (they say) it is very possible to be irreligious, and at the same time a man of honour and probity; for examples of it are seen frequently.” Now what do these examples prove? Only this; that when a man hath received, in his youth, strong impressions of virtue from religious instructions, it is very difficult for him afterwards entirely to choke these happy seeds, and to renounce his principles. Impiety, therefore, will gain nothing, though we should allow that a man of honour may exist without having any religion *at present*. It must be proved that he may exist without having ever had it: it is necessary to show us a man brought up from his infancy in a school of irreligion; a man, who never had learned the fear of God, or the notion of a future retribution; who had been persuaded to virtue by motives of mere worldly wisdom: and then we should see what would become of this child of philosophy; whether, at the first rude blast of the passions, this edifice of human wisdom, erected upon the loose sand of systems and opinions, would not be quickly overthrown; and whether, against the first temptation, a good philosopher would be as well fortified as a good Christian.

“ Again it is said: “ A man may be perfectly irreligious, and yet a man of honour, for men of this kind are to be found in every place.” Now this is so far from saying any thing in favour of irreligion, that I conceive it is a satire upon, and a condemnation of it. It is like saying of any profession or occupation, that there are some honest men belonging to it. For it is not enough, that irreligion doth not exclude or destroy the virtues of an honourable man; it should be shown to be inconsistent with the vices of a base man; that it doth not favour immorality and the passions. Would any one account it a commendation of Christianity to say, that a man *may be* a Christian, and at the same time a man of honour? The glory of our religion in this respect is, not that it doth not exclude, but that it indispensably requires, probity and honour, and carries them to the highest degree of perfection. In like manner, to do any credit to irreligion, it would be necessary to show, not only that it may be compatible with virtue; but is so utterly incompatible with vice, that a dishonourable and base man, a cheat and impostor, cannot, on that very account, be either an Atheist or a Deist; that it is a contradiction in terms, to say of any man, “ He is irreligious and a villain.” ‘Till this is shown, to say that there are good men without religion may be as true, but is as little to the purpose, as to say, that men of humanity are sometimes found among savages and barbarians. The question is not, whether a person *may be* virtuous without religion; but whether it be not incomparably more difficult for him to be so; and whether in general men are so. To determine this question fairly, by facts; I shall conclude this discourse with a short comparison betwixt the duties and notions of a virtuous and honourable man, and the actual conduct of irreligious men in these present times.

“ A man of honour and virtue respects his country and its lawful rulers, and the public laws and manners. He allows not himself to insult them, either in writings or conversation. But what have irreligious

ligious men done in all ages? And in particular, what have they produced in the present age? Books without number, most licentious and scandalous; insomuch, that there is nothing sacred in religion which they have not blasphemed; nothing venerable, in the manners of the nation, which they have not profaned and violated; no character, however respectable, which they have not insulted; no opinions, relating to government or religion, however bold and mischievous, which they have not industriously disseminated. Such is the produce of this boasted school of honour, wisdom, and virtue! Again: a man of honour and virtue respects every thing that is useful, much more every thing that is necessary to society; nay, its very prejudices. Now, by the confession of irreligious men themselves, nothing is more necessary to man than religion. Without its hopes and promises, where would be our refuge, in almost every situation in life? When I am sick and languishing, who will support and comfort me but religion? When I am tormented with acute bodily pain, who will wipe away my tears but religion? When I am poor, and unfortunate in the world, who will console me but religion, by the hope of a life more happy? I have strong passions to govern; what will do this better than the terrors of religion? Troubles and vexations make me weary of life; who will keep me from despair, and from shortening my own days, if religion do not hold back my arm? In fighting, therefore, against this religion; in traducing, and striving to banish it from the world; impiety would rob us of the most valuable of all our possessions. Where, then, is the honour or virtue of those men who are the enemies of mankind in general, and the scourge of their own particular society?

“Therefore, brethren; as we have received the belief of God, and of Christ Jesus the Lord, so let us walk in him; rooted, and built up in him, and stablished in the faith; beware lest any man spoil us, through philosophy and vain deceit.” P. 21.

Our next specimen is taken from the tenth Sermon, on the Danger to Young Persons of Evil Examples: a discourse, better calculated to make impression on those to whom it was addressed, namely, the teachers and scholars of different schools, we have never perused. The substance of this is borrowed from “Sermons sur divers Sujets importants, par feu M. Guillaume Laget, Pasteur de l’Eglise de Genève”.

“We have, so far, contemplated the danger of “evil communications”, as it arises from *the weakness of our own minds*. Let us proceed to consider it, as arising from *the force of bad examples*. And this is the other general division of our subject.

“This force is derived (in the 1st place) from the cruel zeal of sinners to seduce, and make other men accomplices in their licentiousness. The cause of which zeal seems to be this. A vicious man cannot bear to be alone, and to converse with his own conscience. He must have company; as well to partake of his criminal pleasures, as to silence and keep under the misgivings of his heart. The more numerous are his associates, the more securely he sins, and the more effectually

stiles remorse. Great therefore, on this account, is the danger, lest "evil communications corrupt good manners".

"The force of bad examples proceeds, 2dly, from the insinuating address, and alluring manners, which vicious men frequently possess; and which they exert, too effectually, in conciliating favour and good-liking. Having occasion for our confidence, when they mean to corrupt us; they fail not to study and flatter our taste, in order to make themselves agreeable. Many and various are their artifices; some of which it may be useful to recount to you, that you may stand on your guard against them.

"To cover their designs of seduction, with professions of *esteem* and *attachment*: to insinuate, with dexterity, the word *prejudices* instead of *religion*; and to treat questions of morality as mere pedantry: to allow a sneer, or a jest, all the weight of a solid argument; and make railery pass for demonstration: to dazzle the judgment, and enchant the heart, by fallies of merriment: to stir up the passions by setting loose images before the fancy; and then to present, as it were casually, opportunities and objects of desire; and amidst all these subtilties, to have no appearance of design, but only of pure friendship and affection:—these are the secrets of seduction: "Be not deceived".

"The force of bad examples is derived, 3dly, from the doctrine which many sinners take pains to inculcate, and which is described immediately before the text; "Let us eat and drink; for to-morrow we die": that is, *die for ever*. Such "evil communications" cannot fail to corrupt good manners; removing the very foundation on which they were built. But, as vicious men can neither live at ease themselves, nor bring over and secure others to their party, without first destroying all the hopes of a Christian; therefore, they boldly pronounce those hopes to be *superstition*. This word *superstition* terrifies every pretender to *reason* and *philosophy*: insomuch that, for fear of being taxed with it, he dares not believe any thing at all. This boasted *free-thinking*, therefore, completes the effect of, and is even more mischievous than the bad example itself. For, though example may draw a man into sin, by imitation; yet *conscience* remains, and may one day awaken him from his lethargy, at which time his reformation may be expected. But those licentious principles, formed into a system, and inculcated with an air of science and demonstration, ensnare the understanding, as well as the heart; they reduce to nothing a man's very conscience. And then, what is there to check our career in vice? What principles are there, that can call us back to duty? For, why should we practise severe and laborious virtues? and why should we refuse to gratify every vile appetite (provided we are safe from human laws) if we must die to-morrow, (that is, after a very short time) and have nothing afterwards to hope or to fear? Again, therefore, I say: "Be not deceived: evil communications do corrupt good manners".

"Lastly, the force of bad example arises, sometimes, from a source much less suspected than the foregoing, but of mighty influence upon our manners: I mean, our own parents. If unhappily *they* be corrupt, we shall hardly escape the contagion; at least, not without extraordinary prudence. For we shall have the difficult task, of observing the regards

regards due to them, and at the same time, of maintaining our own innocence: of shunning their example in almost every thing, and yet in most things submitting to their authority. But, how can we expect from young persons this consummate prudence? Do they not naturally look up to *their parents*, as their truest friends, and as the most proper models for their own conduct? Most unfortunate, then, and most perilously placed, is that child, which has daily before its eyes the example of a vicious Father, or a vain and inconsiderate Mother. Let parents reflect on this: And then, if a regard to their own present and future happiness cannot persuade them to a virtuous and exemplary life; yet, let the voice of *nature* be heard; and let them not cause their children to perish, through their evil example!

“ If you are now convinced, that “ evil communications corrupt good manners”; you will not want many words of *exhortation* to be careful in avoiding them.

“ Young persons! “ be not deceived”. When you enter into the world, it will present to you a fair and enchanting spectacle. To say, with morose persons, that it is all “ a whited sepulchre”, would be unjust, and untrue. But to say, that it is a perilous place, very perilous to ingenuous virtue, is true beyond dispute, “ Take heed to yourselves, therefore; snares are laid for you in the ground, and traps for you in the way”.

“ You may imagine, that no one will dare to attack your steadfast virtue: “ Be not deceived”. The Son of God, himself, was tempted with persevering boldness: What *man*, then, shall fancy himself out of the reach of temptation?

“ Perhaps, confiding in your strength of mind, you despise all the artifices of wicked seducers. “ Be not, thus fatally, deceived”. Presumption increases danger ten-fold: it produces negligence and vain security; and is usually close-attended by a deplorable fall. Remember that of Peter: one hour, he was full of presumption, the next he wept bitterly.

“ I shall conclude, with some earnest warnings of holy Scripture against “ evil communications”.

“ My son, if sinners entice thee, consent thou not: walk not thou in the way with them; refrain thy foot from their path.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away; he that loveth danger, shall perish therein. Walk in the way of good men; and keep the paths of the righteous. For, he that walketh with wise men, shall be wise: but a companion of fools shall be destroyed.” P. 158.

There can be very little doubt that this will prove an acceptable work. Our wishes for its success, which we scruple not to allow to be sanguine, are founded on a careful examination of its contents; which justifies us in warmly recommending it to the attention of young preachers, who may not yet have had the opportunity or the experience of composition. The dis-
courses

courses are exceedingly well adapted to the purposes of instruction, being in general of a moderate length, remarkably perspicuous, practical in their subjects, and unexceptionable in their doctrine.

We hope that Mr. Partridge may be encouraged by the sale of this volume to present the public with another, similar in its design; and confident we are, that it will be equal in point of merit.

ART. VI. *Georgical Essays.* By A. Hunter, M. D. F. R. S. and L. E. Six Volumes. 8vo. 10s. 6d. each. Mawman, &c. 1803 and 1804.

A WORK from so respectable quarter ought to have been sooner noticed by us. But we are not, *all of us*, addicted to agricultural reading; we must therefore wait the leisure of those who are so, and who may possibly be sometimes engaged in studies more important.

The substance of the general Preface is; that, about the year 1770, a few gentlemen of York formed themselves into an Agricultural Society; agreeing, that their respective signatures should be affixed to the papers read at the board; and that papers of distinguished merit should be published, under the title of *Georgical Essays*. One volume appeared within a twelvemonth; but, many active members dying, the publication was discontinued; and the Society was dissolved in 1786. Dr. H. having had a principal share in this publication, was unwilling to let it pass into oblivion; especially, because he wished to make it the basis of a more extensive work; which is accordingly now presented to us. It is here proposed, to "draw into one focus all that is widely diffused through *numberless* volumes (as it is justly said) of agricultural information".

Even a mere abstract of the *contents* of six bulky volumes would carry us beyond our just limits. Incidental remarks, practical rather than theoretical, and a general character of the work, seem to constitute the most useful account we can give of it.

Vol. I. p. 11. Dr. Hunter prefixes to his Essays a short history of "the Rise and Progress of Agriculture". With respect to its rise, he justly takes for his authority "the sacred writings"; and we recommend his reverence for them to agriculturists in general.

P. 42. "The oil-compost is in all respects inferior to rotten-dung; where that can be obtained, every-kind of manure

nure must give way to it". All good farmers (we believe) will confirm this judgment.

P. 59—64. *Steeps* are disapproved; nothing being more chimerical than the idea of giving any vegetative force to feeds by *prolific* liquors; and it is justly said, "that plump feed, clear of weeds, and land well prepared to receive it, will seldom disappoint the expectations of the farmer, and upon these he should rely for the goodness of the crop."

P. 91. Dr. H. maintains, that the straw of *drilled* beans is shorter than of *broadcast*. We do not find it so.

P. 151. The conclusion of Essay XIII. "on the Study of Nature", may be recommended to the notice of farmers, as helping them to look beyond the fields which lie immediately under their feet.

"The regular return of seasons, and the invariable order that vegetables observe in budding, leafing, and flowering, bespeak almighty wisdom and almighty power. A mind harmonized to such divine contemplations sees at all times, and feels with warmth, the goodness of the Creator to the created. He [a man possessing such a mind] considers the works of nature as the silent but expressive language of the Deity; and, while he seems only to admire, is wrapt in gratitude and devotion."

P. 152—192. Essay XIV. contains various experiments, well deserving of consideration, showing what seasons are the most proper for sowing wheat.

P. 269. The mode very lately adopted by the legislature, for promoting an increased quantity of corn, seems to us much preferable to the premiums recommended in this Essay.

P. 318, &c. we meet with some very successful experiments, with a compost, in which *whales' refuse* is the principal ingredient.

Vol. II. begins with an Essay by Dr. Thomson, containing an eulogy on the beneficial effects of a spirited agriculture, and on the reciprocal advantages of agriculture and manufactures.

P. 122 to 196. This whole Essay relates to the *poor*, and appears to us singularly important and useful. It contains many excellent remarks on the good effects of allotting land to cottagers, and on the mischiefs of ale-houses.

P. 207. Dr. H. thinks that argillaceous soils are unfit for *turnips* and *cabbages*; he also seems to think, that such soils cannot be properly *pulverized* for such crops: we are of opinion, that such soils are *more* proper than those of a sandy nature for *cabbages*. To prepare them properly, they should be ploughed before winter, and laid in ridges; so as to expose as great a surface as possible to the pulverizing effect of frost: care should

should also be taken to make proper drains to carry off the water. If this be properly done, it will not be difficult completely to separate the particles of such soil, and to drag out the roots of weeds in the spring; so as perfectly to prepare it for the reception of cabbage-plants in June, which on such soils will grow to a *far greater size* than on any light soils. If the soil retain too much moisture in winter to bear treading with sheep, the cabbages may be carted off to other fields, or into a fold yard. Instead of the *fallow*, and course of tillage, recommended by Dr. H. "fallow, wheat, beans drilled, barley, feeds, oats, beans, wheat", the following may be substituted; cabbages, oats, beans drilled, wheat, cabbages, barley, feeds, wheat.

P. 220. A good dissertation on artificial grasses is here presented to the reader.

P. 340 to 305. On Manures. The subject is well treated, and demands the attention of agriculturists.

P. 327. The situation of a labourer, possessing a cow, is considered as preferable to that of a very small farmer.

P. 383 to 414. This Essay, by the Rev. Edmund Cartwright, has appeared (we think) in another work; but it well deserves to be again offered to the public attention; particularly that part of it (p. 395) which shows the additional quantity of provision (animal and vegetable) that may be produced by agriculture; and consequently, the national benefit to be obtained by the extension and improvement of it.

Vol. III. Essay III. p. 50, contains good instructions for planting trees, as practised by Mr. Speechly, on the Duke of Portland's estates in Nottinghamshire.

P. 72. The Utility of Oxen and Horses in Husbandry compared. This is certainly an *extraordinary* account; and we must say, that neither one short Essay, nor one man's experience in favour of oxen exclusively, is satisfactory to us.

From p. 130 to 223, we find no less than 63 "experiments, concise observations", or speculations. The following may be attended to: *winter vetches* recommended particularly as "a valuable feed for ewes and lambs in the spring". We account them to be very good things; but surely they grow too late in the spring for ewes and lambs; *lucern*, between rows of beans; *tares*, as an artificial grass; destroying the common *thistle*; *steeping* feed-barley in a dry season.

P. 225. Ingenious observations on different species of *fungi*, affecting wheat-crops.

P. 326. On cabbages, and the expences of growing them. The favourers of systems in agriculture are apt to deceive themselves in their calculations: for example; "all expences
(carting

(carting included) 1l. 14s. 1d. per acre". We say, that *manure* is necessary; at least *three ploughings*, and as many *harrowings*.

6000 plants per acre, at 3d.	—	—	£. s. d.
Planting, per acre	—	—	0 18 0
Horse-hoeing, hand-hoeing, and earthing up			0 6 0
			0 10 0
			<hr/>
			1 14 0

To be added, *carting off* 20 tons per acre. The planting and hoeing cost as much as the author reckons for *every charge*.

Essay xvii. p. 362, relates a most astonishing profit from the *Huntingdonshire willow*.

Vol. iv. In this volume also we find (among other things) 67 *experiments*, or *concise agricultural observations*. Our attention was principally drawn by No. 59, (p. 276) which strongly recommends *urine* as a manure; and by No. 62, which sets forth the *wonderful* uses of the common *nettle*.

The Preface to Vol. v. very properly asserts the superiority of the practical over the speculative farmer. Yet surely the former of these men might safely be encouraged to pay *some* attention to the theories of the other; and to try them on a small scale, and at no hurtful expence. We agree in opinion with those persons who "have expressed a wish to have all the papers classed together, under their respective heads"; and though it is true, as Dr. H. observes, that "in a periodical work, containing many original papers, delivered at different times, such a disposition is impossible", till the work shall be completed; yet it is obvious, that within a few pages, tables of *reference* might be made to the several papers under their respective classes.

Essay xv. p. 245, by Dr. Hunter, controverts the opinion of Dr. Harrison, concerning the cause of *rot in sheep*. The latter ascribes it to "marsh-miasmata, bringing on a putrid fever"; the former contends, that it is "an animalcular disease, and cannot be explained upon any other principle; for", he says, "as far as I know, the rot has never been observed without its concomitant *flukes*, which are more or less numerous, in proportion to the malignancy of the disease". But here, good Doctor, we must observe, your logic is not quite satisfactory: you beg the question, which is the *cause*, or which the *effect*; for you leave it quite uncertain, whether the flukes produce the rot or the rot the flukes.

Essay xxi. p. 359. It should in fairness have been mentioned, that this is a mere republication of an ingenious tract, published by Mr. Curtis in 1782, when the alarm occasioned

by

by that insect was at its height. In reprinting it here, the Introduction, and other parts that were temporary, are in general omitted, but not uniformly; for, in page 364, this passage is left, which, without its reference to the year 1782, is unintelligible nonsense. "Some persons have been alarmed lest, as they have now increased for three successive years, they should be infinitely more numerous the next". This conspires with other instances to show, that in making up these volumes too little care has been exerted. Nor can we think it right, that old publications, however excellent, should be mixed with new matter, without notice being given to the reader. Curtis's tract was accompanied by a beautiful plate, well coloured, representing the insect in all its stages of growth*.

In compiling these volumes, notice should also have been given from what works the Essays ascribed to particular authors have been taken; lest, in the case of living authors, they should be supposed to have contributed Essays composed for this work, which are in fact only passages taken from books published with other views: thus, the Essays ascribed to Dr. Paley, in this and the succeeding volume, are merely passages extracted from his Natural Theology. Essay XXII. vol. 5, is copied verbatim from the 21st chapter of that work; Essay XIX. vol. 6, is the 14th chapter; and Essay XXXVII. the 18th chapter of the same. In like manner, several Essays are ascribed to Goldsmith, which are merely extracts from his Animated Nature; and the same is done by other authors, dead and living. If this be not *book making*, it is most extremely like it. But, at all events, the references should have been given.

P. 488. On the Culture of Beans. We had before read this Essay, almost in the same words, at p. 326. Though the Essay is short, this repetition is also a singular instance, of carelessness.

Vol. VI. p. 214. Dr. Hunter must have been nodding ("*aliquando bonus dormitat*") when he admitted into his work this foolish, mischievous, iniquitous invective against clergymen who take their *tithe in kind*; that is, who take their provision (as lay tithe-owners do) exactly in the way which the

* The complete title was this: "A short History of the Brown-tail Moth, the Caterpillars of which are at present uncommonly numerous and destructive in the Vicinity of the Metropolis. Illustrated by a Copper-plate, coloured from Nature, representing the Insect in its various States. By William Curtis, Author of the *Flora Londinensis*. 4to. 12 pp. Published by White, Sewell, &c. 1782."

laws of their country have appointed; and for which not one farmer (we believe) in a thousand offers them a fair equivalent. That such a declamation should proceed from the quarter mentioned, we do not wonder; but that it should be countenanced by the initials A. H. at the conclusion, is a subject of great surprise and just regret! Dr. Hunter, beware of your associates! Some of them are not men of your own cast.

We shall here conclude our incidental remarks; wishing to impress deeply *the last* on the mind and memory of the respectable editor, whose negligence in this particular is unaccountable; and who is himself (we are assured) very superior to the practice, so common among *book-making* agriculturists, of seeking favour and profit from one class of men by vilifying and injuring another.

We are willing to part with Dr. H. on good terms, by saying, in general, concerning his work, that it contains much information from which farmers may derive benefit. Dr. H. is not only well acquainted with rural affairs, but (what is of no small consequence) he is also well informed on philosophical and chemical processes. His *Essays on manures* have more merit than most we have met with. Upon the whole, this publication well deserves the attention of agriculturists, who are less likely to be *misled* by Dr. H. than by many persons who have written on similar subjects.

ART. VII. *Primitive Truth and Order vindicated from modern Misrepresentation; with a Defence of Episcopacy, particularly that of Scotland, against an Attack made on it by the late Dr. Campbell of Aberdeen, in his Lectures on Ecclesiastical History; and a concluding Address to the Episcopalians of Scotland. By the Right Reverend John Skinner, in Aberdeen, senior Bishop of the Scotch Episcopal Church.* 8vo. 545 pp. 8s. Cheyne, Edinburgh; Rivingtons, London. 1808.

OUR notice of this work ought in propriety to have preceded that of the Sermon by the same author, which we mentioned in our last; and, in fact, we have felt great regret in delaying our account so long. The delay was not intentional on our part; but arose from unavoidable circumstances of a private nature, with which, of course, the public has no concern.

The present publication was occasioned by the posthumous work of Dr. Campbell, reviewed in our 20th volume, p. 237; and,

and, though we did not think it necessary at that time to combat the particular notions and positions which have since induced Bishop Skinner to take up the pen, we were seriously concerned to find opinions and reasoning so destructive of all establishments, and ultimately so injurious to Christianity, sanctioned by a name so justly celebrated as that of the acute and learned author of the *Philosophy of Rhetoric* and of the *Dissertation on Miracles*.

The sacred origin of Episcopacy is a simple matter of fact, either true or false; and its truth is to be supported, or its falsehood exhibited, by a fair appeal to scripture, and a candid estimation of the testimony of antiquity. We do not speak rashly when we assert, that Dr. Campbell's appeal to scripture was not fair, and his estimation of the testimony of antiquity not candid. The learned Principal seems to have felt a prodigious horror of the *sectarian spirit*; and yet we must be allowed to say, that we have never seen that spirit more eminently displayed, than in that which has been ascribed to him, on the subject of Episcopacy. We know no position in Christian history which has been supported with more acuteness of reasoning, with more learned research, and with more patient investigation, than that which asserts the divine authority of episcopal church government. To treat such a subject with ridicule, and its present abettors with contempt, was unwise and unbecoming. What such men as *Hooker, Jewel, Jeremy Taylor, Parker, Pearson, Potter, Wake, Bull, C. Leslie, Sherlock*, and many others, thought they had established by solid proofs, was not to be refuted by ridicule; and that which, after the most laborious research, and the most candid investigation, they concluded to be true, Dr. C. was certainly not entitled to treat with contempt. Even on this general view of the subject, it will not be easy for any candid man, at all acquainted with the nature and merits of the controversy, to account for, or to defend his conduct. But were we to descend to particulars, to extract his rules of reasoning, his general conclusions, and laws of evidence, from the *Philosophy of Rhetoric*, the *Preliminary Dissertations to the Four Gospels*, and from the *Dissertation on Miracles*; and were we to place these extracts in columns opposite to the reasoning, the ridicule, the positions, and conclusions which appear in his *Lectures on Ecclesiastical History*, on the subject of the hierarchy, the contrast would at once strike every reader; as it would certainly shock every lover of consistency, and we should think every serious Christian. From such a comparison, we should be able to estimate, with full and striking evidence, the force of that admirable and pertinent observation which our

inimitable Hooker made, upwards of two hundred years ago, on one branch of the objections of his opponents, which equally applies to all.

“ How easy and plain might we make our defence, how clear and allowable even unto them, if we could but obtain of them to admit the same things consonant unto equity in our mouths which they require to be so taken from their own! If that which is truth, being uttered in maintenance of Scotland and Geneva, do not cease to be truth when the Church of England once alledgeth it, this great crime of tyranny, wherewith we are charged, hath a plain and easy defence.”
Hooker's Eccles. Pol. vol. iii. p. 193, Oxford edit. 1793.

Dr. C. affected to pay some respect to the Church of England, obviously only because it is established; for we have no hesitation in asserting, that this respect was affected and insincere; since he throws out many unjust reflections, on parts of our establishment (of which he either knew little, or he was blinded by the most unreasonable prejudices); and since he labours with indefatigable zeal to overthrow those fundamental principles on which our church was reformed, which our public standards still assert, and which our uniform practice justifies. The principal butt of his ridicule and reasoning, however, is the Episcopal Church of Scotland, of which the fundamental principles, both doctrinal and constitutional, are the same with our own. Hence it would appear, as if the learned Professor wished his pupils to conclude, that the episcopal form of church government may be permitted to exist, if it have the support and countenance of the civil power; but that it is scarcely fit to be tolerated, in the judgment of *liberal men*, if it lose that support and countenance; and that all those claims of a higher origin than civil establishment can confer, are to be rejected as the wild dreams of ignorance, superstition, and bigotry. We have often observed a singular inconsistency in the opponents of Episcopacy. The Church of England is calumniated because she is too much connected with, and too dependent on, the civil power; and the same form of church polity in Scotland is despised because it has no such connection or dependence. Temporal interest alone is *candidly* said to be the reason why we in England support the established constitution of our church; and in Scotland, where no such interest exists, and where we ought, as it would seem, to conclude, that they who profess the same forms, and who support the same constitution, do so from serious conviction and principle, we are told, that such profession proceeds from ignorance, bigotry, and a sectarian spirit.

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In England, we have never wanted able men to make the proper distinction between our connection with the state, between the dignities and powers which that connection confers, and the spiritual powers and authority which we derive from a higher source; and, if we should all be disposed to forget this important distinction, our public standards have marked it, in characters not to be effaced nor misunderstood. This distinction affords a sufficient answer to those who absurdly abuse our connection with the state, which evidently they do not understand; but, when we appeal to it, we too, like our brethren in Scotland, are accused of ignorance, bigotry, and sectarianism. It would not be difficult to retort both charges with effect; but the interests of truth are seldom promoted by rude recrimination; and charity, which is of inestimable value, is liable to be equally lost sight of on the one side as on the other.

He, however, who is attacked, is justly entitled to defend himself; and, as the church in which Bishop Skinner holds so eminent a station has been very unnecessarily attacked, and very rudely and unjustly treated by Dr. Campbell, or some other person under his name, we cannot be surprised that the Bishop has thought it necessary to demand a hearing. We must acknowledge, at the same time, that, considering the provocation, the right reverend author has treated his antagonist with great moderation and respect. We will further assert, that in our opinion he has completely established his point. He has fairly confuted Dr. C.'s reasoning, and satisfactorily exposed his ridicule, sophistry, and, though it may sound harshly to some ears, his illiberality. We may be permitted to regret, however, that the learned Principal did not meet with a more perfect opponent. The Bishop's book is too large, and much of the matter is unnecessary and irrelevant. The style is confused, not always intelligible, often inaccurate, and occasionally even ungrammatical. Originality on such a subject is not to be expected; and, if Dr. C. was not ashamed to borrow from *Blondel*, *Salmasius*, *Cartwright*, *Clarkson*, *Baxter*, *Lord King*, and *Anderson of Dunbarton*, neither Bishop Skinner nor his friends need blush at borrowing from those illustrious authors of our church, who have in a manner exhausted this subject. A man of talents, however, will always discover ability on the most hackneyed subjects; and he will exhibit those talents in the arrangement at least, and in the luminous adaptation of his arguments to existing circumstances. We look in vain for this excellence in the work before us; and we have observed

served with some regret, numerous positions and arguments borrowed, without acknowledgment, from a prior publication on Dr. Campbell's Lectures. We do not mean, however, to infer, that Bishop Skinner is a weak or unlearned man. He is certainly not a fine writer, nor eminently qualified to obtain distinction by accurate investigation, deep discussion, or luminous arrangement; but he is as certainly a man whom any church in Christendom may be proud to own.

In the Introduction to the Bishop's book, we find some general remarks, of which the sense is excellent, though the expression is not unfrequently confused. He justly laments our numerous divisions, the great cause of which he justly conceives to be, the general neglect of that article of our creed which teaches us to believe in the Holy Catholic Church. He confirms an opinion which we have long entertained, and which we did not form till after much practical observation, on the bad tendency of a common Scotch education. The ease with which a smattering of science is obtained in that part of the United Kingdom, and the necessity which young men, from the lowest ranks in society, thus initiated into the first principles of knowledge, feel to apply their crude acquirements to procure a livelihood, have certainly been the causes of much serious mischief, of many erroneous opinions, and of much irregular conduct, both in religion and in politics. In the Universities of Scotland, as we are told, the students derive their information almost entirely from the compilations of their Professors; and are taught to depend afterwards more on their own speculations, and on the efforts of their own minds, than on the accumulated learning and wisdom of ages. Accordingly we have often found, that men who, with this initiation, have been the most forward to reform and instruct the world in religion and politics, have themselves been most grossly ignorant of the facts on which both are founded; and, in most cases, unacquainted with the names of those writers, even in the English language, who have most distinguished themselves in establishing the doctrinal and constitutional principles, both of ecclesiastical and civil polity; and with whose works, though antiquated, and perhaps rashly despised, every man who presumes to think as a scholar on these subjects ought to be conversant. We lament to hear on such authority, that the fatal consequences of the ignorant presumption, and of the speculative nonsense, resulting from such an education, have been extended to the very lowest of the people; and that the agents of *Thomas Paine* had succeeded some years ago in spreading his vulgar and ignorant

norant infidelity through several populous districts of the country; see pp. 12 and 13. This author makes some good remarks also on the widely extended and growing enthusiasm of the day, and rejects with just indignation the charge of high-church bigotry and want of charity, which is generally brought against those who maintain the divine origin of church government, and the great importance of church unity.

The Bishop's work is divided into three Chapters. In the first, his intention is to prove, "that the Christian religion, being, like its divine author, the same yesterday, to-day, and for ever, ought to be received and embraced, just as it is represented and held out in the Scriptures of truth, without adding thereto or diminishing from it." This Chapter considerably increases the length, without increasing in the same proportion the value and usefulness of the work. It adds little force to the general argument; and so tedious a discussion, interlarded with so many obscure and doubtful notions, and with some opinions which will not procure a general assent, will probably induce many readers to throw the whole aside, before they come to those parts from which they might certainly derive instruction and advantage. It is by no means unimportant, in a general discussion on the subject of church government, to show, that there are numerous analogies between the old law and the new; and that it appears, that even in what are denominated the outward forms, much was transplanted from the Jewish church into the Christian. We find many passages which suppose or refer to this relation in the New Testament; and, in the most ancient Christian writers, these analogies are directly and specifically pointed out. But it seems clearly to be more relevant, after having established the question of fact, whatever it may be, in the Christian church; or, in the course of the discussion, by which we establish it, to refer for additional support to the analogies of the Old Testament, which, though useful as additions, are not necessary as principals, than to discuss it previously, and, as it were, by anticipation. The question of church government, and every other question of fact in the history of Christianity, might have been decided on indubitable evidence, though there had been no prior revelation; and they are to be decided now, not as consequences resulting from prior revelations, which God has been pleased to make, as this author appears to think, but from the history and evidence of the Christian revelation itself. It is because this revelation is of divine authority, in all its parts and consequences, and not for the reason assigned by the Bishop, that "it ought to be received and embraced, just as it is represented and held out in the scriptures of truth, without

without adding thereto or diminishing from it". The Bishop considers revelation as having from the first been absolutely necessary to man; a position which we think Bishop Bull has proved to be unquestionable, even in the state of innocency; and it became infinitely more so after the fall. The Scriptures of the Old Testament leave no doubt upon this subject; and it is obvious, that from the first, Jesus Christ was pointed out as the great redeemer and restorer of fallen humanity. The present author collects all the hints and references in the Old Testament, which appear in his opinion to point to the second person of the blessed Trinity as the Redeemer of mankind; and these he considers, and illustrates, as they appear in the revelations to the patriarchs, in the Jewish law, and in the prophets. We state with pleasure, that on this important subject we have been struck with some passages as eminently excellent; and that there appears, in several parts of the discussion, strong, clear, and convincing argument; and even in those parts of the discussion which we cannot approve, the Bishop displays both learning and critical skill. But there is a mysticism mixed with all this, which is tedious, unsatisfactory, and unpleasing. In this respect, Bishop S. is a follower of Hutchinson, after whom he labours to prove, that the cherubim "placed at the east of the garden of Eden, to keep the way of the tree of life", represented the persons of the Holy Trinity as engaged in covenant for the redemption of man. It is to be lamented, that this, and other fanciful opinions, were mixed with the important matter which this writer had undertaken to discuss, and which he might have established to the satisfaction of his readers, without introducing Hutchinsonianism at all, or any of those far-fetched typical interpretations, in which he can be followed by few. The great point of his proposition, however, he certainly establishes; namely, that "the Patriarchal, the Jewish, and the Christian œconomy all unite in directing the eye of the faithful to the same object of evangelical hope, from the revelation of the promised seed to Adam in Paradise, to its designed completion in the person of Jesus Christ, *the lamb slain from the foundation of the world.*"

The second Chapter is intended to prove, "that the church of Christ, in which his religion is received and embraced, is that spiritual society in which the ministrations of holy things is committed to the three distinct orders of Bishops, Priests, and Deacons, deriving their authority from the Apostles, as those Apostles received their commission from Christ." In this Chapter there is much sound and good reasoning; first, in establishing that the Christian religion was to have a priest-
hood

hood with an exclusive commission, in opposition to those who maintain *the common right of Christians*; and, secondly, in proving that the primitive church was strictly episcopal, in opposition to Dr. Campbell, and those whom the learned Principal did not disdain to follow, in his strange and sophistical account of the origin of the hierarchy. To this he has very properly added several valuable testimonies of illustrious foreigners, in favour of the episcopal government of the Church of England.

The third Chapter contains a particular defence of the Bishop's own church, and is intended to prove, "that a part of this holy, catholic, and apostolic church", the existence of which is proved in the second Chapter, "though deprived of the support of civil establishment, does still exist in this country (Scotland) under the name of the *Scotch Episcopal Church*, whose doctrine, discipline, and worship, as happily agreeing with that [those] of the first and purest ages of Christianity, ought to be steadily adhered to by all who profess to be of the episcopal communion in this part of the kingdom."

We have been particularly interested by this Chapter, in which some things were new to us. It is better, and more forcibly written than the rest of the book. The Bishop seems more at home than in the other parts, and displays an earnestness for the spiritual credit of the church, wherein he holds so distinguished a station, which we equally approve and respect. We own, however, that we have read his strictures on Dr. C. with extreme regret; not because we think them unjust or severe; but because, feeling their justice and force, which are the more evident and striking from the combined view given of the Principal's arguments, &c. we are truly sorry to be obliged to believe, that such a man as Dr. Campbell could write in such a manner. That he, who treated Hume with such candour and moderation, and who was ready to shake hands with Gibbon, because he agreed with him on the subject of the hierarchy, should treat with such illiberal scorn a set of peaceable Christians, merely because they profess principles of church government different from his own, is almost incredible; especially when we reflect, that their principles have been supported by the ablest men of which our country can boast; and that, if they were not even true, experience has proved that they are at least harmless. Surely Dr. C. thought Hume in an error, yet he properly treats him with respect and moderation; but if he considered Dr. Hickes, Mr. Dodwell, and the Scotch Episcopalians to be also in an error, he could not surely believe that their error was of equal consequence with Hume's; and therefore he was bound, by every principle of justice, to
treat

treat them with at least equal respect and moderation. Dr. Hicke and Mr. Dodwell certainly, and we presume also some of the Scotch Episcopalians, were at least equal to Mr. Hume in talents, in learning, and in personal respectability. If Mr. Dodwell in particular erred, he erred decidedly from the most serious conviction; for not being himself a clergyman, personal ambition and power, and the prejudices which may be supposed to be derived from these, could be no motives with him. Yet this learned layman, the Doctor was pleased, in a particular manner, to treat with the most absolute scorn.

The Principal's arguments against the orders of the Scotch Episcopalians are truly pitiable; they either show that he knew nothing at all of the subject on which he presumed to teach, which it is difficult for us to suppose, or they prove most indisputably that truth was not his object. This will be further evident when we consider, as Bishop Skinner has shown from his life, that his own practice was directly opposite to the principles he lays down for the Scotch Episcopalians; confirming most amply the remarks which we extracted from our judicious Hooker; in whose admirable words we may further say, "let them cast the discipline of the Church of England", and we may justly add of the episcopal Church in Scotland, "into the same scales where they weigh their own, let them give us the same measure which here they take, and our strifes shall soon be brought to a quiet end." *Hooker*, as above quoted, p. 192. We regret that our limits forbid us to follow the Bishop, step by step, through this interesting chapter, from which we could with pleasure extract many passages which afforded us great satisfaction in the perusal, and many particulars which to most of our readers would probably be new as they were to us.

The concluding Address to the Episcopalians of Scotland is written with great moderation, and appears already, in some degree, to have produced the desired effect. In consequence of the political attachments of the bulk of the Episcopalians in Scotland, and of the penal laws which were for that reason imposed upon them, their chapels were erected in various places, and supplied with clergymen of English or Irish ordination. This schism was probably unavoidable at the time; but as a schism, every well-instructed member of the Church of England must certainly consider it; though it may still have been considered as irremediable, while the penal laws continued in force. But when these laws were repealed, and when not a man in the empire could doubt the loyalty either of the clergy or laity of the church thus relieved and tolerated, we could not have supposed

it possible for any English or Irish clergyman to remain for a single year separated from the ancient church to which his people must have originally belonged. Twelve years, however, have now elapsed since that period, and yet we find from the Bishop's Address, that many such clergymen continue in their former state of separation. The author alludes to, but does not state, the motives which continue this unhappy schism; and it therefore becomes impossible for us to enter into them. Yet we may be allowed to express our surprize, that persons who received their ordination according to the admirable forms of our church, should be induced from any motives to act in such direct contradiction to the principles which they so solemnly professed before the Bishop who ordained them. They cannot surely believe that a civil establishment makes any difference *in foro conscientie*. The laws of England require and enforce the canonical obedience of the episcopal clergy of England to their respective diocesans. But an authority superior to the laws of the land requires and enforces the same thing, as has been abundantly and repeatedly proved by our ablest churchmen. They, therefore, who profess episcopacy in Scotland, are as much bound by this authority to submit to the tolerated Bishops there, as they are when in this part of the empire, to submit to our established Bishops. In matters of conscience, the being established or not established makes no material difference; otherwise, on what principle was subordination preserved in the primitive church, or by what authority was submission to the Bishops who governed it enforced? Not certainly by the civil power, but by the conscientious acquiescence of those who professed the Christian faith. We cannot therefore believe, that any of those absurd notions respecting a church established and not established, which we have heard more than once alledged, can actuate the clergy in Scotland who continue to separate from their ancient church. Even in the eye of the law, as Bishop Skinner justly remarks, an episcopal clergyman in Scotland, whether he have been ordained by an English, Irish, or Scotch Bishop, is the same. They are all merely tolerated Dissenters from the established church of the land in which they live; and the one though ordained in an established church of another land, can have no higher claim while he remains in Scotland than the other. The spiritual authority to preach and administer the sacraments is the same, if they be *lawfully called thereunto in the congregation in which they minister*. This lawful calling in England centres in the Bishop, supported by the civil power. In Scotland it equally rests with the Bishop, though
there

there he is merely tolerated. When a clergyman in Scotland is chosen by a congregation, he is, or ought to be, instituted or licensed by his Bishop, as we are in England when presented by the patron to a living. The obligation to canonical obedience *in foro conscientie* is the same in both.

Since we had written the above, we received the important letter which we published without delay in our preceding volume, p. 581. We must therefore now suppose, that our brethren in Scotland had wished, before they made the important union which we have been recommending, to see some such authentic declaration, on the part of the Scotch episcopal clergy, of their agreement with us in doctrine and discipline. Of this agreement, we never had the smallest doubt. But we rejoice that so decisive a step has been taken, and we consider the schism, which we have been lamenting, as now approaching to an end. For we believe it impossible, after this, that any episcopal clergyman can continue to deprive himself and his congregation of those benefits which flow from the spiritual superintendence of a Bishop, or that any congregation of serious Episcopalians will longer submit to such deprivation. If they were to derive no other advantage than that of having their children regularly and solemnly confirmed, it would, as Bishop Skinner strongly argues, be a sufficient reason for eagerly embracing the only means they can have of obtaining the dispensation of that important and primitive ceremony.

The great difficulty we well know, in all matters of this kind, is how to take the first step, and much prudence is certainly requisite on the one side and on the other. Of the prudence and moderation of Bishop Skinner, and of his brethren, we can have no doubt, from the terms of the Address in his book, and from the unexceptionable articles of union which are added to it. We have further been informed, that one of the most respectable of our brethren, officiating in Edinburgh, has, with a manly and becoming decision, already come forward and shown the example to the rest. The first step then, which is the most difficult, is over, and the others we cannot doubt will shortly follow. The advantages of this union will soon appear both to the clergy and laity, and we are fully persuaded that all parties will, at no distant period, feel surprised that so desirable an event was not sooner accomplished. It is an event which will be highly useful to many, and cannot to any produce harm. A house divided against itself cannot stand. The Scotch Episcopalians thus united, though not a large, will be what Episcopalians

paliars ought always to be, a respectable and well-compact body. They will enjoy within themselves all the spiritual orders, ordinances, and authority, which distinguish their profession, and claiming nothing but what is spiritual, and what the spirit of toleration happily established in this empire allows to all peaceable societies, they can give no umbrage or just cause of offence to any sect or party, and least of all to the enlightened members of the established church. True and enlightened Episcopalians consider Bishops as necessary officers in their church; because, to the inferior clergy, among them certain powers have never been communicated. But the powers thus claimed are entirely spiritual. They are united indeed among us with temporal authority, rank, and dignity. But this union, though we trust it will never be broken in our part of the island, is not originally necessary. It adds nothing to the spiritual powers, and the want of it takes nothing away. A Bishop merely tolerated therefore, as in Scotland, though he bear the same spiritual name and character with those who, in our established church, have the rank and place of temporal peers, has no temporal claim or right superior to that of a Presbyterian minister, ordained by the established Church of Scotland: who officiates in England, and enjoys with his brethren the full spiritual and merely tolerated powers and authority which the spiritual constitution of his church allows him. This necessary distinction seems often to be overlooked. It obviates at once numerous difficulties, objections, and prejudices, which we have heard started and have known to be propagated with some zeal. But whenever it is pointed out, and it never ought to be out of sight, it affords a complete and satisfactory answer to all the difficulties, objections, and prejudices, which have been raised by confounding powers, characters, and claims which have no natural or necessary connection. While, therefore, the Scotch Episcopalians submit themselves to the faithful discharge of the spiritual duties of their profession, which are strictly compatible with all the established laws and orders of the state and church, both in their and in our part of the island, every good man in general, and every true son of our church in particular, will cordially "wish them good luck in the name of the Lord."

ART. VIII. *Oriental Tales. Translated into English Verse.*
 By J. Hoppner, Esq. R. A. Crown 8vo. 123 pp. 7s.
 Hatchard. 1805.

IT is consoling, amidst the unavoidable obstacles of war, to see the fine arts making efforts to emerge, under the protection of a strong and flourishing government; like plants, which under the shelter of a noble building, grow in security, while all without is torn by storms, or chilled by frosts. As it is the general cultivation of the mind which can alone raise any art to its perfection, it appears to us particularly important that English artists are beginning to signalize themselves in literary productions; not that we would have them too much divide their attention between their own art and that of writing, but because the studies which guide the pen are likely also to give classical correctness to the fancy of the painter. Thinking in this manner, it cannot be doubted that we must approve the following passage in Mr. Hoppner's Preface, adding only that, though he may have no present intention to appear again as an author, we by no means wish or advise him to form any resolution against it. Salvator Rosa shone equally as painter and as a poet.

"Let it not however", he says, "be inferred from this, that I have the slightest intention of ever making my appearance before the public again as a poet. I have too great a reverence for this art to suppose that I may attain, at my leisure, what men with greater advantages have not been able to acquire after the most diligent study. My object in publishing these trifles was rather to prove my love than display my skill: and when I am called upon to shew "some vanity of mine art", it shall be in a mode in which I have a more legitimate claim to attention and public favour. If it be urged that this demonstration of attachment to excellence out of my peculiar line of study was unnecessary, I reply—that I cannot think so. Every thing that artists may hope to achieve with the view of raising themselves in the just estimation of a public, so little disposed in their favour, should be attempted. The general opinion entertained of the extent of our acquisitions is sufficiently indicated in the judgment passed upon Sir Joshua Reynolds's Lectures: for, since they cannot be styled clumsy performances, the honour of having written them has been awarded to others, not only against the evidence of common sense, but of men of the highest respectability, who had ample means of better information." P. v.

Mr. H. then adverts, and, in our opinion, with great propriety, to the manner in which our annual exhibitions are received: for true it is, that for the sake of assuming a most contemptible pretence to connoisseurship, the great majority of spectators

affect to condemn in the gross those performances, not one of which they are able in the slightest degree to appreciate, much less to criticize. We have often felt ashamed and angry to hear those persons dogmatically condemn the works of very ingenious men, whom we knew to be possessed of no single principle of judgment belonging to the art. There is no cloke for ignorance so impenetrable as general condemnation; but they who dare to put it on ought, if we could prevail, at once to be set aside as incompetent to deliver any opinion. Mr. H. hesitates not, as a connoisseur, to declare the present French school of painting greatly inferior to the English; and though he may be considered as interested in the question, yet when a man of reputation ventures so to declare himself, it may be presumed that his opinion has been well weighed. Certainly if the minute representation of still life, such as clothes, furniture, and other incidental parts of a picture, which he objects to a celebrated female artist, be a prevalent manner in that school, there can be no doubt that it ought to be condemned, as perfectly repugnant to good taste.

We respect to the Tales, we have read them with great pleasure. In an easy style of poetical narrative, often enlivened by incidental strokes of original reflection, this author has versified eight Tales; several of them well known, but all rendered pleasing, and in some measure new, by the mode of narration. They are taken, as he acknowledges in the Preface, from various books. The first, second, fourth, and sixth, from the *Tooti Nameh*, or Tales of the Parrot; the third from one related in the second volume of Mr. Beloe's Miscellanies; the fifth from the *Heetopades*; and the seventh and eighth from the *Fabliaux* of Le Grand, transferring the scenery to the East for the sake of uniformity. The first Tale, of the Ass and the Stag, we had seen and admired, when anonymously printed in the *Pic-Nic*. It is told with great humour. The determined resolution of the ass to sing, in spite of the remonstrances of his companion upon the danger of it, is extremely laughable; and reminds us of some adventures we have occasionally had with authors. The picture of the long-earned songster is very characteristic.

“ Impatience stung the warbler's soul,
Greatly he spurn'd the mean controul;
And from the verdant turf uprear'd,
He on his friend contemptuous leer'd;
Stretch'd his lean neck, and wildly stared,
His dulcet pitch-pipe then prepar'd,
His flaky ears prick'd up withal,
And stood in posture musical.” P. 7.

Like

Like other tales of a similar stamp, some of these bear rather hard upon the fair sex; for these the author makes a kind of apology, which conspires with the Tales themselves to prove, that his attacks are rather jocular than malicious. We would, however, have omitted the fifth Tale. The last Tale is on the subject of the Mock Doctor, which has been dramatized in French by Moliere, and in English by a translator or imitator of him; but the latter part is not in the drama; and it is told here with so much humour, that we resort to it by choice, as a further specimen of the Tales. The Doctor, in order to get rid of a large collection of importunate patients, prescribes, that the one whose case was most desperate should be burnt, and taken in powder by the rest. The effect is immediate.

“ These healing words pronounc’d, they pry
 In each one’s case with anxious eye.
 Asthma in wind sees Gout in haste;
 Swoll’n Dropsy tapers in the waist;
 Health blushes in the hectic cheek;
 Pale Nausea ceases now to peak;
 While Atrophy, fresh vigour boasting,
 One yet more sapless seeks for roasting.
 The boor pursues his skilful plan;
 “ Thou’rt deadly pale, poor foul, and wan”,
 (Addressing him who stood the first,)
 “ Thy feeble frame declares thee worst.
 Thou seem’st, with thy remains of breath,
 In any shape to welcome death.”
 “ Who, I?” dear Doctor, “ you’re deceiv’d;
 I worst! Thank Heav’n, I’m much reliev’d;
 And never in my life, I vow,
 Felt half so full of health as now.”
 “ Of health? O Alla, patience grant!
 Why make you this your idle haunt?
 Of health! then let it quick appear,
 And fly, impostor, fly from here!”
 His pains forgotten, out he flings,
 For Fear had lent him both her wings.
 Without, the courtiers seeing one
 Who late had crawl’d, now nimbly run,
 Demanded, “ Art thou heal’d?”—“ You guess.”
 Another came, “ And thou?”—“ Yes, yes!”
 And still, as through the doors they push’d,
 Sciatica on Palsy rush’d.
 The halt unpropp’d their haste betray;
 E’en blindness, somehow, gropes her way;
 In fine, so hopeless none were found,
 Not even those in wedlock bound,
 But deem’d a life diseas’d, unhallow’d,
 Better than being in powders swallow’d.” P. 125.

Mr. Hoppner, though not a professed poet, does not often err in the management of his language or versification; he is indeed, on the whole, extremely correct. In p. 4, however, he has overlooked two successive couplets with the same rhyme; and in p. 72, something of a similar oversight appears. In p. 92, the word *hétérodox* has rather a heterodox accent, on the second syllable; but we will not dwell upon such minutiae, of which we could not greatly increase the list, if we were to search with scrupulous care. In the skill of composition something might be allowed, and little or no allowance is wanted; in the graces of it much is happily achieved, which they who only know the application of the author to his own art could not reasonably have expected.

ART. IX. *Letters on Silesia, written during a Tour through that Country, in the Years 1800, 1801. By His Excellency John Quincy Adams, then Minister Plenipotentiary from the United States to the Court of Berlin; and since a Member of the American Senate. In Two Parts. Part I. containing a Journal of a Tour through Silesia, performed in the latter Part of 1800, by Mr. Adams; in which the Topography, the Agriculture, Manufactures, and Commerce, and the Morals and Manners of the People of that Dutchy are accurately described. Part II. containing a complete geographical, statistical, and historical Account of Silesia; together with a Detail of its political Constitution, military, civil, and ecclesiastical Establishments, Seminaries of Education, Literature, and learned Men. Embellished with a new Map. 8vo. 387 pp. 8s. Budd. 1804.*

SILESIA has not often fallen in the track of modern travellers; and, as this volume is accompanied by a neat, and apparently correct Map, it fills up an interval which cannot be considered as wholly unimportant.

Indeed it may seem rather surprising, that this region, which has been the theatre of so many important events, the object of contention between the most powerful sovereigns, and the scene of so many sanguinary contests, has not been a more frequent object of the traveller's curiosity. The present publication is in the form of Letters, from the eldest son of Mr. Adams, formerly President of the United States of America.

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The

The writer was at the time in the respectable character of Minister Plenipotentiary from America to the Court of Berlin, and has since become a Member of the American Senate. It may safely be asserted of this book, that it contains a faithful picture of the province of Silesia, its topography, agriculture, manufactures, commerce, morals, and manners. The reader will also find a circumstantial detail of its political, military, civil, and ecclesiastical constitution. Mr. Adams proceeded from Berlin to Franckfort on the Oder, and thence through Lusatia to Sprotau, Hirschberg, Breslau, and again back through the heart of the country to Dresden.

At Bunzlau is a great manufactory of pottery; but the still greater curiosity were the two individuals, who are thus described.

“ But the greatest curiosities of Bunzlau are two mechanical geniuses by the name of Jacob, and of Hüttig, a carpenter, and a weaver, who are next-door neighbours to each other. The first has made a machine, in which, by the means of certain clock-work, a number of puppets, about six inches high, are made to move upon a kind of stage, so as to represent in several successive scenes the passion of Jesus Christ. The first exhibits him in the garden at prayer, while the three apostles are sleeping at a distance. In the last he is shewn dead in the sepulchre, guarded by two Roman soldiers. The intervening scenes represent the treachery of Judas, the examination of Jesus before Caiaphas, the dialogue between Pilate and the Jews concerning him, the denial of Peter, the scourging, and the crucifixion. It is all accompanied by a mournful dirge of music; and the maker, by way of explanation, repeats the passages of Scripture which relate the events he has undertaken to shew. I never saw a stronger proof of the strength of the impression of objects, which are brought immediately home to the senses. I have heard and read more than one eloquent sermon upon the passion; but I confess, none of their most laboured efforts at the pathetic ever touched my heart with one half the force of this puppet-show. The traitor's kiss, the blow struck by the high priest's servant, the scourging, the nailing to the cross, the sponge of vinegar, every indignity offered, and every pain inflicted, occasioned a sensation, when thus made perceptible to the eye, which I had never felt at mere description.

“ Hüttig the weaver, with an equal, or superior mechanical genius, has applied it in a different manner, and devoted it to geographical, astronomical, and historical pursuits. In the intervals of his leisure from the common weaver's work, which affords him subsistence, he has become a very learned man. The walls of his rooms are covered with maps and drawings of his own, representing, here the course of the Oder, with all the towns and villages through which it runs; there the mountains of Switzerland, and those of Silesia, over both of which he has travelled in person. In one room he has two very large tables, one raised above the other; on one of them he has ranged all the towns and remarkable places of Germany, and, on the other, of all Europe;

Europe; they are placed according to their respective geographical bearings. The names of the towns are written on a small square piece of paper, and fixed in a slit on the top of a peg, which is stuck into the table. The remarkable mountains are shewn by small pyramidal black stones, and little white pyramids are stationed at all the spots which have been distinguished by any great battle or other remarkable incident. The man himself, in explaining his work, shews abundance of learning, relative to the ancient names of places, and the former inhabitants of the countries to which he points; and amused us with anecdotes of various kinds, connected with the lands he has marked out. Thus, in shewing us the Alps, he pointed to the spots over which the French army of reserve so lately passed, and where Buonaparte so fortunately escaped being taken by an Austrian officer; and then he gave us a short comment of his own upon the character and extraordinary good fortune of the First Consul. In a second room he has a large machine, representing the Copernican system of the universe: it is made in such a manner, as that the whole firmament of fixed stars moves round our solar system once in every twenty-four hours, and thus always exhibits the stars, in the exact position, relative to our earth, in which they really stand. Internally, he has stationed all the planets which belong to our system, with their several satellites, and all the comets that have been observed during the last three centuries. In a third room he has another machine, exhibiting in different parts the various phases of the moon, and those of Jupiter's satellites, the apparent motion of the sun round the earth, and the real motion of the earth round the sun.

“ In his garret he has another work, upon which he is yet occupied, and which being his last labour, seems to be that in which he takes the most delight. Upon a very large table, similar to that in the first room, he has inlaid a number of thin plates of wood, formed so as to represent a projection of the earth upon Mercator's plan. All the intervals between the plates of wood designate that portion of the world which is covered with water. He has used a number of very small ropes of two colours, drawn over the surface in such a manner as to describe the tracks of all the celebrated circumnavigators of the globe. The colours of the ropes distinguish the several voyages from each other. To three of these great adventurers, who he thinks claim especial pre-eminence above the rest, Columbus, Anson, and Cook, he has shewn a special honour by three little models of ships, bearing their names, which are placed upon the surface of his ocean, in some spot of their respective courses. The names of all the other voyagers, and the times at which their voyages were performed, are marked by papers fixed at the points of their departure. Such is the imperfect description I can give you from a short view of the labours of this really curious man. He must be nearly, or quite seventy years old, and has all his life-time been of an infirm constitution. But this taste for the sciences, he told us, was hereditary in his family, and had been common to them all, from his great-grandfather down to himself. His dress and appearance were those of a common weaver: but his expressive countenance at once full of enthusiastic fire and of amiable good-nature, was a model, upon which Lavater might expatiate with exultation. The

honest and ingenious weaver, on our taking leave, made us smile by exclaiming, that now, if he could but have a traveller from Africa come to see his works, he could boast of having had visitors from all the four quarters of the globe." P. 35.

The latter part of the volume, which is occupied by the statistical account of Silesia, is by no means the least interesting; and the statement of the present mode of education, which has been adopted, seems worthy of a place.

“ After all these preparatory measures had been carried into effect, an ordinance was published, in the year 1765, prescribing the mode of teaching, as adopted in the seminaries, and the manner in which the clergy should superintend the efficacious establishment of the system. The regulations of this ordinance prove the earnestness with which the King of Prussia laboured to spread the benefits of useful knowledge among his subjects. The teachers are directed to give plain instruction, and upon objects applicable to the ordinary concerns of life; not merely to load the memory of their scholars with words, but to make things intelligible to their understanding; to habituate them to the use of their own reason, by explaining every object of the lesson, so that the children themselves may be able to explain it upon examination. The candidates for school-keeping must give specimens of their ability, by teaching at one of the schools connected with the seminary, in the presence of the professors at the seminary, that they may remark and correct any thing defective in the candidate's method. If one school suffices for more than one village, neither of them must be more than half a German mile distant from it in the flat country, nor more than a quarter of a mile in the mountainous parts. The school-tax must be paid by the lord and tenants, without distinction of religions. In the towns, the school must be kept the whole year round. It is expected that one month shall suffice to make a child know the letters of the alphabet; that in two it shall be able to join them; and in three, to read. The boys must all be sent to school, from their sixth to their thirteenth year, whether the parents are able to pay the school tax or not. For the poor, the school-money must be raised by collections. Every parent or guardian who neglects to send his child or pupil to school, without sufficient cause, is obliged to pay a double school-tax, for which the guardians shall have no allowance. Every curate must examine weekly the children of the school in his parish. A general examination must be held annually, by the deans of the districts, of the schools within their respective precincts; and a report of the condition of the schools, the talents and attention of the schoolmasters, the state of the buildings, and of attendance by the children, made to the office of the vicar-general, who must transmit all these reports to the royal domain offices. From these, orders are issued to the respective landraths, to correct the abuses, and supply the deficiencies, indicated in the reports. This system was at first prepared only for the Catholic schools; but it was afterwards adopted, for the most part, by most of the Lutheran consistories. Its truly respectable author, Felbiger, was, in the sequel, with the consent of Frederick,

Frederick, invited to Vienna, by the Empress Maria Theresa, and her son Joseph II. who appointed him director of the normal schools or seminaries in all the Austrian dominions. His regulations have been introduced, and are acted upon, in almost all the Catholic countries of Germany.

“ In Silesia they had, at first, many old prejudices to contend with. The indolence of the Catholic clergy was averse to the new and troublesome duty imposed on them. Their zeal was alarmed at the danger arising from this dispersion of light to the stability of their church. They considered alike the spirit of innovation and the spirit of inquiry as their natural enemies. Besides this, the system still meets resistance from the penurious parsimony and stubborn love of darkness, prevailing in some parts of the province. Many villages neglect the support of their schools; many individuals, upon false pretexes, forbear sending their children to school, for the sake of saving the tax. The compulsive measures, and the penalties prescribed by the ordinance, are used seldom, and with reluctance. The benevolent design has not been accomplished to the full extent of which it was susceptible; but, as far as it has been accomplished, its operation has been a blessing. That its effects have been very extensive, is not to be doubted, when we compare the number of schools throughout the province, in the year 1752, when they amounted only to one thousand five hundred and fifty-two, with that in the year 1798, when they were more than three thousand five hundred. The consequences of a more general diffusion of knowledge are attested by many other facts equally clear. Before the seven years war, there had scarcely ever been more than one periodical journal or gazette published in the province at one time. There are now no less than seventeen newspapers and magazines, which appear by the day, the week, the month, or the quarter, many of them upon subjects generally useful, and containing valuable information and instruction for the people. At the former period there were but three booksellers, and all these at Breslau. There are now six in that capital, and seven dispersed about in the other cities. The number of printing-presses and of book-binders has increased in the same proportion.” P. 366.

Having pointed out the route pursued by the traveller, and exhibited specimens of his work, we can only refer our readers to the book itself, which we have no hesitation in asserting, will be found to be the production of an enlightened and accomplished mind.

ART. X. *An Essay on the Principle of Commercial Exchanges, and more particularly of the Exchange between Great Britain and Ireland; with an Enquiry into the practical Effects of the Bank Restrictions.* By John Leslie Foster, Esq. of Lincoln's Inn. 8vo. 209 pp. 5s. Hatchard. 1804.

MR. FOSTER, in this work, undertakes to give an account of a phænomenon, supposed to be discovered in the commercial world, and absolutely new; the coexistence of a favourable balance of the general payments of a state, together with an adverse exchange. He brings forward public documents to establish the fact of this coincidence, which is in diametrical opposition to former experience, and pre-established principles, seemingly well founded upon experience; and he then proceeds to account for this anomalous circumstance, which must be on grounds very different from those that have prevailed to this time.

To enter fully into the merits of this work, it would be requisite first to consider the evidence of the coexistence of these two facts, hitherto held to be so repugnant as absolutely to exclude each other; then, if it must be admitted, the proofs of the principles on which it is here accounted for, which of necessity must be new, will require to be examined, together with the legitimacy of their application. Many evils are here also stated, as attending this singular situation of the country; and the efficacy of the remedies which he has prescribed to these evils might become proper objects of our consideration.

We cannot give to the plan of our critique so wide a circuit; especially as the existence of the fact itself is certainly entitled to our first attention, as being of the greatest national consequence; and this cannot be entered upon, in any manner proportioned to its importance, without an arithmetical comment on Mr. F.'s authorities, of some length, and of a kind which the nature of a work like our's seems almost to exclude. When this, however, is dispatched, by such a process as we can undertake, and which will be sufficient, we conceive, to show, that probably the difficulty does not exist; whereby what is offered in solution of it may be more cursorily passed over; we shall add to it a few remarks on certain other principles which Mr. F. adopts, and what he deduces from them; and, in conclusion, give a summary character of his work.

Ireland has certainly been for some time in a state of fermentation, not very remote in degree from that which may be called exalted: great errors, at such a crisis, and on moment-

ous points, generally entertained, cannot exist without danger, and may be fatal to that country; and this may as well be the consequence of those delusive and flattering statements, which, throwing a veil over the causes of its distress, prevent any timely remedy being applied to them; as of those fictions of evils threatening the general empire which do not really exist, or the aggravations of those which cannot be denied; the latter of which may furnish new arms to sedition, excite discontent, and create despondency, where they had not been felt before; and few errors are capable of producing worse consequences than those which relate to the important subjects here treated.

Of the two branches of the fact maintained by Mr. Foster, that the course of exchange is against Ireland, but the balance of general payments in her favour, we are concerned to be obliged to admit, from the evidence in his Appendix, that nothing can be urged against the former; and equally to be compelled to express a strong belief, that the general balance of payment is much against that country; that belief being founded on certain documents which he has produced to show the contrary, and which, as cited by him, carry on the face of them the appearance of so doing.

For No. 4. of the Appendix is a Table, stated to be an account of the current value of the exports and imports of Ireland, and their differences, in seven different years; and therein we find, in the year 1803, a balance entered in favour of Ireland of 917,000*l*. We have not the printed report before us, from which this is extracted, but we shall give certain reasons, deduced from the Table itself, and that preceding it, which contains the corresponding series of official values, to show that no such balance took place in that year; and the high probability that it is an error of a very singular kind, which shall be described.

In order to this, we must assume the following point; that the imports of Ireland, in each of the years considered, consisted very nearly of the same articles; and that the quantity of each bore nearly the same proportion to the whole import of each year. The Table of official values is divided into three periods of five years each (p. 205): in that which follows it, we have the current values for the last four years of the second period only, and the first, second, and fourth of the third (p. 206). At the first formation of a national commercial ledger, every commodity is rated in at its current value; which therefore, for the first year, is the same as the official; but the former soon comes to exceed the latter by the rise of prices of all commodities; and, after a long course of years,
very

very greatly so to exceed it; and the difference of the two rates must be expected to be constantly increasing. In England, in about a century, that augmentation has become nearly 70l. per cent. on each.

Let us now examine the progressive variations of the current and official values of commodities, as shown in the two Tables, on these principles: and, first, of those of the imports. Their average official value for four years, ending 1799, was 4,220,000l.; the current value, 5,890,000l.; and the difference or excess of the latter 39·56l. per cent. The next period of comparison is only of two years, 1800, 1801; for, in the Table of current values, we here come to a break: taking the averages of both, that of the official value was 5,884,000l.; of the current value, 7,963,000l.*; and the difference of the two, 35·34l. per cent. Here we see a fall in the current prices of 3·022l.† per cent. taking place in about three years and a half. The official amount for the year ending Jan. 5, 1803, was 6,087,000; the current value, 7,654,000l.; and the difference 25·74l. per cent. only: and here had been a further fall of the average prices, in about two years and a quarter, of the great amount of 7·093l. per cent. and in the whole five years and three quarters, of 9·903l. per cent. It is a circumstance which must excite some astonishment, that in a term of years, in which the imports and exports of Great Britain must be taken on the average to have risen 3·09l. per cent.‡ the imports of Ireland, purchased either in the market of Great Britain, or others in which both countries deal, and therefore rising and falling very nearly in current value at the same rate in both, should be actually found to have fallen in price 10l. per cent. It must be considered, that if these imports had in price remained stationary, they are undervalued at that rate; besides, the Table holds forth a great progressive fall in their current values, contrary to what was laid down as probable.

* Years ending March 25.

† Not of 4·22l. for 139·56; 135·34; 100l. 96·977l. or fall as in text.

‡ It may be taken as certain, that in these five years and three quarters, the values of the exports and imports of Britain increased with a celerity equal to the average rate of the century ending 1797, or 70l. per cent. in the whole term; that is, 0·532l. per cent. yearly; and in five years, 2·688l.; and in five years and three quarters, 3·09l. per cent.; and the imported commodities, that at the beginning of the period were bought for 139·56l. at the end thereof were risen in price to 143·88l. and at the same time in Ireland fallen to 125·74l. according to the valuation here considered.

But the difficulty of admitting the valuation of the imports absolutely vanishes, when compared with that occurring from the valuation of the Irish exports: their average official and current values for the first term of four years were 4,651,000l. and 6,423,000l. respectively; and the latter exceeded the former 38·08l. per cent.; the excess current value of the imports at the same period had amounted to 39·56l. sub-equal to the former; showing the rise of value on each, from the institution of the ledger of the Irish inspector to the middle of the term, a period of many years; and proving, that the increase of prices in each had a strong and established tendency to equality. The averages of the two values for the next two years were 3,949,000l. and 5,581,000l.; and the excess of the latter 41·33l. per cent. have risen in three years and a half 2·035l. per cent.; but, in the year 1803, the official value of the exports having been 5,090,300l. and their current value 8,571,400, if they consisted nearly of the same commodities, and mixed nearly in the same proportions, the excess of their current prices above the official values was 93·33l. per cent. and in that period they had risen 36·78l. per cent. To us the valuation of the exports of the year 1803 appears totally inadmissible*, and to contain a great latent error; and, as the position, that the general balance of payment is in favour of Ireland, is rested by Mr. Foster on the valuation of the exports and imports of this year solely, it is an error of the first public consequence.

There is, in the first of the two Tables here considered, that of the official values and their balances, an oversight of great magnitude; and, if we suppose that a second of the same kind has been committed, in giving the current values of 1803, we shall, by a due correction, get rid of the grosser part of these inconsistencies; for, in the first, we find the average excess of imports at the official values, for the last period of five years, 1,195,000l. which is the last article of that balance set in the place, and declared to be the annual average of the excess of exports of the first period, the true amount of which was 1,071,000l.; and *vice versa*, the favourable balance of the first period is put in the place of the adverse balance of the last.

* This conclusion will appear in somewhat a stronger manner thus. It appears from the two Tables, that from March, 1797, to July, 1803, the current value of the Irish imports had decreased in the ratio of 1395 to 1257, while that of the exports had increased in that of 1380 to 1933; and thus the balance contended to have been in her favour in 1803 was generated.

This leads us to suppose, that the official value of the imports of 1803 having been 6,087,253*l.* the current value was the greater sum 8,571,412*l.*; and the former value of the exports having been 5,090,395*l.* their current value was 7,654,133*l.* or the less of the two amounts; or that a transposition, like that of the former Table, has been made in the latter; the current value of the exports of the year being entered as the column of imports, and that of the imports given *vice versa* as exports: thus the balance of the year, 917,299*l.* stated in favour of Ireland will be against her. This transposition renders the relation of those values much more consistent with that of former periods in the same Tables; but points out an advance of the prices of imports and exports, which we may, but not without some hesitation, admit to have taken place in so short a term as five years and three quarters*.

The greater part of this tract rests on the supposition, that the commercial balance of Ireland is nearly determined therein. In the examination which we have entered into relating to it, all the elements have been computed; which will enable us to approximate to the amount of this important total, for three successive periods, of five years each, with the aid of the Table of official values of imports and exports; and, by assigning this, the foundation of all the consequences Mr. Foster has drawn from the existence of a favourable balance will be apparently destroyed.

TABLE of the average official and current Values of the Exports and Imports of Ireland, and the Balances of the latter, for Three Periods of Five Years each, beginning with 1790 and ending with 1804.

Average of five Year.		Import Millions.		Exports Millions.	Excess of Exp. Millions	Deerm. Expts in Periods.	
I.	1790-94 O.V.	3-908	1st Average	O.V. 4-979			
	O.V. \times 1-3594=C.V.	5-312	O.V. \times 1-5450=C.V.	6-696	(+)	1-384	
II.	1795-99 O.V.	4-205	2nd Average	O.V. 4-671			2nd 0-80
	O.V. \times 1-3956=C.V.	5-868	O.V. \times 1-3808=C.V.	6-449	(+)	0-581	
III.	1800,1804 O.V.	5-527	3d Average	O.V. 4-432			3d 1-93
	O.V. \times 1-3534=C.V.	7-615	O.V. \times 1-4133=C.V.	6-264	(-)	1-351	2d & 3d 2-73

It

* This alteration being adopted, it will be found, by proceeding as before, that in five years and three quarters, the price of the imports increased 15-84*l.* per cent.; much more credible than a fall of 9-903*l.*; and that the price of exports increased 8-89*l.* per cent.; more credible than an advance in the same time of 40-01*l.* per cent.

† In note to p. 264 it is said, that the current prices increase at the rate of 2-6*l.* per cent. in five years; and the multiples of the official values

It thus appears, that the annual receipt of 1,384,000*l.* which Ireland possessed in the first period, was in the second converted into a payment of 1,351,000*l.*; this sum must also have been somewhat increased, in consequence of the union. The circumstance of Irish Commoners and Peers having now seats in a Parliament held in England, has augmented, in some measure, the number of absentees, and prolonged the absence of others: something considerable also must be allowed for the charges of parties and evidences, who have now to attend in England on bills relating to Ireland: the contraband trade also on the balance operates as an augment to the imports at all times, and the late adverse balance.

In the year 1803, the official values of the exports and imports were 6,087,000*l.* and 5,090,000*l.* From the very inspection of these totals, it is evident that the current value of the latter could not have exceeded that of the former by 917,300*l.* for, taking their current to bear nearly the same proportion to their official values, as in the years 1800 and 1801, or those of the third period of the Table; that of the imports was 8,238,000*l.*; of the exports, 7,194,000*l.*; and the excess of the former, 1,044,000*l.*; and even this is apparently much undervalued, for the reason given in the note to p. 266. From this it follows, that Mr. Foster's balance, in page 75, must be thus corrected. The remittances to absentees two millions, added to the trading balance given above, makes the sum to be sent from Ireland 3,044,000*l.*; but there was, in that year, transmitted to Ireland, on account of loans, lotteries, and public services, 1,459,590*l.*; and the balance against Ireland was 1,584,410*l.* In consequence of the error we have stated above, Mr. F. computes, that a balance existed in favour of Ireland of 376,889*l.* in this very year.

We could not but smile, to see how he exults on the discovery of this balance. "No one fact", he says, "nor any data of any kind, can be brought forward against it": to those who hold "an unfavourable exchange to be an infallible criterion of the state of the balance of debt", and thence affirm the existence of a balance against Ireland, he replies, "that a more complete begging the question cannot be imagined." On

values of imports and exports having been in the second period 13956 and 13808 respectively; these, divided by 1026, will be those of the first, and probably true multiples; for the third will be found by *multiplying* the same numbers by the same factors; they are taken, however, as determined before by computation; but, in the first mode, the balance of Ireland would appear still more adverse.

what

what Mr. F. has further said against those who so reason, we give no judgment, except so far as to mention, that if what he says they urge be a sophism, it is not of that kind which is called the *petitio principii*, as here charged. His own argument on this subject, stated by him to be taken from actual experience and accounts, he calls an argument *a priori*. This is certainly a misnomer. There is a class of readers who are not impressed with a very favourable opinion of a writer who uses scientific terms in a wrong sense. He adds two auxiliary arguments to prove the same point, in which we think him equally inconclusive; the second is the more specious, but we cannot lengthen this Article by showing its fallacy.

We must give some notice, however, to the superstructure which Mr. F. has raised, on this balance of 376,000l. in favour of Ireland. In consequence of this he assumes, that the course of exchange which he calls *real*, is 11. per cent. in her favour; but the rate paid at the same time he calls *nominal*; terms ill selected to express his meaning, even if what he lays down be true in substance; for how a rate of exchange actually allowed should be properly called nominal, we cannot conjecture; especially to distinguish it from another, which never is computed, and never even enters into the consideration of the parties, to which notwithstanding he gives the name of a real rate. He might, however, have escaped this error in terms, by calling the latter *natural* and the former *fictitious*: the first rate being in favour of Ireland, he considers as an affirmative quantity; the latter being against that country, as negative; whence, if they were both against it, they would be both negative. He employs this distinction to prove, from circumstances taking place in the money market of Ireland, that the paper of the Bank of England itself is at a discount.

This discount, he says, is equal to the sum of the premium paid for gold in Irish paper, added to the natural rate of exchange, deducting the fictitious, or that obtaining in the market; and here taking this natural rate always affirmative, and 11. per cent. he finds the discount on English paper, at different times in eight months, to vary from $2\frac{1}{2}$ l. to $3\frac{1}{3}$ l. per cent.; but this supposed rule leads to a consequence in direct opposition to the fact Mr. F. all along tries to establish: on his own principles, he makes a supposed favourable balance of 376,000l. generate a natural rate of exchange of 11. per cent. increasing the discount; but there was an unfavourable balance, in the year considered by him, of a million; the natural rate therefore will be negative, and following his proportion, should be taken at above 31. per cent.; all the discounts he has given,

therefore, exceed their true amount, granting his formula of computation to be true, by more than 4l. per cent. and his rule proves guineas to have fallen in the terms he considers, in respect to English paper, at a different rate, from somewhat above $\frac{2}{3}$ l. to the like amount above $1\frac{1}{7}$ l. per cent; that such is the consequence of this mode of estimation, is enough to show its falsity in all cases.

We now come to the consideration of what here is said on the fluctuation of the numerical value of the dollar, and its causes. We had attempted to show before*, in opposition to Mr. Thornton, that its market price would be subject to rise above the value of the silver it contained, if there existed no bank notes, it therefore is wrongly taken for granted of their multiplication; and the like might be shown of the suspension of the payments of the bank, set up here as the sole cause of such a rise, and by the same mode of argument; but if we were to concede to Mr. F. that the variations of the value of that piece depend solely on the restriction of the bank, he would be much embarrassed with the consequence of the concession; in one part of the year 1803, the market value of the dollar was 4s. 10d. here he will contend is an evident proof of its raising their nominal price, but at that period of the same year, when they were at 4s. $4\frac{1}{2}$ d. he must admit the same cause reduced them below their par, or produced contrary effects at different times: in the last instance, however, we see a proof, that neither the suspension, nor any increase of bank paper it might have caused so late as 1803, were at the period mentioned able to support the selling price of the dollar at par.

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* See Brit. Crit. Dec. 1804, vol. xxiv. p. 614.

† What is said in the text, is solely against those who ascribe the variation of bullion from the mint price, or any other constant rate; exclusively to the existence of bank paper, or the suspension of cash payments. Its value in the market, we conceive, may be somewhat modified by the former, and probably rather more by the latter; and shall here explain how we imagine this will take place. When coin only is current, and an adverse balance comes to be paid, the merchant who is debtor to a foreign country, and whom we will conceive as remitting his payment himself, if he determine to pay it in coin, which some from the rise of bullion will hazard, must reserve it as it comes in; his payments being made to him in coin: but if there be a national bank, he will have received them mostly in paper, which he must carry into the bank exchange for coin; a part of its hoard the debtors can thus obtain, but the bank will find means to limit this resource; and thus the total of the coin and bullion in the state, every part of which was
equally

The issuing dollars, as tokens for 5s. is a measure here condemned; with what propriety of language they were first called

equally applicable before to the total balance, will be diminished by the ultimate reserve of the bank; for if there existed no such hoard, the whole coin and bullion in the state would be so applicable: but only one part of this diminished store will increase in price in the market, as estimated in paper or commodities, and that is the bullion, and it will receive all that augment of price, that the ultimate hoard of the bank coin cause.

But if a considerable quantity of the coin of a state be in its bank, and intirely inaccessible at such a time, the sum of coin and bullion, applicable to the payment, will be further diminished; the quantity of the latter remaining the same: *and* its price in the market, for the former reason rise still higher; but in both cases when the balance is paid off, or a favourable balance is flowing in, it may return to mint price, or fall below it; but as it now has a capacity at certain periods, of rising higher than it otherwise would have been, the expectation thereof will always keep it somewhat above the rate it would otherwise have stood at, even when it shall fall actually below par; and in like manner, when it shall be above par, such a suspension shall have added something to its price, but not the whole or even perhaps a considerable part.

And it must be acknowledged, that when an adverse balance exists, and coin cannot be demanded by the holders of bank notes, it may come to bear a premium against them; for a man who determines to pay his own foreign debt without the intermission of an exchanger, and cannot obtain foreign bills, and has only bank paper paid into him; if the price of bullion be high, may find a considerable advantage in allowing a certain inferior rate of commission for collecting coin for this purpose; or, which is the same thing to him, allow an equal sum in the first instance for the exchange of coin for paper; but this will cease with its original cause, the adverse balance. Something like this at one time of the last year, as stated by Mr. Foster, took place; but the evil redressed itself in a very short time, in the manner described: and such a merchant will, at such a time, dispose of any commodities he may have by him, with an abatement equal to the premium he allows to obtain coin for his notes, in expectation of making the same illegal gain thereby; but here, coin rises at the same time, against commodities as well as paper; therefore the paper has not lost real value, which is always estimated by the quantity of commodities it will procure, and which remains fixed. It is the coin which has gained it, as now actually exchanging for a greater quantity; these depressions, temporary in their nature, of the value of paper relatively to coin, can affect only the illegal exporter, unless they generate an unfounded alarm; and such transitory depreciation differs intirely in its cause and *natural* consequences, from that arising from profuse and sudden emissions of notes, a distinction which ought to be kept in mind, when great adverse

called promissory notes, we know not; but against them, as such, Mr. Foster thus reasons: "a promissory note should have either intrinsic value, or else be merely a representative of it": properties, he must further say, which do not belong to the bank token; passing over the lax mode of reasoning, which tacitly denies to the token all intrinsic value, when a few lines before he had admitted that value to be 4s. 6d. we come to the principle; that a note or bill, is the representative of such value, or of money.

The error of considering a bill as the representative of money, does not originate with this writer; Montesquieu has said, *Comme l'argent est le signe des valeurs des marchandises, le papier est un signe de la valeur de l'argent.* (Esp. des loix, l. 22, c. 2) and Price followed him almost literally: "Paper", says he, "represents a coin, and coin represents real value": (Cov. lib. p. 75) making the former the representative of a representative. To raise the dignity of the language of abstract subjects, by using metaphors as technical terms, is dangerous; especially when there are points, in which the similitude on which the metaphor is founded does not hold; and it come by some to be taken literally, and applied to those points. Mr. Thornton has shown that a good bill, paid for commodities sold, has nothing in it of the nature of a representative of their value; for as such goods may be sold many times in a short period, and each time for an equal and good bill, the same value will have many representatives, which is absurd: and in like manner it might have been shown, that the same sum of money by being paid successively for divers sets of commodities, each equal in price, becomes the representative of the value of them all, or of many times its own amount; and the like absurdity will follow, if we suppose it the representative of the commodities for which it may in future be given. Nor, by a like reason, is good paper a representative of money; for if we suppose 100l.

verse mercantile balances may be expected; as, for instance, when extraordinary imports of corn become necessary in a year of scarcity, and on that account we have gone into a longer consideration to the subject of this note, than we otherwise should. The paper of a bank may also be depreciated, by strong apprehensions of invasion and internal commotion, for in such a case a premium will be given for money to hoard; and when such a depreciation takes place, the three causes enumerated, an adverse balance, profuse emissions, and the apprehension of internal war, may be in operation, either separately or conjointly; we are inclined to attribute the depreciation of the Irish paper to the joint effect of all the three, each operating with that degree of force which present circumstances give it.

brought

brought to the shop of A a banker, whose paper is duly proportioned to his hoard (and let this proportion be four to one) and he sell to B who brings it, a hundred pound note for it, his hoard now exceeds its proportion; and he lends to C, D, and E, at interest, three other notes of 100l. each, the currency of the four notes is supported, and adequately supported by the 100l. A has received of B, they are each paid as soon as obtained to other parties, the purpose for which they were demanded; the new holders all become the creditors of A, and hence, according to the doctrine of representation, the 100l. in the coffer of A, has four representatives, or if one only, of what are the three remaining notes representatives; beside nothing can be said to have a representative, at the time it performs its own active functions; but the 100l. in coin received by A the banker, and the note given for it to B may, and frequently will, be both actively employed at the same time; and when similar functions are so performed by two different things, neither can be said to be the representative of the other.

This error, although Mr. Foster has made it is his own, is not exclusively such; he has names of celebrity to bring forward in his defence. But there is one, and on the same subject, in which he will not be able to appeal to them. Silver, he says, is not only the representative of value, *but is value itself*: (p. 87) and six lines after, that *the bank note does not profess to represent any certain value, but a certain weight of silver*; which *silver being value itself*, as before, the bank note does, and does not profess, &c. &c. &c. but we are not at the end of his contradictions on this subject; for further on (p. 122) he affirms, that the note is a promise to pay, not a certain value, but a certain weight of gold, the proportion of which, to a certain weight of silver, may vary in value. We are sorry to have such errors to remark in a writer, who gives indisputable proofs that he is well able to have avoided them; an observation which, we presume, we might have extended to some other errors less obvious.

What he has said also upon seignorage, does not seem at all to accord with the condemnation of the emission of re-stamped dollars at 5s. each. While such pieces are current, the use which might be made of the authority of Mr. Thornton on this subject, led us to consider, at some length, the error into which we apprehended him to have fallen. Mr. Foster has set himself also to refute it; and contends for the good consequences which would follow, from a seignorage or duty of 5l. per cent. being imposed upon coinage; that is, that the current value of coin should exceed that of the bullion it contains in that proportion; it might very well perhaps be made 6l. per cent. The
rate

rate in France was formerly 8l. per cent. and Smith speaks of nothing but good consequences which resulted from it. During the last two years, dollars have been at various rates, from 4s. 4d. to 4s. 11d. if a seignorage at 5l. per cent. were imposed upon them when re-stamped, and the first were the fixed value on which their current rates were so computed, they would be issued at 4s. 6½d. if the second 5s. 2d. and if the seignorage were taken at 6l. per cent. they would be made current at 4s. 7½d. and 5s. 2½d. respectively; and as the bank is at the expence of coinage, that company may be very willing to try first a system of coinage, better for the general state, converting an old source of loss into a new source of gain, upon a small scale; and the difficulty must have been to determine at what point between the two extreme market values, the mean should be taken to compute the seignorage upon. It became necessary to take it sufficiently high. In two years, when corn had been relatively cheap, and it is presumed we had no great balances to pay, the market value of the dollar had been at sometimes 4s. 11d. and if a year of scarcity should come, by an adverse exchange it would be permanently, at the least, at that price; now the bank dollar, as far as its currency extends, is of great use in small purchases, and the larger part of the coin of the lower classes; and if a heavy balance for corn in any year (and the present is not without its danger) should raise the value of the dollar above that sum, those pieces would come to be collected and exported; and every thing would be to be apprehended from the populace, when their earnings were unequal to their support, and the money vanished, in which those earnings were customarily in many districts paid. For these reasons, the fixed value of the dollar was justly taken at 4s. 9d. and with the imposition of the 5l. per cent. seignorage, the stamped pieces circulated at 5s. although many other reasons also could be alledged.

We have gone into this latter error at length, because it is taken up by many, and leads to consequences full of danger. A few others we shall cursorily remark, upon passing over many we had noted. Mr. Foster finds a premium for the increase of national product, where many have not sought for it before; "the dearness of the precious metals, and the cheapness of commodities", he says, "are exactly the same: and the want of the precious metals", he directly goes on to say, "will be felt", and producing cheapness of commodities as above, "must give birth to an increase of produce and manufactures". P. 11. From the effects of this negative bounty little is to be expected. He affirms, that by the trade of the

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bullion

bullion merchant, the prices of all countries will become nearly equal (p. 7). How the effect of his interposition is limited, and particularly as to the prices of articles of the first necessity, we have, on a recent occasion, attempted to show. The effect Mr. F. ascribes to the loans to Ireland, on its exports and imports, is deduced from a principle which is not to be admitted; but we shall close this collection of his errors with the new principle he introduces, that "if gold were the necessary medium of circulation, it must, from the nature of things, receive an artificial value in a country, exactly proportionate to the balance of debt" to foreign states: "a value seen only in the cheapness of commodities that ensues": which is as much as to say, that if a given adverse balance, as of half a million, depresses the price of commodities, or raise the value of coin to a certain point; if that balance were to become a million, or to be doubled, that value would be doubled, or those prices halved; that is, varied proportionally.

This work, however, presents to us an important account of some evils affecting Ireland, and of the misconduct which has produced them; the distress of the lower orders for specie must have been extreme, after the silver had been so debased, that there arose a seeming necessity to prohibit its currency; and this followed by the emission of 6d. and 1s. notes, and banks erected in every village for the issue of them; whereof twelve are required to supply Skibbereen, and twenty-three for Youghall: and it should seem, that the conduct of the Irish bank, since the suspension of cash payments, has added not inconsiderably to the distresses of that country. The bank of England, soon after the restriction, replenished its coffers with coin in an extraordinary proportion, as Mr. Thornton has informed us. The year before, the bank of Ireland had expended 230,000l. in the purchase of bullion; and, in the year after, 23,170l. only, or one tenth thereof. In this it copied not the example of the bank of England, which seems, from Mr. Thornton's work, to have derived gain enough from the suspension. The small notes of the bank of England are to be regarded only as a substitute for the guineas that great operation had drawn out of circulation; but taking these and the greater conjointly, that company, according to Mr. Thornton, are to be taken from the last proper period before the suspension to December, 1800, to have increased their paper, nearly in the proportion of 120 to 154*, or unity 1.28. And taking the Irish notes in January, 1797, as not reduced by an impolitic

* Thornton, p. 225.

operation as those of England at that period were; they were from that time to April, 1800, increased as 62 to 248*, or as unity to 4; and the celerity of the augmentation was, in the two cases, as 28 to 300, or as unity to $10\frac{5}{7}$: and thus, by the junction of these measures, in the year 1803, the Irish bank made a dividend on their stock of $7\frac{1}{2}l.$ to which was added a bonus of 5l. making $12\frac{1}{2}l.$ on the whole†. There are other parts also of Mr. Foster's tract which we read with much approbation; among these, we shall instance his observations on the further abuse which may be made of the suspension of bank payments in coin in addition, to the evils they naturally draw after them (p. 70, 162); and to this add, his distinction of the circumstances, in which an adverse rate of exchange does, or does not, operate as a bounty on the exports of a country.

We shall, in conclusion, give a judgment on this work, abstracted from what has been said above, and the other remarks that occurred to us in the reading of it. There is no inconsiderable degree of gloom which certainly hangs over the prospect of the fiscal and commercial affairs of Ireland; but Mr. Foster has darkened also his picture of the state of Great Britain with some of the same hues. We discern, and have instanced from his work, marks of penetration and ingenuity; but they are found mixed with very direct self-contradictions. These we regard as indisputable evidence, that he wrote both with much bias and much precipitancy; and that he is to be regarded not as the judge between the two contending parties, but as the advocate of one. In laying down propositions, in some of them his enunciation is confused, and wants definitive clearness; and he has adopted others, seemingly specious, for which no just proof can be adduced. With a genius, which we admit to be well turned to that species of argument on political œconomy founded on arithmetical induction, he runs into errors against arithmetical principle; and he *is not*, but he may easily become, a writer of reputation and authority, on subjects related to that which he has now brought before the public.

J. B.

* Foster, p. 209.

† *Ib.* p. 143. What addition it may have made to its capital at the same time is not here noticed. It may be conjectured not to have been inconsiderable, if regard be had to the magnitude of their emissions.

ART. XI. *A Dissertation on the Mysteries of the Cabiri; or the great Gods of Phenicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete; being an Attempt to deduce the several Orgies of Isis, Ceres, Mithras, Bacchus, Rhea, Adonis, and Hecate, from an Union of the Rites commemorative of the Deluge with the Adoration of the Host of Heaven.* By George Stanley Faber, A. M. Fellow of Lincoln College. In Two Volumes. 8vo. 16s. Rivingtons, &c. 1803.

MR. BRYANT, after giving his extensive collection of radicals, in his mythology, from which, as has been justly observed, any word in the world might have been derived, introduces a short chapter on etymology, in which he complains of former etymologists, that "many, in the wantonness of their fancy, have yielded to the most idle surmises; and this too with a degree of licentiousness, for which no learning nor ingenuity can atone". That this sentence was not sometimes applicable to his own etymologies, few readers will be bold enough to contend; though certainly his learning and ingenuity made more atonement than those of the majority of learned and ingenious writers could have made. The result appears to be, that he has become the founder of a new etymological sect, the pupils of which, though they differ from him in many great points, agree in splitting words into as many parts as they think proper, and assigning to them boldly the significations of some of their radicals. Mr. Faber, in the present work, commences with a set of about 114 radicals, or variations of radicals (we may not have counted quite exactly), concerning which, he previously says:

"In Mr. Bryant's catalogue of radicals, several occur which I shall find no occasion to use; while some, which to me will prove of essential service, are omitted by that excellent writer. Hence the subjoined list will be found to vary in many particulars from that of Mr. Bryant." P. 24.

This difference may seem of small importance; but, in our opinion, it is not so. If, in the prodigious multitude of derivations hazarded (we can use no other term) by Mr. Faber, some of Mr. Bryant's radicals are of no use, their right to be considered as radicals must be reduced to almost nothing; and those which are found of so frequent use by Mr. F. ought, on the other hand, to have presented themselves to Mr. Bryant. We shall give, however, the clearest idea of Mr. F.'s system, by transcribing his radicals, with which the reader will of course compare the etymologies we shall produce.

- Es Ain, a fountain.
 Ag, Og, Ac, Oc, Onc, Ong, the Ocean.
 Al, El, God, or the solar God.
 Ai, Aia, a Country.
 Aph, Heat.
 Adar, contractedly Dar, Illustrious.
 Ani, a Ship.
 Aran, An Ark.
 Ar, Aur, Ur, Or, Light.
 Ar, a Mountain.
 Arc, Arg, Org, Erech, Arech, a long Ship, or Ark.
 Aces, Eres, the Sun.
 As, Ath, Ait, Es, Fire.
 Bal, Bel, Bol, Baal, Lord.
 Ba, Bo, Boi, Bo, an Ox.
 Car, Cur, Cor, Sar, Sir, the Sun.
 Chan, Chon, Chen, a Priest.
 Cal, Cul, Col, Hollow, an epithet of the ark.
 Da, The.
 Duc, Dag, a Fish.
 Da, Dus, Thu, Thus, God.
 Ga, Gai, Illustrious.
 Ham, Om, Heat, Fire.
 Hiphu, Siphina, Hiph, Siph, a decked or covered Ship.
 Luc, the Sun.
 Ma, Mai, M', Great.
 Menu, Manes, Menes, Noah.
 Menah, Men, Monah, Mon, any Thing Noetic, the Ark, the Moon.
 Nuh, Nuch, Nuach, Nus, Nau, Noah.
 Ob, Op, Aub, a Serpent.
 On, Aun, the Sun.
 Patar, Petar, to dismiss, to open, to let out.
 Ph', P', Pa', The.
 Phree, Phri, Phra, Pherah, the Sun.
 Phi, a Mouth, an Oracle.
 Phont, a Priest.
 S', a common Prefix to an aspirated Vowel.
 San, Son, Azan, Azon, the Sun.
 Tal, Ital, Aital, the Sun.
 Theba, an Ark.
 Tin, Tinnin, a Sea-Monster.
 Tit, the diluvian Chaos.
 Tor, a Bull.
 Yuneh, Yoneh, Juneh, Jonah, a Dove.
 Za, Greatly." P. 27.

On this list many remarks might be made; we shall, however, content ourselves with one or two. The radicals are, in general, supported by Hebrew derivations in the margin*.

* To many of these, obvious objections occur; but they would lead us into a tedious detail.

Luc, for *the Sun*, is, however, supported by no similar term in any language; but is only illustrated by words arbitrarily said to be derivatives from it. Thus *Λυκαῖος*, *Lycabas*, is said to be "a year, or a revolution of *Luc*"; but, as long as there is no proof that *Luc* means the Sun, a revolution of *Luc* will have no sense. Mr. Bryant indeed tells us, that *El-Uc* is the origin of *Λυκος*, and thence meant the Sun; but of this fanciful derivation the proofs are very slender. In the same note on *Luc*, Mr. F. gives two fine specimens of the *dash* of etymology. "Engl. *Luck*, from the usual metaphor of prosperity being represented by light, and adversity by darkness." "*Look*, from the circumstance of light being necessary for the organs of vision." P. 29. Is not this a worthy disciple of the etymological school? After this, when we come to the radical of "*Patar, Petar, to dismiss, to open, to let out*", we cannot but wonder at the omission of a French word, manifestly derived from that source!

The system of Mr. F. which is to be supported by his radicals, is briefly this; "that the whole idolatry of the Gentile world (for it is by no means confined to the Cabiri) is built, almost universally, upon a traditional remembrance of the deluge, joined to the superstition of worshipping the heavenly bodies." This, however, is all conjecture. When he tells us, "it is scarcely possible that all recollection of the flood could have been very soon erased from the minds of the *Noachidæ*", or descendants of Noah, we readily agree with him; but, when he would persuade us therefore, that in a few generations they began to worship Noah and the ark; and that soon after, joining the worship of the heavenly bodies with that superstition, they called Noah the Sun, and the ark the Moon, and became unable to distinguish one from the other, we cannot refrain from smiling at the wild supposition; unsupported by any thing that we can perceive, except his mere conjecture. The whole foundation of his system is placed in these two or three, perfectly conjectural, sentences.

"Previous to the building of the Tower (of Babel) then, *I conceive* that all mankind were accustomed to commemorate the catastrophe of the deluge; but, at the same time, *I think it probable*, that they had now begun to entertain too excessive a veneration for their *arkite* ancestors. This veneration was, by the degenerate Nimrod, soon perverted into gross idolatry, and blended with the antediluvian worship of the host of heaven. *Noah* and *the Sun* were henceforth regarded as one divine object; and the *Ark*, in which he was preserved, was profanely revered in conjunction with the *Moon*." P. 14.

Under all this passage, which is, in fact, the basis of the whole work, the margin, usually crowded with notes, is pure

as the disk of the moon herself. Not a single proof, or attempt towards a proof, that there is a shadow of foundation for any one of the positions in it; which, in truth, we believe there is not. Believing, therefore, the whole structure of the book to be perfectly without a basis, we shall not think it necessary to make a regular process of examination through the subordinate parts; but, showing the wonderful extravagance of some of the results, shall leave our readers, if their taste shall incline them, to examine the particulars for themselves. We shall first, however, copy from this book a specimen of another etymologist, just to show how this sect of philosophers can make any thing from any thing; *quidlibet ex quolibet*, as the schoolmen phrased it.

“ Col. Vallancey adopts the opinion of M. Court de Gebelin concerning pagan mythology in general; and asserts, that the “ names and explanations of the Cabiri appear to be all allegorical, and to have signified no more than an almanack of the vicissitudes of the seasons, calculated for the operations of agriculture.” Hence he makes the *Uranus* of Sanchoniatho to be a corruption of the Irish word *Aoran*, a ploughman; his eldest son *Ilus* to be *weeds* or *stones*; his second son *Betylus* to be *Biadhtal*, food; his third son *Dagon* to be *Dagh*, great crops of wheat; and his fourth son *Atlas* to be *Athlus*, fallow. In a similar manner, *Cronus*, whom Sanchoniatho declares to be the same as *Ilus*, he supposes to be *Crainn*, a ploughman; *Ceres* to be *Ceara*, a sail; and her daughter *Proserpine* to be *Por-Saibhean*, the seed of oats. Such is the first part of his system. Afterwards he maintains, that *Eon*, *Cronus*, *Saturn*, and *Dagon* are all one person, and all equally the patriarch *Adam*; and concludes at length, that the Mysteries of the Cabiri were founded upon the arkite worship.”
P. 7.

Now see, reader, with wonder, what Mr. Faber makes of Greek names, which you perhaps vainly supposed the Greeks to have comprehended, but of which, it seems, they could not have had a notion, unless they could have come to our countryman for instruction. It is strange, however, that they had not some light from tradition, if there be any foundation for the accounts. One very curious circumstance is, that Mr. F. often obliterates several generations, making three or four successive individuals all stand for the same, namely, *Noah*. Ex. gr.

“ Both *Inachus* and his imaginary son *Phoreneus*, as well as his grandson *Argus*, are equally the scriptural *Noah*”. Surely one of them would have been enough. “ *Inachus* is a corruption of the Hebrew word *Nuach* or *Nach*”; pretty easy—“ and *Phoroneus* is compounded of *Ph' Aron-Nus*, the arkite *Noah*”, rather violent. But with the aid of Captain Wilford, we shall go still further, and prove *Æsculapius* also to be still the same personage.

“ Captain

“ Captain Wilford supposes, that the *Esculapius* of classical mythology is the Hindoo *Afwiculapa*, or *the chief of the race of the horse*; and he further intimates, that *Afwiculapa* was very nearly related to two hero-gods, who are evidently the same as *Castor* and *Pollux*. These were believed to be the children of the Sun, and the goddess *Devi*; the Sun, at the time of their intercourse, having assumed the form of a horse, and *Devi* that of a mare. Hence it appears, how very widely the helio-arkite superstition had extended itself. A horse was one of the most usual symbols of Noah, and a mare, of the Ark: the Sun, therefore, united with the horse, is no other than the great solar patriarch, while his consort is merely the *Hippa*, or *Ark*. Consequently, the children of *Afwi*, or the horse, at the head of whom was placed *Afwiculapa*, are the allegorical offspring of the Ark, whose chief was Noah, considered in his double character of both a solar and a diluvian deity.” P. 99.

To us, who are plain men, this really seems like bantering the reader. Presently we have the whole family metamorphosed, by the same rule.

“ He was said by some to be the son of *Apollo*, and *Arfinoè* the daughter of *Leucippus*; and by others of *Apollo*, and *Coronis* the daughter of *Phlegyas*. The mother of *Arfinoè* was *Philodicè*, and the father of *Philodicè* was *Inachus*. The two sisters of *Arfinoè* were espoused to *Castor* and *Pollux*.” p. 101.

“ Both these genealogies are equally mythological; and the first of them is replete with those repetitions, which are so common in the fables of the poets. *Inachus* and his descendant *Esculapius* are the same great patriarch; *Leucippus* is *Luc-Hiph*, *the solar God of the Ark*; *Arfinoè* is a variation of *Baris-Ncè*, *the Ark of Noah*; *Philodicè* is *Bala-Daga*, *the lordly fish*; and *Coronis* seems to have derived her name from *Cor-On*, *the Sun*.” Ib.

In vain will a Greek contend, that *Leucippus* is derived from a *white Horse*, that *Arfinoe* means a *masculine understanding*, and *Philodice*, a *friend to Justice*. We shall be answered in the words of the Scholiast on *Dionysius*, quoted by Mr. Bryant. “ *Εἰ βαρβαρον το ονομα, ου χρη ζητειν Ἑλληνικην ετυμολογιαν αυτου, if the terms be foreign, it is idle to have recourse to Greece for a solution*”. But are they foreign? They are in appearance as complete Greek compounds as any existing: and the assumption that they are foreign, is merely arbitrary and unfounded conjecture. Surely if the rule of the Scholiast is called by Mr. Bryant *golden*, the converse of that rule is formed of no less precious materials, “ *that if the terms be Greek, it is idle to have recourse to foreign languages for a solution*”. But this is not recognized by the present etymological sect. Of this, we will now give a few of the more striking instances.

Archagetes, a perfect Greek word, ἀρχηγέτης, is dissolved into Archa-Ga-Theus, *the illustrious god of the ark* (p. 105). Prometheus and Epimetheus have most evident and well-known Greek derivations, the one meaning *foresight*, the other *after-thought*; but this will not do for the modern school: the one is Phra-Ma-Theus, *the great solar deity*; and the other, Ippa-Ma-Theus, *the great deity of the ark*. It is impossible to go regularly through; but we will pause at such names as are most known, or most singularly distorted by the new etymology. You have heard, reader, of Phaeton and his mother Clymene. Well, the one is Ph'-Aith-On, *the burning solar orb*; the other Cula-Men, *the hollow Noetic ark* (p. 173). Hercules is Arech-El, *the God of the ark* (175) "Calypso I take", says Mr. F. "to be Cal-Hippasa, *the hollow Hippa or ark*" (249). Deucalion is Du-Cal-Jonah, *the God of the arkite Dove* (255). Achilles is Ac-El-Ès, *the burning God of the Ocean** (322). At this point, we are introduced to the allegorical dreams of John Tzetzes, to make the heroes of the Iliad also into Cabiri.

"Agamemnon, as we are plainly told by Tzetzes, was no real person, but the very same deity as the Ercèan, or arkite Jupiter; that Jupiter, before whose altar Danaë, the mother of Perseus, was brought by Acrisius. In a similar manner, Athenagoras observes, that Helen, Hector, Jupiter-Agamemnon, and Erechtheus, were all adored as gods along with the marine deity Neptune. What may serve to confirm the propriety of these remarks, Pelus and his brethren are described as being contemporaries of the Dioscori or Cabiri." P. 324.

Respecting the War of Troy, Mr. F. does not go so far as his master Mr. Bryant, but the difference is trifling.

"Perhaps it may be too bold, with Mr. Bryant, absolutely to deny the existence of *any* siege of Troy; but I cannot but be persuaded, that the poem of Homer at least is a mere mythos, which very probably however is ingrafted upon the history of some predatory war between the Greeks and the Ilienses. After all that has been written upon the subject, we can never build with any confidence upon a *series* of facts, which are said to have happened, *as all allow*, in the fabulous or uncertain age. The truth, in this, like most other controversies, seems to lie somewhere in the middle: hence, while we admit the probability of *some* Trojan war having really happened, credulity itself can scarcely believe, that the Iliad contains any thing like a true account of it." Ib.

After thus overthrowing Troy once more, we shall pass to vol. ii. and there we find that Amazon is Au-Azon, *the blazing Sun*. Cadmus is Cadm-On, *the Oriental Sun*; and his wife

* In what respect is this preferable to Swift's *A-kill-ease*?

Harmonia, the same as Armenia, Ar-Mon-Aia, *the mountainous country of the arkite Crescent* (p. 24, &c.). Dardanus Polyarches is Dar-da-Nus Bol-Arca, *the illustrious Noah the Lord of the Ark* (25). Mercury is M'Erech-Ur, the great fire-deity of *the ark* (27); and then on a sudden we are transported to the Northern and Hindoo mythologies, both of which are explained in a similar manner. A few more specimens shall suffice. Hippomenes is Hippo-Menes, *the arkite Menes or Noah*; and his consort Atalanta is At-Al-An-Ta (Euge!) *the divine ship of the Sun* (33). Hypermnestra is Hip-Or-Menes-Tora, *the hippotauriform Ark of the solar Menes* (44); and Melampus, M'El-Am-Bus, *the divine helio-arkite Bull* (45). By the aid of Captain Wilford, the whole story of Medea and Jason is referred to the Hindoo superstitions; but still with reference to the ark (p. 90, &c.). The Argonaut Periclymenus is, we are told, Pherah-Cula-Menu, *the helio-arkite Noah*; Nestor, Nuh-Es-Tor, *the Taurico-Noetic Sun*; the Homeric adjuncts to his name Gerenius Hippota, Mr. F. takes to be G'Areni-Hippo-Dus, *the illustrious arkite deity of the Hippa* (190). Patience can go no further, and surely that of our readers must be sufficiently tired by this time as well as our own.

The inconceivably extravagant supposition, that all Mythologies, and all proper names of early heroes and Deities of all nations, or almost all, are to be reduced to the four interchanged objects of Noah, the Sun, the Ark, and the Moon, is to our feelings so perfectly inadmissible, that we cannot sufficiently wonder at the perseverance of a man who can found a whole book upon such a notion. The gross improbability, not to say impossibility, of its application, in many of the instances we have adduced, must have struck every reader. That all antiquity should have been so mad after Noah and the Ark, as to see nothing else in all their mysteries, and all their mythologies, is not to be believed, though we had ten times the authority for it that can possibly be derived from these arbitrary, forced, and most fantastical etymologies. We cannot but regret that much learning, and much real ingenuity, have been wasted in the formation and support of this strange system. If it should ever make a single convert, it can be only upon the principle, that nothing ever was advanced so extravagant as not to persuade some person or other.

We have been tardy in producing our report of this extraordinary publication. The truth is, we long ago obtained sufficient knowledge of it to destroy all appetite for the undertaking. We have often had grievous trials from etymologists, and have others still to undergo. One writer with his naturally significant

significant elements, another his radicals, a third mere familiarities of sound, such as must arise from the very nature of language, all conspire to make an endless confusion, in which truth, and the testimonies of truth, are totally overwhelmed. For this work, on its first appearance, we had fortified ourselves, with "Gutberleth De Mysteriis Deorum Cabirorum", and other learned works of that class. But all in vain. We were to encounter nothing but arbitrary dissections of Greek words, to bring them to Hebrew or Oriental radicals, and to support a system which reduces all the principal personages of antiquity to Noah, the Sun, the Ark, and the Moon. If this can be believed, any thing may.

ART. XII. *Observations on the Cataract and Gutta Serena.*
By James Ware, Surgeon, F. R. S. *The Second Edition, with many Additions.* 8vo. 477 pp. 8s. 6d. Mawman. 1804.

THIS volume contains the accumulated knowledge of the two De Wenzels, with every improvement which the diligent researches of Mr. Ware have added, for perfecting this interesting part of surgery*. To give sight to the blind, is to confer a benefit beyond the usual powers of art. But as great experience, quickness in decision, and uncommon dexterity, are required for an operator of the eyes; this branch of surgery ought to be confined to those who have peculiar talents for it. He who with unskilful hands rashly attempts to remove a cataract, will probably inflict upon his unfortunate patient an irremediable blindness.

Whether extracting, or depressing the cataract, is attended with most success, remains a question still at issue. Mr. Hey, of Leeds, in his late work, agrees with Pott, Bell, and most surgeons, in giving the preference to depression; whereas, Mr. Ware, with the De Wenzels, Wathen, and the most eminent oculists, contend for extraction. From which perhaps we may infer, that those who have the greatest dexterity extract; and those who have less, depress. The one doing what is best, and the other what they can.

Mr. Ware, however, in the case of young children, whose resolution and steadiness is not to be depended upon, thinks the depressing needle the safer instrument. In such cases, he

* The first edition of this work was noticed in our fifth vol. p. 531.

likewise employs a speculum. In this manner, he lately depressed a cataract in a boy only seven years old, who was supposed to have been born blind. It excited a good deal of curiosity to hear his first observations on the visible world: and it was expected that he should form the same false judgments which were made by Cheseldon's patient in similar circumstances. But, on the contrary, this boy knew at once, colours, forms, and distances; a certain proof that he had not been always totally blind.

Extracting a cataract is so delicate an operation, and its success depends upon attending to so many minute particulars, that Mr. Ware, notwithstanding his experience, has written down for his own use, four and twenty memoranda, which he always reads on the morning of an operation. These are intended to bring to his recollection the examination of the instruments, instructions to the assistant, the placing the patient properly, and all the various incidents that may occur during the operation or after it, together with the remedy for each. A most laudable instance of professional care and circumspection. The merit of having noticed that cataracts sometimes admit of a spontaneous cure, is due to Mr. Ware. He has seen three instances in which the cataract disappeared in consequence of accidental inflammation. This natural cure he has attempted also to imitate; and the remedy he employs is æther. He says,

“ I have had occasion to attend a considerable number of cases, in which an opacity in the chrystalline humour was produced by violence done to the eye; and in most of these the opacity was dissipated, and the sight restored, during the external application of the æther.”

The manner of using this remedy is afterwards particularized.

“ Sometimes I have diluted the æther with a third or fourth part of a weak solution of Hydrargyri Murias; but in general I have used the æther alone, which has been applied, by means of a camel's hair pencil, to the eye itself. The application of this remedy occasions a very pungent pain in the eye, with considerable redness in the tunica conjunctiva; but these go off in a few minutes, and leave the eye as easy, and the conjunctiva as pale, as they were before the æther was used.” P. 403.

On gutta serena he makes many excellent remarks. A few cases are given in which electricity succeeded, and others in which vision was restored by a powerful errhine. The dose he recommends is,

“ One grain of the Turbith mineral mixed with twenty grains of powder of liquorice, of snuff, or sugar; and one fourth part of this powder

powder to be snuffed up the nose once or twice in the course of the day; and in those cases where the nose has been particularly dry, I have rendered the powder more effectual, by directing the patient to inhale the steam of warm water through the nose previous to the use of the snuff."

Neither these, nor any other remedies, can be successful in all cases of gutta serena; as dissection has shown, that tumours, cysts, carious bones, and other organic affections, are sometimes the cause.

There is one cause, however, of a less untractable nature, which Mr. Ware conjectures sometimes occasions this disease; namely,

"A dilation of the anterior portion of the circulus arteriosus, which I think highly probable has been the cause of the gutta serena in not a few of the instances of which no particular account has been given; and especially in those cases where the blindness has been accompanied with an inability of moving the upper eye-lid."

In confirmation of this opinion, he found, that by local bleedings and general evacuations, he was able to cure some young plethoric patients afflicted with gutta serena.

This work, in our opinion, contains much useful information for surgeons, and should be considered as the manual of oculists.

ART. XIII. *A complete Analysis of the German Language; or a philological and grammatical View of its Construction, Analogies, and various Properties.* By Dr. Render. 8vo. 352 pp. 12s. Symonds. 1804.

THE study of the German language has of late become much more general and extensive, its merits have been more minutely investigated, and its value more fully ascertained. The student has, however, long felt the want of an able guide to direct his course, and assist him in the attainment of his wishes; not but many German grammars have already been offered to the public; but the greater part hitherto published have either been too concise or too widely diffuse for the object which they have undertaken*. A general analysis of the language was still wanting; and to Dr. Render the

* We reviewed Dr. Render's German Grammar, in our fifteenth volume, p. 332.

praise is at least due, of having more liberally contributed to the advancement of German literature than any that have professed the same object, or trod the same path before him.

The present work is divided into two distinct Parts; the first, containing three Sections, treats very copiously "on etymology; of words, as parts of speech, and their flexions; and of the syntax": the second consists solely of German orthography and prosody.

Dr. R. after many sensible remarks on the originality and peculiar force of the German idiom, expresses himself very strongly on the want of accuracy of the *nominal* translators from the German; and gives several extracts from the most admired authors, where the original meaning has not only been generally misunderstood, but completely perverted.

We insert with pleasure the following judicious observations on the necessary interrogatories, "Who was the first promoter of the High German language, and who brought it to its present purity? Secondly, Where is the best German spoken?"

"The first man who introduced and brought to perfection the German language was the illustrious author of the Reformation, Martin Luther, to whom German literature is indebted for its polish. His translation of the Bible is indeed a masterpiece. It was he too who adopted the true idiom of that language. This great and learned man eradicated all former prevailing bad customs, and corrected also the reigning harsh and bad dialect, which, although not supported by the authority of antecedent writers, was free from many disadvantages under which his predecessors evidently laboured. It was a man of his spirit and genius who alone was calculated to attempt such a revolution; and the situation in which he stood rendered the success complete. The transition from the one to the other custom was not abrupt and sudden. The ancient dialect remained the basis, and the changes introduced by him were regular and progressive. In his publications prior to the Bible (which was his last work) the deviations from the former bad idioms and customs were few; they increased, however, in proportion as he seems to have been more convinced of the justice of that measure, and as the public became more reconciled to the innovation. The authority and example of Luther were soon followed by his friends and adherents; and his language was received by all those who embraced his doctrines. The Protestant preachers came from *Wittenberg* (the place where Luther was Professor) to all parts of the German empire, and delivered their tenets in the dialect of their master. Thus it was introduced into all corners of Germany to which the Reformation has penetrated. It even served as a mark of distinction between the reformed and papists: the latter persevered in the old style, and abhorred the new one, as an abominable invention of heresy: but it was the more cherished by their opponents; and, in process of time, not only the discourses from the pulpit,

pit, but the institutions of youth, were carried on in the same language, till at last it gained such ascendancy, that, superseding all the provincial dialects, it was alone regarded as the proper language both for devotion and instruction.

“ It was the Reformation that had been the fruit of progressive civilization and improvement in the German language: it was that too which not only enlightened mankind, but promoted the advancement of knowledge and learning. It was as a guiding star to all who were inimical to superstition, and favourable to truth; it gave to the human mind a more extensive scope, by counteracting ignorance and delusion. The provinces, in which the Reformation was first received, by this advantage soon became pre-eminent to the popish countries in Germany. They became the source of refinement and the seat of arts, and served as an example for imitation to their neighbours. The language in the Protestant countries in Germany is allowed to be more pure and elegant, more correct and harmonious, than other idioms in the Roman Catholic provinces; for it rose in the former to that superiority in which we behold it at this moment, and is rapidly advancing to the zenith of its glory. This is the language which, in contradiction to the other idioms, is termed *Hochdeutsch*, i. e. High German. As it has ceased to be a provincial dialect, and is become the general language of the country, it may justly be called the German by way of pre-eminence, for it has been cultivated in all quarters. In its present state it can no longer be called the language of the electorate of Saxony, spoken by the inhabitants at large; but there, as elsewhere, it is confined to the higher orders. It is possessed of a superior degree of correctness, having been weeded of all local and provincial peculiarities.” P. xxix.

The author thence proceeds to state, with much accuracy, the sound and pronunciation of each distinct letter. As general rules, these are no doubt highly ingenious and commendable; but to express the precise pronunciation of any word in one language, by a certain number of letters in another, if not altogether impracticable, is always extremely difficult. A great deal must ever remain to be acquired by that peculiar accent and emphasis, without which no word can be pronounced with absolute correctness and propriety.

We now arrive at what we have ever reckoned the most important, if not the most difficult, part of the German language; namely, rules for the correct discrimination of the genders. Dr. Render, however, treats this subject with so much clearness and precision, that we cannot refrain from inserting the whole of his judicious observations.

“ It is an unfortunate circumstance that this part of grammar, which is of the highest importance, should have been hitherto so indifferently treated by former authors, many of whom, instead of rendering it clear and simple to the student, have perplexed it more, and led him into a labyrinth of numerous irregularities and difficulties, from which I hope

I hope to explicate him, by a plain and easy progression. The German substantives are divided into two principal genders, viz. the PERSONAL and NEUTER. The first is likewise MASCULINE or FEMININE.

“ General Remarks.

“ MASCULINE are those which express STRENGTH, VIGOUR, ENERGY, OF ACTIVITY.

“ FEMININE are those which express what is SOFT, AGREEABLE, PLEASANT, OF AFFECTIONATE.

“ NEUTER are such as cannot express any of the above OBJECTS.

“ Although this comprehends, *in an existing manner*, all the genders of nouns, I shall, notwithstanding, exhibit each class individually, and at the same time point out the three genders of the German language separately, together with the small number of exceptions, which each of them possess, at the conclusion I shall add some peculiarities, under the title of “ General Observations on the Genders”.

“ The MASCULINE genders are: 1st, all proper names of male persons, gods, angels, and demons, as well as all names expressing an office, dignity, quality, station, or instrument, peculiar to the male. Except, diminutives which are neuter; and a few compound words, in which the last component is of a different gender, as *DIE MANNSPERSON*, and *DAS MANNSBILD*, both denoting a male; *die Person*, the person, being a *feminine*; *das Bild*, the figure, *neuter*.

“ 2d. The names of stones, winds, birds, fishes, trees, seasons, months, days, and the elementary productions*.

“ 3d. All derivatives ending in *er*, expressing a station, and those denoting an instrument peculiar to the male. Except *das Messer*, the knife; *das Ruder*, the oar; *die Klammer*, a cramp-iron; *die Halfter*, a halter; *die Leiter*, a ladder; *die Leyer*, a hardy-gurdy.

“ 4th. Most derivatives ending in *en*. EXCEPT the infinitives and some other single nouns, which are neuter; as *das Almosen*, alms; *das Becken*, the basin; *das Kissen*, the cushion; *das Leben*, the life; *das Wapen*, the coat of arms; *das Zeichen*, the sign; *das Eisen*, the iron.

“ 5th. All derivatives ending in *ing*, and *ling*. EXCEPT *das Messing*, brass.

“ FEMININE are,

“ 1st. All the names of female persons, expressing the dignities, relations, qualities, functions, and instruments, peculiar to the female sex; and consequently all derivatives ending in *inn*. Except *das Weib*, the wife, or woman; *das Mensch*, a low woman; *das Weibsbild*, a female; *das Frauentzimmer*, a lady; *das Weibstück*, a contemptible expression for a woman.

“ 2d. All derivatives ending in *ey*, or *heit*, *keit*, *schaft*, and *ung*. EXCEPT *der Brey*, pap; *das Ey*, an egg; *das Geschrey*, clamour; *der Schuft*, the stock of a gun; *der Sprung*, the leap; *der Hornung*, February.

* This rule contains, comparatively speaking, very few exceptions, the principal of which are, *das Jahr*, the year, which is neuter; and *die Mutterwoche*, Wednesday, feminine; and a few others.

“ 3d. All

“ 3d. All substantives ending in *e*, which are derived from adverbs, as *die Größe*, size; *die Güte*, goodness; *die Liebe*, love, &c.

“ NEUTER are,

“ 1st. The names of metals, countries, and places. EXCEPT *der Stahl*, the steel; *der Tomback*, pinchbeck; *der Zink*, zink; *die Pfalz*, Palatinate; and those which end in *cy*, as *die Türkei*, Turkey, &c.

“ 2d. All derivatives ending in *chen*, and *lein*.

“ 3d. All derivatives ending in *thum*. EXCEPT *der Reichthum*, riches; *der Irrthum*, error; *der Beweissthum*, argument.

“ 4th. All *collectives* and *iteratives*, which begin with the syllable *ge*. But when not collective or an iterative signification, they do not belong to this rule.

“ 5th. All which may be used as substantives, without being formed as such; as

das Aber, - - - - the word *but*.

Jch, - - - - *J*.

Lebewohl, - - - *farewell*.

A, } and all the letters in the alphabet.” P. 61.

B,

Notwithstanding the various merits of this very ingenious publication, were we inclined to cavil, some faults might be discovered, some imperfections noticed; but where there is so much to commend, we are always ready to express our general satisfaction, and our unfeigned wishes for the circulation and success of a work of great utility.

ART. XIV. *A Short Account of the Cause of the Disease in Corn, called by Farmers, the Blight, the Mildew, and the Rust. With Two Plates.* 4to. 14 pp. Printed by Bulmer. 1805.

THIS is one of the most interesting and important agricultural tracts, which have ever appeared. The disease in corn, named in the title-page, is a public and general calamity; and whoever shall clearly ascertain its cause, and excite others to obviate its disastrous effects, will be a benefactor of high rank to his own, and to all other countries. The President of the Royal Society has here applied, to an excellent purpose, his universally acknowledged skill in botany. We shall give an account of this work (at present only printed for private gift) somewhat copious; though no one (we think) will be satisfied, without possessing the work itself; which we hear will be printed for general use.

Y

“ Botanists

“ Botanists have long known that the Blight in Corn is occasioned by the growth of a minute parasitic fungus or mushroom on the leaves, stems, and glumes of the living plant. Felice Fontana published, in the year 1767, an elaborate account of this mischievous weed, with microscopic figures, which give a tolerable idea of its form; more modern botanists have given figures both of corn and of grass affected by it, but have not used high magnifying powers in their researches.

“ Agriculturists do not appear to have paid, on this head, sufficient attention to the discoveries of their fellow-labourers in the field of nature; for though scarce any English writer of note on the subject of rural economy has failed to state his opinion of the origin of this evil, no one of them has yet attributed it to the real cause, unless Mr. Kirby's excellent papers on some diseases of corn, published in the Transactions of the Linnæan Society, are considered as agricultural essays.

“ On this account it has been deemed expedient to offer to the consideration of farmers, engravings of this destructive plant, made from the drawings of the accurate and ingenious Mr. Bauer, Botanical Painter to his Majesty, accompanied with his explanation, from whence it is presumed an attentive reader will be able to form a correct idea of the facts intended to be represented, and a just opinion whether or not they are, as presumed to be the case, correct and satisfactory.” P. 5.

We must proceed in making extracts, which do not admit of abridgment; and which will distinctly exhibit the subject to our readers.

“ In order, however, to render Mr. Bauer's explanation more easy to be understood, it is necessary to premise, that the striped appearance of the surface of a straw which may be seen with a common magnifying glass, is caused by alternate longitudinal partitions of the bark, the one imperforate, and the other furnished with one or two rows of pores or mouths, shut in dry, open in wet weather, and well calculated to imbibe fluid whenever the straw is damp.

“ By these pores, which exist also on the leaves and glumes, it is presumed that the seeds of the fungus gain admission, and at the bottom of the hollows to which they lead, they germinate and push their minute roots, no doubt (though these have not yet been traced) into the cellular texture beyond the bark, where they draw their nourishment, by intercepting the sap that was intended by nature for the nutriment of the grain; the corn of course becomes shrivelled in proportion as the fungi are more or less numerous on the plant; and as the kernel only is abstracted from the grain, while the cortical part remains undiminished, the proportion of *flour to bran* in blighted corn, is always reduced in the same degree as the corn is made light.” P. 6.

“ Every species of corn, properly so called, is subject to the Blight; but it is observable that spring corn is less damaged by it than winter, and rye less than wheat, probably because it is ripe and cut down before the fungus has had time to increase in any large degree.” P. 7.

“ It seems probable that the leaf is first infected in the spring, or early in the summer, before the corn shoots up into straw, and that the fungus is then of an orange colour; after the straw has become yellow, the fungus assumes a deep chocolate brown: each individual is so small that every pore on a straw will produce from 20 to 40 fungi, and every one of these will no doubt produce at least 100 seeds; if then one of these seeds tillows out into the number of plants that appear at the bottom of a pore, how incalculably large must the increase be! A few diseased plants scattered over a field must very speedily infect a whole neighbourhood, for the seeds of fungi are not much heavier than air, as every one who has trod upon a ripe puff-ball must have observed by seeing the dust, among which is its seed, rise up and float on before him.

“ How long it is before this fungus arrives at puberty, and scatters its seeds in the wind, can only be guessed at by the analogy of others; probably the period of a generation is short, possibly not more than a week in a hot season: if so, how frequently in the latter end of the summer must the air be loaded as it were with this animated dust, ready, whenever a gentle breeze, accompanied with humidity, shall give the signal to intrude itself into the pores of thousands of acres of corn. Providence, however, careful of the creatures it has created, has benevolently provided against the too extensive multiplication of any species of being; was it otherwise, the minute plants and animals, enemies against which man has the fewest means of defence, would increase to an inordinate extent; this however, can in no case happen, unless many predisposing causes afford their combined assistance. But for this wise and beneficent provision, the plague of slugs, the plague of mice, the plagues of grubs, wire-worms, chafers, and many other creatures whose power of multiplying is countless as the sands of the sea, would, long before this time, have driven mankind, and all the larger animals, from the face of the earth.” P. 8.

“ The climate of the British Isles is not the only one that is liable to the blight in corn: it happens occasionally in every part of Europe, and probably in all countries where corn is grown.” P. 10.

“ It has been long admitted by farmers, though scarcely credited by botanists, that wheat in the neighbourhood of a barberry bush seldom escapes the Blight. The village of Rollesby, in Norfolk, where barberries abound, and wheat seldom succeeds, is called by the opprobrious appellation of Mildew Rollesby. Some observing men have of late attributed this very perplexing effect to the farina of the flowers of the barberry, which is in truth yellow, and resembles in some degree the appearance of the rust, or what is presumed to be the Blight in its early state.

“ It is, however, notorious to all botanical observers, that the leaves of the barberry are very subject to the attack of a yellow parasitic fungus, larger, but otherwise much resembling the rust in corn.

“ Is it not more than possible, that the parasitic fungus of the barberry and that of wheat are one and the same species, and that the seed is transferred from the barberry to the corn?” Ib.

Here we must interpose a remark, for the accuracy of which we can refer to the author himself. We have heard from good authority, that within a Lincolnshire district of many miles (from Boston to Bourn) the Blight was scarcely less fatal to the last year's crop than in Rollesby; yet, within that district, perhaps not one barberry-bush exists.

“ It would be presumptuous to offer any remedy for a malady, the progress of which is so little understood; conjectures, however, founded on the origin here assigned to it may be hazarded without offence.

“ It is believed to begin early in the spring, and first to appear on the leaves of wheat in the form of rust, of orange-coloured powder; at this season, the fungus will, in all probability, require as many weeks for its progress from infancy to puberty as it does days during the heats of autumn; but a very few plants of wheat, thus infected, are quite sufficient, if the fungus be permitted to ripen its seed, to spread the malady over a field, or indeed over a whole parish.

“ The chocolate-coloured Blight is little observed till the corn is approaching very nearly to ripeness; it appears then in the field in spots, which increase very rapidly in size, and are in calm weather somewhat circular, as if the disease took its origin from a central position.

“ May it not happen, then, that the fungus is brought into the field in a few stalks of infected straw, uncorrupted among the mass of dung laid in the ground at the time of sowing? It must be confessed, however, that the clover lays, on which no dung from the yard was used, were as much infected last autumn as the manured crops. The immense multiplication of the disease in the last season seems, however, to account for this; as the air was no doubt frequently charged with seed for miles together, and deposited it indiscriminately on all sorts of crops.” P. 11.

Here we observe, that if the disease can thus originate, and be thus communicated, is it not (probably) occasioned by the manure carried on lands in June, preparatory to the sowing of turnip-feed, and thence communicated to fields of corn?

“ It cannot, however, be an expensive precaution, to search diligently in the spring for young plants of wheat infected with the disease, and carefully to extirpate them, as well as all grasses, for several are subject to this or a similar malady, which have the appearance of orange-coloured or of black stripes on their leaves, or on their straw; and if experience shall prove, that uncorrupted straw can carry the disease with it into the field, it will cost the farmer but little precaution to prevent any mixture of fresh straw from being carried out with his rotten dung to the wheat field.” P. 12.

“ It will be useful to observe attentively, whether cattle in the straw-yard thrive better or worse on blighted than on healthy straw. That blighted straw, retaining on it the fungi that have robbed the corn

corn of its flour, has in it more nutritious matter than clean straw which has yielded a crop of plump grain, cannot be doubted; the question is, whether this nutriment in the form of fungi does, or can be made to agree as well with the stomachs of the animals that consume it, as it would do in that of straw and corn." Ib.

Perhaps there is another question:—whether the blighted straw, being with difficulty, and therefore imperfectly threshed, does not retain in it *more grain* than clean and well-threshed straw.

We shall now make an extract of great importance; and which (however just may be the matter of it) will doubtless startle all *common* farmers.

“ It cannot be improper in this place to remark, that although the seeds of wheat are rendered, by the exhausting power of the fungus, so lean and shrivelled, that scarce any flour fit for the manufacture of bread can be obtained by grinding them, these very seeds will, except perhaps in the very worst cases*, answer the purpose of seed corn as well as the fairest and plumpest sample that can be obtained, and, in some respects, better; for, as a bushel of much blighted corn will contain one-third at least more grains in number than a bushel of plump corn, three bushels of such corn will go as far in sowing land as four bushels of large grain.

“ The use of the flour of corn in furthering the process of vegetation is, to nourish the minute plant from the time of its development till its roots are able to attract food from the manured earth; for this purpose, one-tenth of the contents of a grain of good wheat is more than sufficient. The quantity of flour in wheat has been increased by culture and management, calculated to improve its qualities for the benefit of mankind, in the same proportion as the pulp of apples and pears has been increased, by the same means, above what is found on the wildings and crabs in the hedges.

“ It is customary to set aside, or to purchase for seed corn, the boldest and plumpest samples that can be obtained, that is, those that contain the most flour; but this is unnecessary waste of human subsistence; the smallest grains, such as are sifted out before the wheat is carried to market, and either consumed in the farmer's family, or given to his poultry, will be found by experience to answer the purpose of propagating the sort from whence they sprung, as effectually as the largest." Ib.

It cannot be doubted, that this tract will occasion a very careful examination of the appearances which the crop now

* Eighty grains of the most blighted wheat of the last year that could be obtained were sown in pots in the hot-house; of these, seventy-two produced healthy plants, a loss of 10 per cent. only.”

growing may exhibit. In conclusion, we remark, that even *before* a remedy shall be discovered for this most extensive malady, it will, in the mean while, be of great importance, if the knowledge here communicated shall serve to indicate, in good time, what may *probably* be the *produce* of any harvest.

ART. XV. *Memoirs of the Life of William Henry West Betty, known by the Name of the Young Roscius; with a general Estimate of his Talents, and a Critique on his principal Characters. Second Edition. 12mo. 140 pp. 2s. 6d. Liverpool printed; Longman and Co. London. 1804.*

NEVER has the public attention been more earnestly, or more universally excited, than by the extraordinary powers of the subject of the present Memoirs; never, perhaps, was there a similar instance of any individual having acquired, at so early a period of life, so high and so established a reputation; and, as every man is more or less desirous to be accurately informed of the history of any person who has, in an eminent degree, called forth his interest, or commanded his approbation, we shall doubtless be excused for paying more attention to this sketch, than is usually allotted to such productions.

We find nothing in the earlier years of this theatrical phenomenon that induces us to attribute his enthusiastic passion for the drama, in the slightest degree, either to education, or the example of those immediately around him; and, so far from his being, as is repeatedly asserted, destined from his earliest infancy to the theatrical profession, the author of the present book positively assures us, that his parents “possessed in their fullest force the usual prejudices against a profession, in itself of the highest respectability, but too frequently degraded by the irregular and imprudent conduct of its members.” The natural force of his genius appears first to have shown itself by the unimportant incident of his accidentally accompanying his father to the Theatre at Belfast; which anecdote we shall insert in the language of the author.

“In the summer of 1802, the play of Pizarro was brought out by the Belfast manager, with much splendor, and Mrs. Siddons was the Elvira. As Mr. Betty and his son happened to be in the town, they were induced to go to the Theatre, being the first time that Master Betty had ever seen a play. From this moment his fate was decided.

When

When he came home, he told his father, with a look of such enthusiasm, and a voice so pathetic, that those who heard him will never forget the expression, *that he should certainly die if he must not be a player.* The wonderful acting of Mrs. Siddons in Elvira, not easily to be forgotten by the most phlegmatic, had left an impression on his glowing mind which nothing could ever erase. It was fortunate for himself, that his first, and therefore most durable impressions, were stamped by such a model.—He talked of nothing but Elvira; he recited the speeches of Elvira; and his passion for the stage became every hour more vehement and uncontrollable. He returned with his father to Ballynahinch, but no longer to his usual occupations. The Siddonian accents still rang in his ear; and her majestic march and awful brow still filled his fancy. Every pursuit was neglected for his favourite object, and every thing not connected with it became tiresome and insipid. His propensity grew visibly more rooted by time; his importunities were irresistible; and his parents at length finding all opposition unavailing, were compelled to think seriously of the practicability of indulging him.” P. 21.

In consequence of the above determination, Mr. Betty returned to Belfast, to consult the manager of the Theatre at that place as to his son's talents and qualifications. That gentleman, astonished at the surprising discernment and abilities of a child, at that time only eleven years of age, immediately concluded an engagement with him for four nights. Since this may justly be considered as the crisis of his fame and reputation, we have great pleasure in transcribing the interesting particulars.

“The happy moment at length arrived which was to realize our hero's hopes and wishes. About the middle of August, in the year 1803, Mr. Atkins announced the tragedy of Zara, the part of Osman to be undertaken by *a young gentleman only eleven years of age.* The singularity of the exhibition drew together a great crowd of people, who were equally astonished and enraptured at the performance of the young actor. A gentleman of the profession, who was present on the occasion, himself a good tragedian and a competent judge of the art, assured me, that his performance at that time was striking and correct beyond all belief. He discovered no mark of embarrassment on his first appearance, and went through the character without the slightest confusion or mistake. The applauses were tumultuous and incessant. The actors were confounded to see themselves schooled by a mere infant; and even those who had formed the most sanguine expectations concerning him were amazed at his success. The next day he was the common topic of conversation in all parts of the town. Persons of sober judgment, who had not seen him, treated the matter as they have done every where else, with derision and incredulity: they supposed his performance to be like that of other children; that he had been taught a few attitudes and stage tricks, and had learned to look the audience in the face and speak boldly. When assured that he had excited the deepest sympathy in the spectators, and that many parts of

his acting even in a man would have been thought admirable, they looked on the whole as an idle exaggeration. They determined, however, to attend his next performance, and to judge for themselves. He next played the part of Norval, in the tragedy of Douglas; which character he sustained with such unaffected yet energetic simplicity, that the most incredulous were satisfied, and his fame among the inhabitants of Belfast was firmly established." P. 26.

The first appearance of the Young Roscius in Great Britain was at Glasgow, on Wednesday, the 21st of May, 1804, from whence his fame shortly extended; and, as might have been expected, an engagement with the London Theatres was shortly after concluded. It would perhaps be deviating from our province to enter into any remarks on the theatrical excellencies of the subject of these Memoirs: we are very far from thinking, that exaggerated praise may not have been frequently bestowed upon him; but where so many persons of acknowledged talents and discernment have declared themselves so enthusiastically in his favour, it would be equally fallacious and unfair to deny his avowed merits, or magnify his occasional imperfections.

The present book, we are assured, has been compiled from the most authentic sources; it is written with much ease; and the critical remarks on the characters which have been represented by Master Betty are very ingenious, and highly commendable to the author, who has now dedicated his book to his townsman, Dr Currie, and signs himself J. Merritt.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Powers of Genius. A Poem. In Three Parts. By John Blair Linn, A. M.* 12mo. 155 pp. 5s. Williams. 1804.

We lately noticed a poem of considerable merit, on the Evils and Advantages of Genius, by Mr. Tindal*; the present composition, on a kindred subject, manifests also a fair allotment of the powers it celebrates. Mr. Linn is an American, like Mr. Fessenden, whom we

* Brit. Crit. vol. xxiv. p. 77.

praised last month*; though, from some of his idioms, we should have suspected him to be Caledonian, which probably was the origin of his family. *Shall* and *will*, the great snare of writers not completely English, are several times confounded in the little sketch of his design prefixed to the Poem. He is, however, a young writer, by his own confession; and he has no imperfections but such as study and attention may easily correct. In the mean time, his principal Poem has many beauties, and many passages which might be cited, with credit to the critic as well as the author. Yet we shall choose for our specimen of his talents, a little Poem turned to a similar topic, which is complete in itself, and of great merit.

“ *An Address to my Taper.*

My Taper lend thy glimmering ray,
 O give me all thy little light!
 Departed is the orb of day,
 And o'er the city falls the night.
 The bustle of the passing throng,
 The chariot rattling by the door,
 The loud and boisterous vender's song,
 Strike on my startling ear no more.
 Now gathering storms the sky o'erspread,
 And sweep with ruffian-blasts the plain,
 Now on my window and my shed,
 Descends the chill and beating rain.
 Protected from the angry sky,
 Bless'd with the smile of kind repose,
 Still may I know Compassion's sigh,
 And keenly feel for others woes.
 On such a night old legends tell
 (While lowering clouds the sky o'ercast),
 Aerial beings pour their yell,
 And spread their pinions to the blast.
 On such a night did Shakespeare hear
 His Ariel singing his wild strains,
 On such a night his listening ear,
 Heard spirits chaunting on the plains.
 O then, on this enchanting page,
 My taper, throw thy friendly beam—
 And let me mark the long-past age,
 And rove along Ilyffus' stream.
 O let me catch that matchless song,
 Which comes from old Achaia's lyre,
 And waded to the Olympic throng,
 Bask in the blaze of Pindar's fire.

* P. 196.

† Thus he gives *Prospéro* for *Próspero*, *Phæton* for *Phaëton*.

How fast thy slender form decays!
 Still, still a little longer stay;
 Now in the socket falls thy blaze—
 It flutters, and it dies away.

How like thy dim and dying flame,
 The sons of Genius and of lore!

Whose souls too ardent for their frame,
 Burn till their pulse can beat no more." P. 135.

In the principal Poem, notwithstanding the attempts to open the design, in the introduction and arguments, there is a want of method; which particularly appears when from English Novels the poet starts to Zenobia, and Palmira, to Sappho, Corinna, and Queen Elizabeth, without order or connection. The author's diligent attention to English poets appears in many lines taken, perhaps unconsciously, from them, as well as from his notes; but his own powers are considerable. He complains, but we guess not why, of the injustice of English reviewers to American poets, (p. 81.) Dr. Dwight's Conquest of Canaan, the most considerable Poem of that origin, received, we know, abundant praises from various literary journals. For ourselves, we rejoice in American genius almost as much as in British. It is only the glory of the child instead of that of the mother. It has been a pleasure to us to praise Mr. Linn; and at this moment we had rather continue our extracts than close this Article, as we must, at the call of other business.

ART. 17. *Hispaniola, a Poem; with appropriate Notes. To which are added, Lines on the Crucifixion; and other Poetical Pieces. By Samuel Whitchurch. 12mo. 112 pp. 5s. Longman and Co. &c. 1804.*

The poem on Hispaniola is written in stanzas of six lines, and opens with a description of the climate so characteristic, that the ideas must probably have been imbibed on the spot.

“ Queen of delightful summer isles!
 For thee luxuriant nature smiles;
 For thee the sun pours floods of living light,
 His proud magnificence displays,
 And daily shoots his fiery rays;
 While the cool sea-breeze fans thy shores at night.
 Marching along thy cloudless sky
 The moon looks down with placid eye,
 And soft refulgence all around thee throws;
 Saluted by her shining beams
 Thy fountains run in brighter streams,
 And every wave her beauteous image shows.
 Brilliant in thy grand hemisphere
 The marshalled host of Heaven appear,
 Whence evening's star, unclouded and serene,
 Emits afar her sparkling rays
 Where'er the nightly traveller strays,
 And on his pathway sheds her silvery sheen.

Thought

Though silent when all creatures shun
 The fierce blaze of the mid-day sun,
 Myriads of insects walk abroad at night;
 And when cool dews from Heaven descend,
 The air with gladsome voices rend,
 And hail the star-bright beams of milder light." P. 5.

After relating the ravages of Spanish cruelty and superstition, the following appropriate lamentation is made.

" Then, queen of isles! no more for thee
 Flew the wild notes of minstrelsy
 From instruments by untaught artists made,
 When danced the sportive youthful throng,
 And sung love's soft enchanting song
 In the cool freshness of the tamarind's shade.

Their race extinct—'twas then in vain
 That flowers of every verdant plain
 Mingled sweet fragrance with the mountain's breeze;
 Or that the cocoa nut should swell
 With food nutritious in its shell,
 Or that perpetual verdure decked thy trees.

Or that gay birds with beauteous plumes
 Walked in thy gardens of perfumes,
 Or to thy bowers of love delighted flew;
 Or that his voice of mimic song
 Bade travellers oft their stay prolong
 Where orchards lovelier than Hesperia's grew.

Never shall harmless Indian more
 Thy boundless forest wilds explore;
 Or thro' umbrageous arbors fearless stray,
 Where *cedars* and *palmetos* rise
 Spread their green honors in the skies,
 And yield cool refuge from the burning day.

Or where the mightier *ceiba* grows,
 And wide his friendly shadow throws,
 No more shall nature's children peaceful rove,
 Where mountain torrents pour their streams
 Screened from the sun's all-powerful beams
 Beneath the ancient giants of the grove.

Thy *fire-fly* wonders of the night
 Then winged unseen their silent flight,
 And vainly glowed, and living lustre shed;
 O'er observations curious eye
 That watched the meteor beauties fly,
 Cheerless oblivion's thickest veil was spread.

Then triumphed war's devouring brood
 Within their own made solitude;
 Destruction's mighty angel o'er thee past,
 He poured from his fate-guided hand
 Wrath's plague-full vials on thy land,
 And loud he blew his trump's heart-chilling blast!" P. 14^d

Few readers can require to be told, that there is much of genuine poetry and originality in these stanzas. The Notes, from Edwards's History of the West Indies and other documents, properly illustrate the Poem. The poems that follow breath an animated strain of piety, except that on the Marriage of a Statuary, which has merit of a lighter kind. The stanzas, concluding each with "My Father", are no bad imitation of Cowper's delightful "My Mary"; but Mr. Whitchurch can do better than imitate.

ART. 18. *Poems, chiefly Tales.* By W. H. Hutton, F. A. S. 8vo. 7s. Bickerstaff. 1804.

Perhaps, says the good-humoured author of these Poems, there is no instance of a man upwards of eighty enlisting among the poets, and for the first time handing to the world a volume of verse. There is, however, an example of a man's learning Greek at a period of life not less advanced; a less pleasing, though more arduous, undertaking. Mr. Hutton's Poems are, however, in general very entertaining, and indicate much facetiousness and vivacity. Some, indeed, are a little coarse, and others intimate opinions in direct opposition to our own; but many of them are entitled to praise; and we will not, by any ill-humoured animadversions, interrupt the complacency which prompted the author thus to conclude his Preface.

"Though the work should not be so fortunate as to pay the bookseller or please the reader, it has paid me, for I consider *their* fabrication as one of the happiest moments of my life."

We would willingly have inserted a specimen; but where we were best satisfied, the Poems were too long for the purpose.

ART. 19. *Cursor's Hints to Young Actors.* Second Edition. 12mo. 27 pp. 1s. Fitzpatrick, Dublin. 1805.

As to the purport of this spirited little Poem, the author thus expresses himself: "it is not my intention minutely to *detail* the several qualifications that may be necessary to form a *finished actor*, or to enumerate precisely the various defects that disqualify the *theatrical adventurer*. The object of the following criticism is rather to censure and expose the manifest deficiencies of the "poor player", that

"Frets and struts his night upon the stage,
 And then is heard *no more*."

"And could I keep one stage-struck apprentice behind his counter, or convince one self-sufficient "young gentleman" of the truth of the following observations, I am persuaded I should render the public a service, and the individual an act of friendship."

The

The versification is particularly spirited and easy; and the motives for its publication so very commendable, that we do not hesitate in awarding to it our particular approbation.

DRAMATIC.

ART. 20. *Matrimony: a Petit Opera, in Two Acts, as performed at the Theatre-Royal, Drury-Lane. Altered from the French. By James Kenney, Author of Raising the Wind. The Second Edition. 8vo. 46 pp. 1s. 6d. Longman and Co. 1804.*

The story of this little drama is perfectly suited to an afterpiece. An amiable but capricious young couple having, from whim and jealousy, grown disgusted with each other, make separate complaints to the uncle of the lady; who being a principal minister of the King of Prussia, plans a scheme for their reconciliation, by sending them to the castle of one of his friends, as to a prison, where, being separated from the rest of the world, they again become attached to each other, and are set at liberty with a determined resolution to live happily together in future. The scene between them, when they are reconciled, is well wrought, though more suitable to the stage than the closet. We think the title of *Petit Opera* affected and needless,

NOVELS.

ART. 21. *The Lake of Killarney. A Novel. In Three Volumes. By Anna Maria Porter, Author of Othavia, Walsh Colville, &c. &c. 8vo. 10s. 6d. Longman and Co. 1804.*

The Preface to this Novel is so modest and short, and (as we find) so just, that we need do little more than extract the greater part of it. "It makes no pretensions to any praise but that of inoffensiveness: it was written at different times, merely as an amusement for the languid hours which followed long and repeated fits of sickness; and is not, therefore, brought forward now as a candidate for literary honours. I have no hesitation in publishing such a production, for this reason; hundreds of novels are brought out every year, and some have the most pernicious tendency, yet all are eagerly read: there are people who read nothing else; and, if one harmless romance (which, without aiming to inculcate any great moral lesson, still endeavours to draw amiable portraits of virtue) can occupy those hours which would otherwise have been employed in imbibing the poison of licentiousness or infidelity, surely the writer is not reprehensible for having printed it?"

This is our fourth interview with the fair author; we find her greatly improved since the last; and we trust that our acquaintance will soon ripen into a cordial friendship.

ART. 22. *The Modern Griselda.* 8vo. 5s. Longman and Co. 1805.

Thinking the subject which is in this Novel so solemnly discussed a matter beyond our abilities and experience, we applied to a grave and venerable matron of the blue-stocking sifterhood to pronounce decision on its merits. She observed, with great good humour, and without taking off her spectacles, that much might be said on both sides; that it is always a delicate and difficult matter to interpose between man and wife; that, to be sure, husbands were sometimes most exceedingly provoking, and married ladies sometimes inclined to be perverse. We could induce her to say no more; so, having perused the volume carefully ourselves, we recommend to our friends who are already married, or who are about to take the yoke of matrimony upon them, to let the dear creatures have their way; never, on any account, to keep them waiting for dinner; each to be satisfied that he has, without exception, the very best wife that ever lived; and, finally, to eat his pudding, and to hold his tongue.

MEDICINE.

ART. 23. *An improved Method of treating Strictures in the Urethra.* By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. 230 pp. 5s. Johnson. 1804.

It is fruitless for an author to prefix a complimentary title-page to his work. In spite of self-commendation, the public will determine whether a new treatment is, in fact, an improved method, or the reverse. It is our duty to examine this question candidly.

Soon after Mr. Home published an account of his, or Mr. Hunter's, invention of arming bougies with lunar caustic, to corrode strictures, Mr. Whately printed severe animadversions upon that plan. He advised covering the end of the bougie with powdered lunar caustic mixed with glue; and related many successful cases, to prove the superiority of this method. We now, however, find that this gentleman has, in a great measure, relinquished his *first improved method*, though according to his *facts* it was perfect. He has substituted others, adding harsher remarks upon Mr. Home's practice, and sweeter encomiums upon his own.

It appears that he next tried the surrounding the end of the bougie with a paste of lunar caustic and gum arabic. This was found likewise to succeed admirably, and may be considered as Mr. Whately's second improved method. The patients were all cured, so quickly, so safely, and so agreeably, that we cannot conceive why he ever ventured to alter so pleasant a treatment.

But we find that a *third improved method* is now actually adopted; which consists in making a small hole in the point of a bougie, and fixing there a little bit of caustic, exactly in the place, and nearly in the manner, which was taught us by Mr. Home. The imitation here

is pretty apparent, but the method is still different; for Mr. Whately rejects the lunar caustic, and employs the kali purum. We are at a loss to follow the train of ideas which have occasioned these changes. Mr. Whately first thought it best to use the same caustic; but to fix it on the bougie in a different place from Mr. Home. He now prefers Mr. Home's place; but makes choice of a different caustic.

If future experience should show that kali purum is preferable to lunar caustic, we cannot help thinking that it would have been becoming in an improver, instead of pouring out sarcasms, to have bowed with respect to the inventor, as the master who first taught a safe method of arming a bougie with an escharotic.

The motives assigned for preferring the pure kali to the lunar caustic, lest we should not be believed, must be given in the author's own words. "In some very irritable habits, I found that this caustic (the lunar) though only an eighteenth part of a grain was used, gave more pain at the time of applying it, and that the pain continued longer, than might have been expected from so small a quantity; these last circumstances induced me to turn my thoughts to the kali purum, as a substitute for it." P. 85. As every surgeon knows, that the lunar caustic is the mildest, and the kali purum the most violent in the pharmacopeia, this passage could not but astonish us; and our surprise was not diminished by finding, that instead of the eighteenth part of a grain of lunar caustic which was too much for irritable habits, he rendered his bougie soothing, by sometimes applying the twelfth part of a grain of kali purum.

This singular expedient alarmed us exceedingly for the fate of those who were subjected to it. But when we read the details, we resumed our tranquillity. A piece of pure kali is directed to be broken into fragments, not larger than the smallest pin's head. These are to be kept in a phial with a ground stopper. A hole is then to be made in the point of a bougie, and one of the particles of kali to be inserted and sunk into the hole of the bougie a little below the margin. So much caution is employed, that it is recommended to select usually a particle of the caustic, as small as one of the dots which form the periods of a sentence: and "to prevent the kali from coming out, the hole should then be contracted a little with the finger, and the remaining vacancy in it to be filled up with hog's lard." Whoever is acquainted even with the elements of chemistry must be convinced, that before a bougie can be dressed up in this manner, and applied to a stricture, the particle of pure kali will be no longer very formidable. For the absorption of carbonic acid gas, with the addition of hog's lard, must in fact convert it into soap. It is possible that a very slight degree of corrosive power might be retained by the first bougie; but there cannot be a doubt, that the opening the phial, shaking out, and selecting the particles of caustic each time, with the subsequent operations, rendered all the other bougies sufficiently mild. This will explain to Mr. Whately, why this powerful caustic occasioned little or no pain; caused no sloughs, nor hæmorrhages. For, in fact, though contrary to his intention, he only smeared the strictures of his patients with soap; and whatever benefit resulted, must have been produced by the mechanical action of the bougie.

Mr,

Mr. Whately, therefore, without knowing it, has been only employing mechanical dilatation in the treatment of strictures: and we hope we deserve the same answer which was given by the Bourgeois Gentilhomme, on receiving a similar piece of information. "Par ma foi il y a plus de quarante ans que je dis de la prose sans que j'en scusse rien; et je vous suis le plus obligé du monde de m'avoir appris cela."

ART. 24. *A Treatise on the Lues Bovilla, or Cow-Pox.* By Benjamin Mosely, M. D. Author of a *Treatise on Tropical Diseases, of a Treatise on Coffee, and of Medical Tracts, Physician to the Royal Military Hospital at Chelsea, Member of the College of Physicians, London, &c.* 8vo. 100 pp. 4s. Longman and Co. 1804.

ART. 25. *Some recent Cases of Small-Pox, subsequent to Vaccination; to which are added, Experiments to ascertain the Effect of vaccinating in the hand, in Imitation of the casual Disease; with Facts and Observations on the Effect of eruptive Diseases in removing the Security derived from Cow Pox.* By William Goldson, Member of the Royal College of Surgeons in London. 8vo. 134 pp. 3s. Highley. 1805.

ART. 26. *Observations addressed to the Public in General, on the Cow-Pox, shewing that it originates in Scrophula; illustrated with Cases to prove that it is no Security against the Small-Pox, also pointing out the dreadful Consequences of this new Disease, so recently and rashly introduced into the Human Constitution; with Observations on the Small-Pox Inoculation, proving it to be more beneficial to Society than the Vaccine.* By R. Squirrell, M. D. formerly Resident Apothecary to the Small-Pox Hospital. 8vo. 75 pp. 1s. 6d. Highley. 1805.

While these, and other writers, are collecting accounts of all the cases, and stating all the arguments they are able to suggest, to show that the cow-pox is not likely to prove a permanent security against the infection of the small-pox, fortunately for the public, the practice of vaccination still goes on, not only in this country, but in every part of Europe. By this means thousands of newly vaccinated subjects are almost daily added, affording the only true, and genuine test, by which the value of the practice may be estimated. If, as we observed, when reviewing Mr. Goldson's former pamphlet, the cow-pox should not prove a complete guarantee against the small-pox, there will be no occasion to hunt after a few anomalous, and irregular cases, to show its inutility. Such cases having been known also to occur, among persons inoculated with variolous matter. Whenever small-pox shall become epidemic, and shall find its way into any narrow, and thickly inhabited districts, if the cow-pox is not, as these gentlemen wish to prove, a complete security against the infection, hundreds of vaccinated patients will take the complaint. Nothing of this kind has yet happened; and as vaccination is on all sides acknowledged to be a safe practice, neither endangering the lives of the persons who undergo the operation, nor subjecting those in their neighbourhood to the least inconvenience, no friend to humanity can, we should think, wish to see it discontinued. In respect to the cow-pox being a serofulous complaint, or
leaving

leaving some peculiar taint, or venom in the constitution, it has been repeatedly shown, that fewer instances of such accidents are found to have occurred after vaccination, than after inoculating with variolous matter. In the three books, constituting the subject of this article, we see nothing new, or requiring particular notice. The authors, we dare say, mean well, and they have certainly exerted considerable ingenuity in maintaining their position; but a failure in one case out of more than ten thousand, though ever so well substantiated, will hardly be considered, by a discerning public, in any other light, than as a casual irregularity, upon which no solid determination can, or ought to be grounded.

DIVINITY.

ART. 27. *The Charge of the most Reverend the Lord Bishop of Meath, to the Clergy of his Diocese, at his annual Visitation. Published at their Desire.* Svo. 62 pp. Watson and Archer, Dublin; Cadell and Co. London. 1805.

This Charge is manifestly the work of a prelate truly anxious for the spiritual welfare of his diocese. The Bishop examines, with a careful eye, the state of the laity as well as clergy, with respect to their religious dispositions; and with great sorrow we observe, that he draws a melancholy picture of the former, with the exception of little more than the venerable remnant of better times.

“ My thoughts have been more peculiarly turned to these melancholy considerations, and they are at this moment more present to my mind, from the duty in which I have been of late engaged, and much of which remains to be discharged by me. Wherever I have yet been in my progress of confirmation, the testimony of those of my brethren who, knowing the faithfulness required of them, as *stewards of the mysteries of God, speak the truth in Christ*, has, with few exceptions, been, that a most alarming defection from the spirit, and temper, and feeling, of the established church, is becoming more and more obvious every day among its member. They discover a coolness, an apathy, in not a few instances an hostility, to every thing connected with it. They have to lament, beyond all tradition of former days, beyond the past experience of the most aged amongst them, the Sabbaths profaned, the public service neglected, the churches deserted, the ministry slighted. Where they remonstrate against these examples of the encreasing abuses, and discharge the most obligatory duty of the parochial clergy, they are not merely treated with disregard; their remonstrances are received as unwarrantable liberties, as an obtrusion of impertinent zeal, to which the terrors of a degrading superstition, or the fanaticism of low enthusiasts and ignorant sectaries, can alone submit.” P. 7.

When to these particulars is added, that of the false liberality, the alarming distemper of the present age, “ proceeding not from the spirit of Christian charity and benevolence”, but “ from a systematic indifference to their own or any other rule of faith, or mode of worship”, we have the whole picture of the wealthier classes which have been subject to the Bishop’s observation or enquiry.

“ Such”,

“Such”, the Bishop adds, “in too many instances, is the representation I have received of the state of religion among our wealthier classes. Such is the spirit that is too obviously beginning to diffuse itself amongst them, with all the terrible consequences of a similar spirit among the same classes, in the land lately desolated by atheism and infidelity, still fresh in their recollection, and with all the wounds inflicted by these instruments of destruction, on their own land, still open, and bleeding before them.

“But an equally lamentable feature of the times for which they have been reserved, they discover in an equally visible defection from the religious temper and character of former days, among the middling and lower classes.” P. 8.

Such a representation cannot fail to excite the most poignant regret in every pious mind; and, though much consolation may be derived from the reflection, that it is by no means generally applicable to the United Kingdom, it cannot but be regarded as a subject of strong and serious apprehension. The exhortations of the Bishop of M. to his clergy are earnest, animated, and fully appropriated to the exigencies of the time; to the improvement of which, the annual visitations of so zealous and observant a shepherd will, we trust, very powerfully contribute. Instead of making further extracts from a Charge so highly important, we earnestly recommend the whole, not only to the perusal, but to the deep and anxious consideration of clergy and laity in every part of the United Kingdom.

ART. 28. *A Funeral Sermon, on the Death of the Reverend Richard De Courcy, late Vicar of St. Alkmund's Church, Shrewsbury. Preached at the same, on Sunday, November 13, 1803, and published at the Request of the Congregation. By Bryan Hill, M. A. 8vo. 30 pp. 1s. Wood, Shrewsbury; Matthews, London.*

The orator, on this occasion, seems to be a person very different from him who is the subject of the oration. The former is very plain, and (we must say) not a little dull; his oratory consisting chiefly in apostrophes and interrogations. The other appears, from proofs here produced, to have been not a little enthusiastic. At p. 20, Mr. H. says: “In the very admirable questions proposed for self-examination, he writes: [Question 15] Am I watchful against human applause, and dread it *as the very smoke of hell?*” Why will persons of unquestionable piety injure the cause which they are pleading, by such extravagancies as this?

ART. 29. *The unhappy Effects of Enthusiasm and Superstition. A Sermon, preached, Wednesday, May 23, 1804, at the Annual Meeting, held in Church-Street, Deptford. By J. Evans, A. M. Second Edition. To which are added, the Sentiments of the late William Cowper, Esq. and of the late Earl of Chatham, on the Subject of true Religion. 8vo. 50 pp. 1s. 6d. Symonds, &c.*

A calm and dispassionate harangue; not distinguished by vigour of argument, or by any graces of style. Excepting what is said at p. 20, concerning “some articles of faith, and some modes of ritual worship”;

ship"; and, at p. 31, concerning "the ground of bitterness in the Established Church"; we might probably have heard, as we have read this Sermon, with much acquiescence, and with little or no emotion.

ART. 30. *Psalterium Ecclesiæ Anglicanæ Hebraicum. The Hebrew Psalms, divided according to the Verses of the Psalms in the Liturgy. Also the scriptural Parts of the Morning and Evening Prayer, and the Communion Service, in their original Tongues.* 12mo. Published for J. Reeves, Esq. by G. and W. Nicol. 1804.

Mr. Reeves, who seems to pay a constant attention to the means of inducing his countrymen to read and study the Scriptures, has here furnished those who have made some progress in the knowledge of Hebrew, with a book which will enable them in the easiest manner to increase that knowledge. We cannot, however, better explain his design than he has himself.

"From the circumstance of the Psalms in the Liturgy being divided into verses that do not correspond with the verses of the Psalms in the Bible, it is not easy to compare them with the Hebrew; and thus one great satisfaction in knowing the original language of Scripture is lost; which is more especially to be regretted, with respect to these compositions, as they make part of our daily service, and might afford, more frequently than any other, opportunities of study and practice, that could not fail of leading in time to a complete knowledge of the language. For these reasons, I have long thought that a great desideratum in sacred literature is, an edition of the Hebrew Psalms adapted to the Psalms in the Liturgy; and I have endeavoured to furnish such a book, in the present publication." *Preface.*

We do not conceive that any apology can be required, either for adopting the modern punctuation in this edition, or for giving the titles and other illustrations in English. Both will be accommodations to the convenience of the reader; but if more reasons should be thought necessary, the Preface of the editor will abundantly supply them. There is no doubt that it would have been an advantage also to have printed the *Keri*, the true reading, instead of the *Ketib*, an acknowledged error. But the idea of doing it was an after thought, and Mr. R. has made the best amends in his power, by the list of these variations at the end.

POLITICS.

ART. 31. *An Enquiry into the Manner in which the different Wars in Europe have commenced, during the last Two Centuries; to which are added, the Authorities upon the Nature of a modern Declaration.* By the Author of the History and Foundation of the Law of Nations in Europe. 8vo. 72 pp. 2s. 6d. Butterworth, and Stockdale. 1805.

So few are the political declaimers who condescend to read before they venture to write, that it is with singular satisfaction we find, in a tract suggested by recent public events, complete information on the subject, combined with calm and temperate discussion. The learned

author

author of this work does not indeed apply either the historical detail which he has given, or the legal principles which he has supported, directly to the present controversy; but his treatise is manifestly written to inform and assist our judgment in examining and deciding it.

He remarks justly, in the outset, that "it is seldom that hostilities commence without animadversion on the manner of their commencement". Had the scope of this observation included only our foreign enemies, and their professed advocates (if any such persons remain) in this kingdom, it would not have required particular notice. But, alas! the expostulation *et tu Brute!* may be well applied to some of the present defenders of our foes, and detractors of our government. To their glaring perversions of facts, a full refutation is given, by the documents laid before Parliament; and the learned author of this treatise has shown their doctrines on the law of the case to be contrary to the best authorities; and, what we think has still greater weight, repugnant by the practice of two centuries. The two leading objections to the seizure or detention of the Spanish frigates were, that it took place before a declaration of war on either side, and that it was ordered while Ambassadors or Ministers resided at the respective Courts. But in the work before us, a series of instances are given, in which war was begun without any *previous* Declaration; and some in which Ambassadors continued at the respective Courts long after hostilities had commenced. The most memorable of these wars were, that between England and Spain, which was marked by the celebrated expedition of the Armada; the invasion of Germany, by Gustavus Adolphus; the war of Cromwell with the Dutch; the Dutch war, in 1664; the war which immediately followed the death of Philip the Fourth of Spain; the war for the succession to the Spanish crown; the invasion of Sardinia and Sicily by Spain, and the consequent destruction of the Spanish fleet by Admiral Byng (which last transaction the author properly considers as justifiable). The subsequent hostilities with Spain, when Admiral Hosier had blocked up the Spanish galleons; the disputes with Spain on the right of search, and consequent war with France (during which the battle of Dettingen was fought, while both nations continued under all the forms of peace, with *Ministers resident in the respective countries*); the invasion of Silesia by the King of Prussia, in 1740; the war between England and France, which began in 1756; that in Germany at the same period, commonly called the seven years' war; and, lastly, the American war. All the foregoing wars were, he shows, begun without any public and formal Declaration. The author then goes into the practice of ordering reprisals, and taking securities; marking the difference between these two methods of proceeding; and showing, that reprisals are short of absolute war, and securities short of reprisals. The nature of such security (the very name and notion of which has been indecently ridiculed) is here rationally explained. From all these instances it appears, that by the usage of modern Europe, as well as the reason of the case, no formal and public Declaration of war is required previously to an act of hostility, provided justice has been denied, or unreasonably delayed, to the party aggrieved; and that the offending party has been

in any way, given to understand that such has been the consequence of his injurious conduct. Still less is such a Declaration, or indeed any notice, necessary where the offender is preparing to maintain his injustice by force. It also appears, clearly, that hostilities are not, in such a case, necessarily prohibited by the residence of Ambassadors at the respective Courts.

In the Appendix (which we are concerned that our limits do not permit us to abridge) the sentiments of the most eminent writers are stated, and shown to coincide, in general, with the usage before set forth. That usage, however, in a matter purely conventional (such as the mode of declaring war) we consider as decisive; and we cannot sum up our opinion in better terms than those of the concluding paragraph in this work.

“ Thus much”, says this able author, “ for declaration, or notice, where the question concerns what is called an invasive war: in other words, where we have the option of going to war. But when the option is taken from us by the enemy himself; where delay, according to Lord Hale, *might occasion surprize, or danger to the commonwealth*; where there is preparation, *which if not suddenly repressed, may prove more dangerous and irremissible*; in short, where the stroke is aimed, and in the moment of being struck; there, all seem to be agreed that notice is unnecessary. In that case, the enemy himself strikes the first blow, which forms are not required to convince him will be returned. To prevent it if possible is, however, the first duty; to revenge it the last. Now it matters little in what manner this blow is intended; whether by a supply of men and arms, or of money to procure them. The hostile mind is always to be considered; and to controul the operations directed by such a mind, is founded in common reason, supported by all authority, and justified, as we have seen, by the practice of the world!” P. 72.

ART. 32. *Thoughts on the Order to detain the Spanish Frigates.* By Henry Maddock, Barrister at Law, Author of “*the Power of Parliaments considered.*” 8vo. 46 pp. 1s. 6d. Ginger. 1805.

In the interval between the detention of the Spanish frigates and the publication of those state papers, in which the transactions between the two governments and the motives of that detention appear, several gentlemen were pleased to amuse the public by their speculations on that event; and, without a possibility of knowing the merits of the case, vehemently to condemn the measures of their own Sovereign. Such a conduct, if arising from vanity or want of consideration, was weak in the extreme; if from factious motives, highly profligate: since he who discredits the cause, must damp the spirits of his countrymen, and may, by consequence, injure their dearest interests. The author before us fairly admits that he has heard only one side of the question, yet, like the famous Judge *Gripus*, he seems to have been in haste to decide, lest he should be puzzled by the arguments of the opposite party. He has, however, though not aware of the grounds on which this measure was justified, anticipated some of the arguments by which it was attacked; for he falls into the common error

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of the advocates for our enemies, in taking for granted that, till the moment of hostilities, Spain was in the situation of an independent and *bonâ fide* neutral state. The direct reverse of this is manifest, from the documents laid before Parliament; which, if this hasty gentleman had been pleased to wait for them, would have convinced him, that our rulers are wholly undeserving of the censures he has passed upon them; and that, if their conduct has been erroneous, the error is wholly on the side of lenity and forbearance, not of violence and precipitancy.

The author has summed up his arguments by stating five propositions*; the last of which is completely negated by the facts: for, the treaty of St. Ildephonso having identified Spain with France, and rendered her, in effect, a province of that kingdom, it remained with us (unless she had renounced that treaty) either to consider her immediately as an enemy, or to waive our right in favour of a reluctant foe, so long as such an indulgence was consistent with self-preservation. We chose the latter alternative, but laid down certain conditions, the violation of which was understood to be the signal for actual war. That these conditions were violated, none, we presume, will be hardy enough to deny. The consequence is obvious: no further notice could reasonably be required, no express declaration of war could be necessary. The only argument against us arises from our forbearance; which, to a certain degree, was exercised even to the time of the Spanish declaration. This author, however, who seems to be a well-meaning man, candidly expresses a hope that ministers may be able to justify themselves. It would have been still more candid to have waited for that justification. In his haste, he seems throughout to have mistaken Mr. Stockdale, the publisher, for an author.

ART. 33. *A brief Appeal to the Honour and Conscience of the British Nation upon the Necessity of an immediate Restitution of the Spanish Plate Ships. The Second Edition. By the Author of Cursory Remarks.* 8vo. 39 pp. 1s. 6d. Ginger. 1804.

On the question which is the subject of this author's discussion, or rather of his invective, we have given, in our account of Mr. Maddock's pamphlet, an opinion which we see no reason to retract. We regret that a writer, whose energetic (though occasionally inflated) style we have, upon the whole, commended, and whose political principles we have often approved, should suffer a personal prepossession so far to prevail as wholly to divest him of candour, and almost of common sense. He indeed hardly condescends to reason, but presumes the subject must be viewed by every man in the same light in which it has presented itself to his heated imagination, we had almost said to his inveterate prejudice.

To the obvious, and, we think, insurmountable objection, that "pronouncing upon the conduct of ministers before all the facts are known

* He is also entirely under a mistake with regard to the doctrine of *Reprisals*, which are certainly not confined to private ships.

is condemning them unheard", the author replies, that he is not inquiring into the justice or expediency of the war itself, but of that mode in which it was commenced, and that although the war may have been justifiable, the mode of commencing it may nevertheless have been unjust. But could this writer be certain there were no facts, at that period unknown to him, which would place even the mode of commencing the war in a very different light? Have not such facts been since irrefragably proved? Has it not appeared, that on the commencement of the war with France, the dependent kingdom of Spain (unless she had emancipated herself) would have been as justifiably included in our hostility, as the pretended Italian and Ligurian Republics? And that the hope of her being able, in time, to emancipate herself, together with tenderness for a supposed reluctant enemy, were the motives of our temporary and *conditional* indulgence? Has it not appeared, that the consequences of any breach of the conditions alluded to were distinctly and repeatedly announced to the Spanish government? And were not those conditions broken in several respects, but more especially by the refusal to communicate a new engagement with France, which might and did render the neutrality of Spain equivalent to open hostility? Though ministers were not quite so absurd as this author supposes, though they did not announce precisely the time and occasion when they would assert the right of war, and prevent further aid being afforded to our enemy, the consequences of that conduct which Spain continued to pursue were fairly and distinctly announced; and Mr. Frere, on whom this task devolved, had even applied for his passports before the detention of the Spanish frigates was known. Surely, therefore, there was every declaration which justice and the practice of nations (in modern times at least) rendered necessary. That the British government did not, even then, exert the full right which they possessed, and confined their hostility at first to ships of war, and those which carried the treasures destined for our enemy, that they left a door open to accommodation, is used by this author as an argument to prove their distrust in the goodness of their cause. We see it in a very different light. Not more candid is the author in representing every absurd defence which his imagination could conceive, or which he could call from newspapers as little informed as himself, to be made by ministers. Very different was the defence which appeared on the very face of the transactions, as soon as those transactions were known. Never, considering the state of parties, was the administration of this country justified, for their conduct, through long and delicate discussions, by a greater majority in parliament, or a more unanimous approbation of the country. We will, therefore, leave this author to his own reflections; which, we should apprehend, cannot *now* be very gratifying; adding only our sincere opinion, that never did a writer, take more pains to lower himself in the public esteem, than the author of this declamatory, misconceived, and virulent publication; a publication addressed to the passions, not the reason of his countrymen; of which the unfair attempt to blend the unfortunate accident which occurred with the real merits of the question, would alone be a sufficient proof.

As a proof of this author's *accuracy* in ascertaining facts; we have to add, that he represents the Spanish Government as having disarmed its ships, dismantled its fortifications, and in effect thrown itself on our mercy. Unfortunately the reverse of all this appeared, from the Letters of Admiral Cochrane, and other documents laid before Parliament: and the conduct of Spain in that respect was one of the chief alledged motives of the vigorous measures adopted by our Government.

ART. 34. *A Review of the Papers on the War with Spain.* By Allan Macleod, Esq. 8vo. 95 pp. 2s. 6d. Ginger. 1805.

With an honest and ardent zeal, though without much skill in arrangement, or elegance of composition, this author defends the cause of his country against the advocates of her enemies. He considers justly, in our opinion, the treaty of St. Ildephonso as so hostile to Great Britain, as to amount, if not relinquished by Spain, to a declaration of war. He expatiates on the terms of that treaty, the disposition and object of those who framed it, the merit of his Majesty's declaration, both in its conclusive reasonings, and the temperate language in which it was conceived. He censures, on the other hand, the declaration of Spain as turgid, and vindictive in its style, and false in its assertions. The manifesto of the Prince of Peace also excites his just, though rudely expressed, indignation and contempt. He argues, with great appearance of reason, that Spain is by no means that "totally unwilling foe", which she is generally supposed to be. He urges likewise, in conformity to his Majesty's declaration, the right which we had from the very beginning of the war, to insist on the renunciation by Spain of her treaty with France, or an assurance that she would not perform the obligation of it. This author rather flippantly attempts to ridicule the late minister for what he calls "his *winking, simpering negotiation of 1803*". Yet he owns, that if "Spain could have been withdrawn from her connexion with France, could have been awakened to a sense of her own dignity, this was an object well worthy great sacrifices to accomplish". Thus he has furnished a satisfactory defence to his own accusation. Yet, our forbearance, he justly contends, was not necessarily to be continued for ever; and he insists that Spain had not, at any time, been acknowledged by us as a neutral power, since it appears from the correspondence, that her ministers were *negotiating for a neutrality*. This is certainly a just remark. In general, however, this pamphlet displays good intentions rather than ability, and is disgraced by a vulgar familiarity of language.

ART. 35. *An Argument upon the Justice and Expediency of the Order issued by Government for the detaining all Ships bound to the Ports of Spain, freighted with Treasure or warlike Stores.* 8vo. 63 pp. 1s. 6d. Stockdale. 1805.

Although it appears, from some expressions in this tract, that the publication of it preceded that of the papers respecting the dispute with Spain; yet, by attending to some facts already known, and by diligent

diligent enquiry respecting others which had not then been published, the author rests his arguments on grounds almost as authentic and ample as those which afterwards appeared from the documents laid before Parliament.

After stating the defensive and *offensive* treaty between France and Spain, and the additional secret Article, "that, in case of necessity, the two powers should assist each other with all their forces"; remarking also, that the latter power "was in such a state of political dependence on the former, as not to be able to reserve to herself a judgment on the *casus fœderis*" (an observation which appears to us of the highest importance); the author maintains, that "there could be but two methods which, under that treaty, Spain could take to justify us in believing her intentions to be permanently pacific, neither of which has she adopted.

"First, if, upon alledging the unprincipled conduct, and ambitious designs of France, as a proof that the war with us was unjust, she has openly declared that her treaty with that power was, on that ground, not binding.

"Secondly, if, without any declaration, she had ascertained to us, by a plain, independent, unambiguous system of acting, that she was resolved to confine herself to a strict neutrality, and to resist all the demands of France for co-operation, either by contribution, or by hostile partiality, or by open and direct armament." P. 6.

He then supposes the case of a foreign state so found to assist our enemy with the whole of its forces; and asks whether "the circumstances of such a treaty would not oblige us to be particularly jealous of all the proceedings and armaments of that foreign state?"

The author then further supposes, that such a foreign state, pretending neutrality, should make all her ports not only places of asylum, but *hostile stations*, for our enemies' privateers and ships of war; supply them with warlike stores; lend them the use of her docks; suffer our vessels to be taken by them within the limits of protection, and their prizes to be sold; and, having given no satisfaction for these acts, equip her fleets without previous notice or satisfactory explanation; and he asks whether this conduct, and particularly the last-mentioned circumstance, would not justify an act of vigour on our part, and still more an act of precaution? and whether such a measure would not be consonant to the law and practice of nations? He then applies this supposition to the actual case, and shows that Spain has acted as above alledged.

From the circumstance also of our vessels having been captured within sight of the Spanish ports, he infers, that we had a right to order acts of retaliation and reprisal against Spain.

The argument, that we were then in a state of negotiation with Spain, is next answered by showing, that we had merely made complaints without receiving any satisfactory explanation; and that, in the midst of these proceedings (whether deemed a negotiation or not) Spain having taken a new hostile step, that of arming, a strong measure on our part became necessary. To strengthen this reasoning, and defeat the plea that a previous declaration of war was necessary, he

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cites Vattel (book ii. cap. 18, sect. 353), who lays down, that on a denial or delay of justice, the Sovereign injured may order reprisals to be made without any declaration of war. The writer also justifies (we think on good grounds) the adoption of this measure before the absolute recal of our Ambassador, and relates the accidental circumstances which occasioned the attack of the Spanish frigates by an equal force. Such are the principal topics and grounds of argument in this sensible tract; the allegations of which have since been confirmed by indisputable proof, and the reasonings in which appear to us sufficient to convince every impartial inquirer.

TRAVELS.

- ART. 36. *An Account of a Voyage to establish a Colony at Port Philip, in Bass's Strait, on the South Coast of New South Wales, in His Majesty's Ship Calcutta, in the Years 1802, 3, 4. By J. H. Tuckey, Esq. First Lieutenant of the Calcutta.* 8vo. 5s. Longman and Co. 1805.

This volume communicates but little information respecting what is more immediately its object, namely, the establishing a colony at Port Philip. Of 239 pages, 150 are employed in describing the voyage thither. The Addenda, however, are useful, consisting of a list of plants found at Port Philip; a meteorological journal; observations on various kinds of timber found in New South Wales; and observations respecting the means of preserving the health of the convicts on the voyage.

- ART. 37. *The Narrative of Captain David Woodard, and Four Seamen, who lost their Ship while in a Boat at Sea, and surrendered themselves to the Malays, in the Island of Celebes; containing an interesting Account of the Sufferings from Hunger, and various Hardships; and their Escape from the Malays, after a Captivity of Two Years and a Half: also an Account of the Manners and Customs of the Country, and a Description of the Harbours and Coasts, &c. Together with an Introduction, and an Appendix, containing Narratives of various Escapes from Shipwreck, under great Hardships and Abstinence, holding out a valuable Seaman's Guide; and the Importance of Union, Confidence, and Perseverance, in the midst of Distress.* Second Edition. 8vo. 5s. Johnson. 1805.

This is certainly an interesting narrative, and carries with it evident and internal marks of authenticity. It contains a great many curious particulars, and some valuable observations. In a next edition, the author may as well employ some judicious friend to curtail and correct the title-page. The book has four engravings, and will, without doubt, be popular in the navy.

MISCELLANIES.

ART. 38. *Select Views in Italy. Engraved and coloured from the original Designs of R. Freebairn. With Descriptions.* 1l. 1s.

These, like the highly finished engravings of Daniel, mentioned with commendation in the beginning of our Review, though not strictly within our limits, deserve mention from their great elegance and beauty, and as the productions of a sister art.

We should be happy to see the ingenious artist rewarded as he deserves. His views of Lancaster Castle, painted and engraved by the command of his Majesty, are among the best performances of the kind which this country has produced; and we have lately seen a picture by Mr. Freebairn, representing Delphi in its ancient and flourishing state, which would do honour to the most accomplished pencils of the Italian school. We shall be happy if our mention of the above specimens of his art shall attract public curiosity, where it will be so truly and effectually gratified.

ART. 39. *Odd Whims and Miscellanies. By Humphrey Repton, Esq. Two Volumes.* 8vo. Miller. 1804.

We recognise with much satisfaction many of these "Whims and Miscellanies" in another form, and with a different name. They are all entertaining, and many of them of striking and impressive character, particularly the History of Tarenpou and Serinda, the Bashful Man, and the Voyage to the Moon. The two last have a very large portion of wit and humour.

The second volume is occupied by a Comedy, which is entitled *Odd Whims, or Two at a Time*; to which some very pertinent and sensible observations are annexed, on the drama. The play itself has been represented on the new Theatre at Ipswich, but we are not informed with what success. If we may judge from the satisfaction we have had in perusing it, it could not have been inconsiderable. There are two impressions of this agreeable work, one on common, the other on royal paper. This latter is a most beautiful specimen of typography, and is further adorned with coloured drawings by the author, engraved by Stadler. These have all the taste and ingenuity which characterize Mr. Repton's works. Some specimens of poetry are added to the second volume, of which the following parody on "THE WISH", from the poems of Mr. Rogers, has much humour.

" THE WISH ENJOYED.

Written in 1803.

So damp my cot beside the hill,
The bees have ceas'd to sooth my ear;
The willow brook that turns the mill
Is turn'd to please the miller near.

The swallow, hous'd beneath my thatch,
 Bedaub's my windows from her nest;
 Instead of pilgrims at my latch,
 Beggars and thieves disturb my rest.

From out the ivy at my door
 Earwigs and snails are ever crawling;
 Lucy now spins and sings no more,
 Because the hungry brats are squalling.

To village church with priestly pride,
 In vain the pointing spire is given;
 Lucy, with Wesley for her guide,
 Has found a shorter way to Heaven." Vol. ii. p. 161.

Books of *Miscellanies* are not the least entertaining or instructive productions of English literature; and among these, Mr. Repton's volumes deserve a respectable place.

ART. 40. *An accurate Account of the Fall of the Republic of Venice, and the Circumstances attending that Event: in which the French System of undermining and revolutionizing States is exposed, and the true Character of Buonaparté faithfully portrayed. Translated from the original Italian.* 8vo. 287 pp. 5s. Hatchard. 1804.

We trust that the lesson contained in this historical tract is less necessary to our countrymen, than to any other inhabitants of Europe. The arts of the French, and the character of their ruler are here very generally known and detested; but if there be a corner of this great empire in which further conviction on these subjects is still wanting, there we would wish it to be circulated with the utmost diligence; and at any expence. The original writer, being an Italian, has gone perhaps more into the detail of circumstances than was quite necessary; yet those circumstances are often curious, and contribute to fill up the frightful picture of treachery and wickedness, which in any other age than this must have seemed exaggerated. When the revolutionary plan was completed, and the ancient government of Venice utterly subverted, plunder and cruelty took their turn to exhaust the resources and destroy the lives of the inhabitants. Robbery was formed into a system, but this was the least part of the evil.

“Property being thus violated, persons were not respected. Abuses of force were every where exercised with the most cruel excesses. By treachery, violence, blows, murders, the inhabitants were daily harassed, and daily treated with that merciless austerity with which the Spartans trampled upon the Helots. A most severe command tore from the arms of desolate mothers their unwilling children, to expose them to all the toils and dangers of foreign warfare. Another severe command robbed every habitation of its arms, amid useless and frequently destructive resistances; thus leaving the citizens unable to defend their private rights, and compelled to bend to the will of a conqueror, who was announcing in clamorous notifications the most ample liberty, though at the same moment inflicting servile obedience with drawn swords.

“ At length the directory, after having corrupted and sacked the provinces of the republic, delivered them into a foreign hand, only leaving the Venetians the bitter remembrance of those who had betrayed them, and their native soil to inundate with their tears: yes, their soil! For even the documents of the crimes of the French, with which the former might at least have one day shamed them, were carried away.” P. 285.

Thus, after committing every enormity to revolutionize a republic, and form it to the model of French democracy, it was delivered over at once to absolute power, and left in the hands of a foreign prince. Profligacy itself is seldom so completely inconsistent.

ART. 41. *An Oration, commemorative of the late Major-General Alexander Hamilton, pronounced before the New-York State Society of the Cincinnati, on Tuesday, July 31, 1804. By J. M. Mason, D. D. Pastor of the first Associate Reformed Church in the City of New York. With an Appendix, containing the Particulars of the Duel between General Hamilton and Colonel Burr; a Copy of the Paper left by the General; and the Rev. Dr. Mason's Letter to the Editor of the Commercial Advertiser, giving an Account of the General's last Moments.* 8vo. 38 pp. 1s. Ogle, &c. 1804.

The exordium of this Oration is not, we think, fortunate. “ Five years have not elapsed since your tears flowed for the *father* of your country, and you are again assembled to shed them over her *eldest son*.” P. 3. There is no correspondence betwixt these titles. What follows is merely rhetorical. “ No, it is not an illusion—would to God it were: your eyes behold it: the urn which bore the ashes of WASHINGTON is followed by the urn which bears the ashes of HAMILTON!” The Oration, however, proceeds more happily, the history and character of General Hamilton being displayed with no “ faint outline”.

At the age of seventeen, he was “ in the rank of advocates for his country [against Great Britain] when her advocates were patriots and sages”. P. 4. From college, he stepped into the army, and “ into the family and confidence of Washington”. It is solid praise of a soldier to say, “ his gentleness assuaged martial rigour; nor was his sword polluted by a drop of blood wantonly or carelessly shed”. P. 6. At the age of twenty-five, “ encumbered with a family, destitute of funds, and having no inducement to continue in the army, he sheathed his sword, and applied to the study of the law”. “ Hardly had he exchanged the camp for the bar, when he burst forth in the lustre of a civilian; and gave a promise, which he more than fulfilled, of excelling in jurisprudence, as he had excelled in war”. But affairs of *state* chiefly occupied his attention; and he contributed essentially to the establishing what the orator calls “ an efficient general government”. P. 8. Washington was persuaded by Hamilton to accept a seat in the Convention. The result was, “ not such, indeed, as Hamilton wished, but such as he could obtain, and as the States would ratify,—the federal constitution”. P. 10. From what follows at pp. 10, &c. we collect, that he accounted a *monarchy* to be the best form

form of government; but these pages are somewhat obscure. Washington was now looked to "for the first Magistrate". His suspense gave way to the judgment of Hamilton, who, having passed from a warrior into the jurist, now became a financier, and Secretary to the Treasury. Here he "redeemed the reputation of the country, by satisfying her creditors". P. 14. "The effect was electrical. Commerce revived; the ploughshare glittered; property recovered its value; credit was established; revenue created; the treasury filled. This great fiscal revolution enriched numbers, who held a large amount of the public paper". Ib. But Hamilton in this, as in other instances, was nobly disinterested: "exquisitely delicate towards official character, he touched none of the advantages which he put within the reach of others; he vested not a dollar in the public funds". P. 15. And now, he preserved his country from being implicated in war by the French Revolution; and, by his vigorous policy, put an end to the western insurrection. But "his little funds being dissipated, he left the public service, to get bread for a suffering family". P. 18. The following passage is unexplained: "in regard to a private aberration, his defence contained a disclosure, of which they admired the ingenuousness, but deplored the occasion; while they wept over a spot in a blaze of excellence". P. 18. Once more he was drawn from his professional engagements, by the insolent proceedings of the French Republic; but this dispute being adjusted, he returned to his profession; in which, "unwearied in diligence, and unrivalled in fame, he filled up the residue (ah, too transient!) of his invaluable days". P. 19.

From the *history* of this extraordinary man, the orator now passes on to his *character*, which is depicted in warm and lively colours. Deep must be the regret of his country for the loss of such a man! His error, in exposing his life, is strongly acknowledged by his panegyrist. From his own paper it appears, that he had been "extremely severe" in his animadversions on the political principles, character, and views, and even on the private conduct of Col. Burr (p. 30); and "possibly from misconception or misinformation". P. 31. Hence sprung all the mischief and misery that ensued. To men engaged in public life, this is an awful warning! The "Account of the General's last Moments" is instructive and affecting.

ART. 42. *The History of England, related in familiar Conversations by a Father to his Children; interspersed with moral and instructive Remarks, and Observations on the most leading and interesting Subjects. Designed for the Perusal of Youth. By Elizabeth Helme. Two Volumes. 12mo. 7s. Longman and Co. 1805.*

This author has made other and successful attempts for the benefit of young persons. The present performance seems exceedingly well adapted to the proposed purpose, and it is worthy of a respectable place in the Juvenile Library.

ART. 43. *Roscious in London. Biographical Memoirs of William Henry West Betty, from the earliest Period of his Infancy, including the History of his Irish, Scotch, and English Engagements; with Analytical Strictures on his Acting at the London Theatres. Dedicated to Richard Brinsley Sheridan, Esq. M. P.* 8vo. 59 pp. 2s. Crosby. 1805.

The facts which this author professes to detail in his title, are well described; and the following anecdote must be so highly interesting to all who feel anxious for the fame of the subject of this tract, that we gladly insert it.

“On the forenoon of the play-day”, says Mr. Jackson, the manager of the Edinburgh Theatre, “I met Mr. Home, the author of Douglas; compliments being exchanged, I informed him, that his popular play was to be performed that night. He said he had not heard of it, and enquired in what manner it was to be represented. I replied, it would be to his entire satisfaction. Explanations took place, and he promised to be in the house by the opening of the play. “But”, says he, “I must have my old place: I shall come to your house, and you shall conduct me to it”. He came according to his word: and I had the pleasure of seating him at the side of the first wing, where I had enjoyed the same honour, at that very play, forty-three years before: and I presume no one ever received higher gratification than he did, from the performance of the evening. I speak it from conviction: I read his looks, and saw the undisguised workings of his frame. The play concluded with reiterated applause, which scarcely ceasing, the author of Douglas, in the plenitude of rapturous enthusiasm, from the unexpected gratification he had received, stepped forward before the curtain, and bowed respectfully to the audience; retiring amidst the convulsed and tumultuous acclamations of the house. On his being veiled from the sight of the spectators, I asked him how he had been entertained. “Never better! Sir!” says he, “this is the first time I ever saw the part of Douglas played; i. e. according to my ideas of the character, as at that time I conceived it; and as I wrote it. He is a wonderful being; his endowments great beyond conception; and I pronounce him at present, or at least that he soon will be, one of the first actors upon the British stage.”

This is a pleasing publication, and will entitle the editor, to the praise which he is himself anxious to obtain, “what is due on the score of industry”.

ART. 44. *The wonderful Theatrical Progress of William Henry West Betty, the Infant Roscius, in Ireland, Scotland, and various Parts of England; also at the Theatres-Royal, Covent-Garden and Drury-Lane: with an accurate Sketch of his Life. By an Impartial Observer.* 12mo. 70 pp. 6d. Crosby. 1805.

The same facts, detailed with more rapidity and conciseness.

ART. 45. *Grammaire Française et Italienne de Vénéroni. Contenant tout ce qui est nécessaire pour apprendre facilement la langue Italienne. Augmentée d'un cours de Thèmes, des règles sur la Prononciation, avec un Tableau des élémens de la langue Italienne, d'une Liste des Verbes irréguliers rangés par ordre alphabétique, avec deux grands Tableaux des Verbes réguliers et irréguliers. Seconde édition en deux Volumes. Corrigée et augmentée d'une table alphabétique des Matières. Par Romualdo Zotti. Tom. I. de 398 pp. II. de 303. 7s. 6d. L'Auteur, No. 6, Sherrard-Street. 1804.*

Though Mr. Zotti continues, with great modesty, to mark his Grammar with the name of Veneroni, it is now, in almost all essentials, his own. His first edition, we noticed in our 15th vol. p. 209. It was then a single volume of about 400 pages, but it is now increased to twice that magnitude; and therefore well deserves a second notice. In the grammatical part, far from confining himself to Veneroni, he has extracted whatever was most useful from Buommattei, Cinonio, Corticelli, Gigli, and several other Italian writers of celebrity. He has availed himself of the definitions of the Italian and French Academies. He has consulted also, and employed the best French Grammarians.

Among the parts most valuable in this Grammar, are the complete alphabetical lists of the irregular verbs, and the tables of them and the regular verbs, as well as of pronounciation, &c. a vocabulary of poetical licences, extracted from a portable Dictionary, published by Prault, at Paris, in 1768, and since re-published here by Peretti. The dialogues are written by Mr. Z. himself, and great care has been taken to render both the French and Italian completely pure, by submitting them to the revision of persons the best skilled in both languages. In the 24th dialogue very just praises are given to Mr. Mathias, for his Italian publications and zeal for that language.

The Themes on the Italian Language, are drawn up with great care, and adopted to the rules of a Syntax, which this author has particularly laboured to render complete, and to all the pure idioms of the language. The treatise on Italian Poetry is original, but drawn from the best sources of writers on that subject.

Few English persons study Italian, without having first acquired a knowledge of French, which is the reason assigned by this author for compiling his grammar in the latter language. "Les Anglois", says he, "aiment généralement à étudier l'Italien par le moyen de la langue Française, afin de se perfectionner en même temps dans cette dernière". The reason is very sufficient; and we doubt not that this second edition of Mr. Zotti's book, improved at it is, will meet with proportionable encouragement, though the sale of the first appears to have been rapid.

ART. 46. *A Manual of Geography, for Youth of both Sexes; comprehending a concise Description of the Empires, Kingdoms, States, Provinces, &c. in the known World; with the Government, Customs, Manners and Religion of the Inhabitants; their Extent, Boundaries, and Natural Productions, Trade, Manufactures, and Curiosities, &c.* By the Rev. Thomas Harwood, late of University College, Oxford. 12mo. 3s. Longman and Co. 1804.

This little Manual is in the form of question and answer, and appears to be drawn up in a plain and perspicuous manner. By its being divided into short lessons, we presume the author's intention is to have it repeated by heart. This is proper, and sufficiently easy; and will be rendered of greater efficacy by having a globe or map at hand, to which the student should be made to refer. This we strongly recommend. Mr. Harwood we have noticed before, in more considerable works.

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ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Ordevex writes to inform us, that Dryden's Epigram on Milton was not first translated into Latin by Cowper, as that poet himself imagined. He finds a translation of it in a "*Musarum Anglicanarum Delectus*", published in 1698. We are much obliged to him for the information, and for a copy of the Epigram, which, however, appears to us much too inferior to that of Cowper to deserve reprinting.

We have no want of the assistance which *A. B.* offers; but if he will favour us with his real name, and any specimen of his talents, we shall perhaps be glad to correspond occasionally with him.

We cannot at present say, with certainty, whether the favour of *L. L.* was received or not. If we find it was not, we will inform him through this channel.

LITERARY INTELLIGENCE.

Mr. Twiss has printed one large octavo volume, of his most elaborate *Index to Shakespeare*, and is proceeding expeditiously to the completion of the whole.

Mr. Beloe's second edition of his *Translation of Herodotus* is completed, and will very speedily be published.

Captain Timæus, of his Majesty's Hanoverian Army, and well known in Germany for his literary merit, is about to print a new German translation of *Hume's History of England*. It will be published at Luneburg in the course of the present year.

A curious work is shortly expected to appear, entitled "Hints towards forming the Character of a Young Princess."

Mr. Donovan will publish, in the course of next month, a descriptive *Tour through South Wales and Monmouthshire*, in two large octavo volumes, embellished with a variety of plates.

ERRATA,

In our last Number.

P. 172, l. 6 from the bottom, in speaking of *Churchill*, for "*Fellowship of Merton*", read *Scholarship of Corpus*.

P. 207, in the title to *Archdeacon Law's Charge*, for "1782", read 1802.

THE
BRITISH CRITIC,

For APRIL, 1805.

Ἐοὐ πάνυ γὰρ ῥάδιον ἔστιν εὐρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι.
XENOPHON.

It is not easy to find any work in which some person may not discover a fault.

ART. I. *The Topography of Troy and its Vicinity; illustrated and explained in Drawings and Descriptions. Dedicated, by Permission, to her Grace the Duchess of Devonshire. By William Gell, Esq. of Jesus College, M. A. F. A. S. and late Fellow of Emmanuel College, Cambridge.*
Folio. 124 pp. 10l. 10s. Longman and Co. 1804.

AMONG the variety of English gentlemen who have visited the Troad, and whose spirit of research does honour to themselves and to their country, we have heard of one only (Professor Carlisle) who has countenanced the hypothesis of Mr. Bryant, and objected to the conclusions of M. le Chevalier. How far his objections went, we have had no opportunity of learning; but it has been said, that they related principally to the extent of the plain of Troy, and the impossibility of its containing the numerous forces ascribed to the contending parties by the poet. If any thing had appeared from the pen of so learned and candid an enquirer as the Professor, we should have received much gratification from the perusal, whether coinciding with our own opinions or otherwise; for we have always considered the whole as a question of liberal discussion, and not of angry controversy; and, notwithstanding

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the delivery of our own sentiments was so unfortunate as to incur the severest displeasure of Mr. Bryant, we continue to profess, when neither fear or flattery can be imputed, that we always respected his abilities, his learning, and integrity, however we felt ourselves bound to dissent from his opinions.

If we had wanted a confirmation of our sentiments, we might have found it in the publication of Mr. Gell; for the number and accuracy of his drawings have made us as well acquainted with the plain of Troy, as with the topography of London; and the different positions he has so judiciously selected, in order to develop the whole, and to detail the particulars, form, by his delineations, one of the noblest monuments raised to the pre-eminence of the poet. It is with particular pleasure we regard the whole as contributing to ascertain his powers of describing, painting, contrasting, and combining the objects as they occurred, above all that could be expected, after a lapse of so many centuries.

Mr. Gell seems to have discarded all reference to erudition, and confines himself judiciously (in our opinion at least) to the topography of the country which he has undertaken to elucidate. He prosecutes his enquiries almost entirely upon the authority of the poet himself, with casual appeals only to Strabo, or other ancient geographers, who have trod upon the same ground; and by a steadfast prosecution of this system, he avoids the discussion of many collateral questions which, however applicable, are not essential to the subject of enquiry.

Indiscriminate praise, however, is of little value, and without detracting from the general estimation of the work, we may first remark some points of difficulty which still remain, and others in which we differ from the author. Errors we have found but few, except the assigning of "*etiam periire ruinæ**" to Virgil, instead of Lucan (p. 98) and this we attribute to inattention rather than want of information.

The greatest difficulty is to proportion the space of ground to the numbers of the armies; of this the author is fully sensible, and in order to obviate it has performed an essential service, by endeavouring to extend the space of encampment, better than a mile and half, towards the Aiantéum: (of this we shall take due notice in its proper place) but at the same time by abridging the distance from the sea to the junction of the rivers, and reducing it to the standard of Strabo, he deprives us of ground that cannot be spared, on the night when the Trojans lay between the Scamander and the Grecian camp;

* It occurs in Lucan, lib. ix. 969; and in the best editions is read with the same letters, "*et jam periire ruinæ*".

and when the positions occupied by the different armies, and the interval between them, must all be compressed within the limit of two miles.

Captain Franklin, who had viewed this ground with a soldier's eye, has asserted, that there was ample room for the encampment of 120,000 men, in the space between the Sigean and Rhætean promontories. What such a number requires is not easy to determine, except for military men; but an encampment of three miles in length, and half a mile in depth, gives more than thirty-eight square yards to a man. If, again, we allow half this length and depth to the Trojan camp, we should obtain an interval of near two miles between the camps; but of this we can spare nothing, nor suffer any part of it to be curtailed, by bringing the sea within two miles of the junction of the rivers.

What changes may have taken place upon the superficies of the plain in thirty centuries it is difficult to ascertain; but it is doing something for the cause, to point out a probability, or even possibility, in a case which has by many been thought desperate.

Let us next consider the space of the plain between the two rivers, and estimate it at a medium of one mile and an half; we could then, by allowing a foot and half for each man, present a front to the enemy, of five thousand two hundred and eighty men, with about two and twenty in file; if this should be thought disproportionate, we may observe, that the whole hundred and twenty thousand could never be in the field together, that a foot and half is assigned to the close rank of the Macedonian phalanx, and that the phalanx of Homer is described,

Φράξαντες δόρυ δαρή, σάκος σάκει προθελύμνω,
 Ασπίς ἀρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνῆρ. N. 130.

Homer likewise calls his subdivisions Πύργοι, or columns, drawn up very deep in file, like the Macedonian phalanx, supposed to be derived from the poet, or like the Theban πλιθίων, which at the battle of Leuctra was one and twenty deep. Strange as this disposition may appear to us at this day, still when there was no artillery, and weight was the best means of breaking the enemy's line, there was frequent recourse to this depth of file; and whether it was practised or not in the age of Homer, it affords room for the supposition, and intimates the possibility of the system. In the battle of Ilius, the forces of Darius had proportionately much less space to act in, than the plain of Troy allows for the army of Agamemnon.

Mr. Gell has very judiciously taken advantage of an hypothesis, that allows an enlargement to the camp; he has observed likewise, with several other travellers who have been in the country, that there is no other plain which admits of room for the operations of an army; and he notices the displacing of Tenedos by Mr. Bryant (p. 28) in order to favour his own conception of carrying Troy towards Lectum, on the Ægean sea, instead of confining it to the Hellespont.

But if the whole argument of Bryant compels us to defend Homer as an historian, while he ought to be treated with the indulgence due to a poet; we have a right to assume any supposition which will make him consistent; and, considering the obscurity which must attach after a revolution of so many ages, such suppositions ought to be admitted.

The number of the forces assigned to Agamemnon by Thucydides, taken from the average of those embarked in the largest ships and the smallest, is 120,000. Mr. Gell supposes them (p. 108) to have been originally 150,000, and reduced to 120,000 towards the latter end of the war; either number may be collected from the poet, according as we choose to estimate the proportion of the Trojans to their allies, for their whole force was 50,000*; and as we may calculate the Trojans at a third or a fourth part of the whole, we obtain 16,000 or 12,000 in round numbers, while we learn from another passage†, that the superiority of the Greeks was more than ten to one. If then we must be confined to historical precision‡, and if, however unreasonable, we submit to this requisition, we are bound to find space for such a number. We trust Mr. Gell will pardon us for dissenting from him in his contraction of the shore, and will be willing to allow us breadth as well as length for the encampment; we know his authorities for the contrary supposition, and we respect them; but we wish to render Homer consistent, and we think his own authority superior to that of his commentators.

We dissent likewise from Mr. Gell in the position he has assumed for the tomb of Ilus, below the junction of the rivers, (p. 51) for, according to several evidences in the poet, it must be in the plain between the two rivers before their junction,

* O. 559. † E. 128. ‡ Homer upon every occasion seems desirous to express the immensity of the Greek force; particularly on their moving out of the camp, in the second book; and by his comparison of their army, with that of all Asia Minor, collected on the Sangarius, to oppose the Amazons or Scythians. F. 187.

and nearer to the Scamander than the Simois; the first proof of this is the progress of Priam (Ω . 350) when he stops to water his horses at the Scamander, immediately after passing the tomb of Ilus; he had passed the tomb, but he had not crossed the ford. A second instance is, when the Trojans are flying before Agamemnon (Λ . 166) they fled by the tomb of Ilus (*μίσσον καππεδίον*) through the middle of the plain, towards the Fig-tree, the Scæan gate, and the beach; but the position of Paris (Λ . 370) at the tomb of Ilus, when he wounds Diomed, is decisive; for the armies are still between the rivers: and though the Trojans had rallied and faced the enemy, the Greeks had not retreated; neither do they retreat, till after the wounding of the other chiefs, when Ajax covers them in their flight (Λ . 565).

We have our doubts also on the tumulus Mr. Gell assigns to the Thrōsmos; for if we derive it with Lennep, from *θρόσω*, to strike the ground with the feet, to dance, or trample on; we should rather assign it to the field of battle, daily trodden by the contending armies in their advance or retreat, than to any particular spot or tumulus. This would naturally be about the junction of the rivers, or the ford of the Scamander; and in the three passages* only where it occurs, it alludes evidently to the encampment of the Trojans, between the Scamander and the Grecian lines. This does not disagree with Mr. Gell's position, and all we contend for is, that it is not merely a hillock or barrow, but the whole ground occupied by a camp of 50,000 men.

With this statement of our objections, Mr. Gell, we conceive, will be rather pleased than offended, for we shall agree with him in almost every other point, and assure him of our warmest thanks for presenting us with a clearer conception of the whole plain, and the city itself, than we have hitherto obtained; we coincide with him fully in regard to Thymbra, Kallicolone, the site of new Ilium, the village of Ilieans, and the tomb of Æsytetes, which however they have been pointed out by others, appear more distinctly marked by his representation of them in different points of view; and all together give a consistency and correctness to the descriptions of the poet, that meet the warmth of imagination with which we read them in our youth.

We could then, indeed, by the assistance of a map, have placed ourselves on the Acropolis, and contemplated the rivers and the plain below, the Grecian camp, and the Hellespont;

* Il. K. 160; Λ . 56; Υ . 3.

we could have drawn imaginary lines on the right to Athos, Imbros, Tenedos, and the *Ægean* sea; in front, towards Thrace and Europe; and on the left, towards Dardanus, Thymbra, Ida, and its summit Gargarus; and we could have asked, how all these points could have corresponded, if Troy never was? If Troy was in Egypt, or at *Lectum*? If there never was a Trojan war to afford the poet an opportunity, or impose on him the necessity of combining all these relative situations in his descriptions?

But we have now added to all this, not merely a geographical reference to the objects near or distant, but a picture of the country taken from a variety of positions; and we think few will detract from the merit assumed by Mr. Gell, of making us as well acquainted with the different scenes around us, by his delineation, as a traveller, who was not a draughtsman, could have imprinted them on his own imagination.

Among the most acceptable of these plates, and most gratifying to our curiosity, we do not hesitate in selecting the view of the bridge, *xvi.*; the warm and cold sources of the Scamander, *xxvi.* and *xxvii.*; the several views of Bounarbashi, but more particularly *xxxii.*; and, above all, the two extensive ranges from the tomb of Antilochus, *xix.*; and from the Acropolis, *xxxvi.* The last is of so much importance, that we cannot deny ourselves the pleasure of presenting the description of it to the reader.

“ This view, which includes an angle of about one hundred and thirty-five degrees, is calculated to give a comprehensive view of the scene of the *Iliad*, as it appears from the summit of the second tumulus of the Acropolis, which is known by the name of Priam. In the centre of the view is seen the village of Bounarbashi, situated at the foot of the hill, and about one mile distant. To the right of this a hill rises gently to a considerable elevation; after which it falls quickly to Simois, which washes its base. It seems probable that this was not included within the walls.

“ Nearer to the observer is the tumulus of Hector, on the east of which the hill of the Acropolis falls likewise in abrupt precipices to the river. The Simois is seen winding at the bottom of the dell, and is again caught in the plain a little to the right of Bounarbashi, after which its meandering course is not easily distinguished, uniting itself with Xanthus, opposite Jeni Chehr, and discharging itself into the Hellespont at Koume Kale. The pretty village of Arche Kevi, situated on the Kallicolone, is visible above the first angle formed by the river, and at a short distance to the left of it is seen the country of the Pagus *Iliensium*. The eye carried along that range of eminences beyond Arche Kevi toward the left, will observe them terminating in the hill of *Ilium Recens*, beyond which, the vale of Thymbra and the hills of the *Rhæan* promontory extend to the Hellespont. On the right, or most northern part of that channel, the castles of the Euro-
pean

pean and Asiatic Dardanelles are descried. Beyond the Hellespont the Thracian Chersonesus is seen with its tumuli, and the castle of Baron de Tott. Three ships, belonging to the fleet of the Captain Pasha, point out the anchorage when the wind blows from the north. Near them on the Asiatic shore, is the castle Koum Kale, to the left of which, on the coast, is the tumulus of Achilles. Still proceeding to the left, the hill of Sigæum, and village of Jeni Cher are perceived; above which is the northern extremity of Imbros. The isle Samothrace is yet more distant. The tumulus of Antilochus is seen nearly in the centre of the plate; and on the next eminence to the left is the village of Jeni Kevi. To the left of that village, the tumulus called Behick Tepe is perceived on the flat through which the new mouth of the Scamander is directed.

“ The marshes formed by that river may be caught occasionally in a line between Behick Tepe and the village of Koum Kale; while the sources of it will be known by the poplars on the left of Bounarbashi, and the tops of the willows seen over the first eminence on the left of that village.

“ To the left of Behick Tepe the tumulus of Udjek, or Æsyetes, is seen on an eminence, and a village near it is also discernible. The little isle of Rabbits is seen beyond these.

“ The chain of eminences terminating at Udjek forms the western boundary of the plain, and the Scamander washes its base. The isle and castle of Tenedos are plainly and completely seen on the left. On the continent below its northern point, is a village, probably that called Udjek, and to the left of it, that plain which lies between Ghiele and Bounarbashi. The hill of Bounarbashi, and presumed site of Troy, is distinguished by a lighter tint than the neighbouring eminences. Above the first tree, near the left of the picture, the tumulus, which I have called that of Paris may be distinguished.” P. 96.

We may now add, that there still remains the Plate *XLI.* which if our opinion were to decide, we confess has gone further towards verifying the fidelity of the poet, and establishing the historical credibility of his descriptions, than any thing we have hitherto obtained, from the other respectable travellers who have contributed to our knowledge of the country. We have, in this plate, the back of the cliff on which the Acropolis is seated, corresponding so essentially with the debate concerning the precipitation of the horse, as to afford an evidence of locality which may be deemed incontrovertible.

The whole ground, indeed, assumed by former visitants for the position of the city, is so justly defined and illustrated by Mr. Gell, and so well adapted to the supposed number of inhabitants (p. 108) that scepticism itself must be forced to a conclusion. The two different characters attributed to Troy, by the poet, concur in this spot, and here only; for as he calls it, upon some occasions, lofty and exposed to the winds (r. 305) so in other instances, he says, it was built in the plain, and it was assailable
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from the plain (r. 217); that is, the Acropolis was on the summit of the hill which rises gradually from the Scæan gate, and terminates in a precipice hanging over the ravine in which the Simois flows; while the Scæan gate itself is towards the plain, almost on a level with it, and at a point where the enemy must of necessity approach it with the best chance of success.

If the reader will here refer to the several plates relative to Bounarbashi, the view taken upwards from that village towards the Acropolis (Pl. xxix.) and downwards from that point to the village, the spot assigned to the Scæan gate and the Erineos; we are persuaded that his conviction will be equal to our own. The ground plot likewise of the Acropolis is a correspondent feature in the portrait; it has still foundations of public buildings, fragments of ruins, and traces of fortification. Can these be all delusive and imaginary? Or, if they are, can the tomb of Hector be a deception? Found where the poet places it, and formed by a pile of stones as he describes it, while every other barrow on the plain, or in the neighbourhood, is a mound of earth? We have always built on this pile as the most distinguishing characteristic of the historical veracity of the poet that remains; we have thought it a coincidence impossible, if it were not true, and we are confirmed in this opinion by the concurrent testimony of every traveller who has visited it since the first mention of it by Chevalier.

But it has been said, that barrows are not peculiar to the Plain of Troy; that they are found in Thrace and Greece; and it might be added, that they occur also in Tartary, America, and in England; but it is not the existence of barrows which we contend for, it is their position and distinct character, that we build on; it is the barrow of Achilles at Sigæum, of Ajax at Rhætæum, acknowledged by historians for two thousand years; it is the barrow of Hector still found in the Acropolis raised with loose stones, while the others are accumulations of earth only; these we say are the barrows we are bound to find, if the poet be an historian, and these we do find at this day. Barrows there may be in Thrace, or Greece, or in Salisbury Plain, but unless they will correspond in all circumstances as these do, Troy must still be on the Hellespont, and the credibility of the poet must be established.

Let us now proceed to consider the ground that Mr. Gell has allotted for the encampment of the Greeks; for if his system could be adopted, it would remove one of the greatest difficulties that has occurred regarding the disposition of the plain, in conformity to the language of the poet. In order to increase the space requisite for so large an army, Mr. Gell proposes to carry the stream of the united rivers into the sea,
through

through the marsh at Karanlik Liman, and immediately under the Aiantêum; if this were allowed, it adds more than a mile and half to the extent of the shore, it makes it correspond with the supposed post of Achilles on the western, and of Ajax on the eastern extremity of the line; and what is of much more importance, it carries the river beyond the limits of the camp, and effects a communication of part with part.

By the present issue of the stream, it must be supposed to divide the camp in two, or else to compress the face of the coast into so narrow compass as not to leave room for the encampment; it is true, that Homer expresses the confinement of the forces, within limits too much straitened for convenience (Æ. 35); the ships, he adds, were drawn up in lines one within another; but besides the men and the ships, we must find room for tents, for a forum, for communication, and we must leave a space between the camp and the wall, for the purposes of security and defence. All this can hardly be found between the present mouth of the river and Sigêum; and if the camp extended on both sides the river, the communication must have been always inconvenient, and sometimes interrupted; besides that, it is a circumstance which the poet has never noticed.

Preceding visitors of the Troad have remarked on this difficulty, and suggested an issue of the river further to the east; but, to the best of our knowledge, Mr. Gell is the first that has pointed out a cause sufficient for the effect. He supposes, that the Scamander while it joined the Simois with all its waters, gave that river an inclination further eastward; but that since it has been diverted into the canal, the Simois meeting with no counteraction, has encroached through a long succession of ages towards the west, and continues to do so at the present day. This is so probable a solution, that it may be admitted without much hesitation; we consider it as the happiest effort which Mr. Gell has contributed to the cause; and we recommend it to the consideration of all those who wish to see Homer made as consistent, as he is sublime and beautiful.

Were any one, at this hour, at leisure to undertake a review of this controversy, as it has arisen from the first proposal of Mr. Chevalier, to introduce the perennial stream of the plain as the Scamander of Homer, it would appear that a tribute of respect has been paid to the poet by the liberal spirit of English travellers, equivalent almost to that produced by the enthusiasm of his own countrymen; and, let it be added, that during the progress of the enquiry, the light has been increasing upon us from its first dawn, to its present splendour,

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shining as it now does, with the addition of history, topography, scenery, the decoration of the pen, and of the pencil.

We were among the first to acknowledge the merit of Chevalier, and to hail his discovery; we have proceeded with the other visitants of the Troad, and scrutinized the result of their enquiries, and we are satisfied that almost every thing has been now done for the verification of the history and the locality of the city, that a lapse of three thousand years, and the nature of the poem will admit.

In this opinion we are happy to find a support in the concurrent suffrage of the learned editor of Homer; for Professor Heynè (on X. 148) expresses his acknowledgment to M. Chevalier for his services, contributing to the elucidation of the subject; he accedes to his hypothesis concerning the true Scamander; to his rejection of the Scamander of Demetrius Scepsensis, and Strabo; to his position for the hot and cold springs; to his arrangement of the flight of Hector from Achilles; and then he adds, "*cæterum hæc attingere fere omnes qui nostra ætate aut Troadem adiere, aut de eorum narratis disputavere; quæ exponere singula a consilio alienum foret. Ipse vero locorum aspectus in tabulis recentioribus propositus, pro optimo est loci commentario.*"

Now this testimony is of the greater value, because the Professor has no great respect for our English travellers; he has said, in another place, that they engaged in these visits without proper preparation for the undertaking; and if he means this of some casual visitors, we may pardon the imputation; but if he includes in it such travellers as Mr. Hawkins and Mr. Gell, he detracts from merit that is, in one sense, superior to all that a commentator on the text can claim. We are ready to allow, that to produce a correct text is the first duty of an editor; but the application of the text to the objects described; the perception of the images presented; the apprehension of the spirit, warmth, and vigour of the poem; the power of discrimination; the judgment, taste, and sense of what is beautiful, are qualities which many of our English travellers have possessed in an eminent degree; and enthusiasm, in regard to Homer, is implanted in the breast of every one who has had a true classical education in our country.

Some few reflections on the hot and cold springs of the Scamander, may now bring this discussion to a conclusion. The truth is, that the ascertaining of this fact is the only circumstance wanting to complete the hypothesis of Chevalier; and many of our travellers have been very desirous to find, that the two sources have this distinction; it is not enough to find that there are two, that they join not far from their respective
issues,

issues, that they are at a suitable distance from the Scæan gate, (500 yards) that the women of the village still wash at the warm spring, that they are perennial, that the stream they form is still so narrow that a fallen tree may reach from bank to bank; all these are properties described in Homer, and all exist at present; but this is not sufficient for the curious visitor; he will still seek for the single characteristic which is wanting; and he will still put leading questions to the ignorant inhabitants, in order to obtain their testimony to the fact*. Professor Heynè is not so ardent in the enquiry, he is content with the concurrence of the other resemblances enumerated, and thinks much ought to be conceded to the lapse of time, and to the amplification of the poet. We are for leaving the fact to further enquiry, at different seasons of the year; at present the contrary temperature of the springs is certainly not ascertained. Mr. Gell, who was as desirous of confirming it as others that have preceded him, speaks modestly on the subject, and with hesitation. He found a difference by the thermometer; but imputes it to the warm spring being confined, and the cold spring spreading out on a larger surface; within the ground the cold one had the same temperature (p. 76) and so far as his testimony goes, the question is decided; unless the change of seasons should hereafter be found sufficient in its effects to countenance the description of the poet.

We have before us another evidence, which we can add to that of Mr. Gell; and which, united with his, may justly be esteemed conclusive. The question was proposed to Mr. Hawkins, what sort of reliance there might be on the assertion of the inhabitants? His answer was this:

“ The Turks at Bounarbashi speak of all the springs as warm in winter, and cold in summer; which if they preserve the same temperature throughout the year, is a very natural observation for peasants to make, in a country where the winters are so cold, and the summers so hot; they even say, that the nearest to Bounarbashi smokes in cold winter mornings; but such hyperbolical expressions are very usual with them.

“ For my own part, I found no sensible difference to the touch; but to put an end to all doubt on this head, I measured at my last visit every one of the springs with a thermometer, and found their temperature to vary only from $62^{\circ}\frac{1}{2}$ to $63^{\circ}\frac{1}{2}$, but for the most part to be that of 63° ; the temperature of the ambient air being 59° .

* It is remarkable that Mr. Wood, in following up the Simois, which he conceived to be the Scamander, searched for a hot and cold spring, and found them.

“ There are two groups of these springs, amounting to about forty, and one solitary spring at the distance of about fifty yards, to the eastward, which is generally considered as the warm spring; the temperature of which Mr. Choiseul found to be 22° of Reaumur, or 74° of Fahrenheit, while the others measured 8 of Reaumur, or 49 of Fahrenheit; the temperature of the atmosphere being then 9° and 10° . But that my observations are correct, and some unaccountable error has been committed by Mr. Choiseul, is proved by the medium temperature of the climate in this latitude; which according to the formula of Mayer, of Göttingen, is $62\frac{1}{4}$ of Fahrenheit, and it is now pretty well ascertained by natural philosophers, that the heat of spring water at the moment it issues from the earth, is a correct index of the medium temperature.

“ That travellers should have been deceived is not extraordinary, when it is considered, how many circumstances in this spot conspire to heat their imaginations; anxious, moreover, to find *every thing* conformable to Homer's description, they put leading questions to the poor rustic inhabitants at Bounarbashi, at least the questions are so put by the Turkish interpreter, who reports the answer which he knows will best please.

“ Mr. de Choiseul Gouffier was at Bounarbashi on the 10th of February, my two visits were made in April and September.”

We now leave this question at rest, concluding that these two accounts so nearly correspondent are definitive; without precluding, however, further enquiry, whenever the Troad may be visited again; and if such a traveller as Professor Carlisle had published his opinion on this subject, or any other connected with the controversy, we should have been happy to attend him on his progress, to have shown a deference to his judgment, or proposed our objections to his system, with all the respect due to his merit and his learning.

Of Mr. Bryant, however he was offended at our animadversions, we never spoke disrespectfully; and though he never condescended to retract the charge of *assassination*, which he brought against us in his *Expostulation*, we are anxious to declare, that all animosity was buried in his grave; and that we should scorn to add a word that could give offence to any of his surviving friends. His many virtues, his learning, and the vigour of his mind, supported to the last, we reverence as much as the warmest of his admirers; but his opinions, if he chose to publish them, were open for every one to admit or reject. We have little hesitation, however, in subscribing to the eulogium given by Mr. Gell (p. 57) that the learned Bryant was an authority to which almost every opinion might yield, *except what is founded on observation*.

A greater proportion of our pages has been assigned to this controversy, than the generality of our readers perhaps may think

think requisite; but the subject is interesting to every man of classical and liberal education; and however individuals on the continent may contend for the palm in the field of Greek literature, a general acquaintance with it, is more widely diffused in our country than in any other. To those who have a pleasure in this reflection, to all those who have explored this source of pleasure and instruction, we recommend the work of Mr. Geil, as one of the most honourable monuments which has been erected to the most ancient, the first and best of poets; as one of the most acceptablè and illustrative works that have appeared since a desire of visiting the Troad has revived. The efforts of his pencil we consign to the judgment of artists; the accuracy of his delineations we leave to be compared, and determined by future travellers; but so far as we, who sit at home, can judge, his merit in both is pre-eminent; and we have no scruple to class him among those in the first rank, who have done credit to their country, as men of talent, elegance, and discernment.

ART. II. *Sir Tristrem, a Metrical Romance of the Thirteenth Century, by Thomas of Erceldoune, called The Rhymex. Edited from the Auchintech MS. by Walter Scott, Esq. Advocate. Royal 8vo. pp. 368. 2l. 2s. Printed by James Ballantyne, for A. Constable and Co. Edinburgh, and Longman and Co. London. 1804.*

IT is now universally admitted that history and romance have a much more intimate connection than was suspected by the antiquaries of the last century; and that a reader who has obtained from the former a competent knowledge of the sovereigns who successively inherited or seized the throne of this country, of the battles which they won or lost, and of the laws which they promulgated, may very reasonably proceed to the perusal of compositions confessedly fabulous, if from such compositions he may hope to learn the manners, the private life, and modes of thinking of the nation at large; topics which are below the notice of the political historian, but which, in this inquisitive age, have begun to engage a portion of public curiosity. We therefore consider as entitled to our gratitude every editor who presents to us, in a legible state, a fragment of our early literature, because every such fragment may be regarded as an ancient medal, tending to illustrate

illustrate some facts connected with our domestic annals. But though *all* these reliques, which still remain in MS. or in black letter in our public libraries, are of value, either in this point of view, or as specimens of our early language, it is obvious that some must possess peculiar claims to our attention, from superior merit in the conduct of the story, from a more animated and poetical style, or from a higher degree of antiquity; and it is only by a judicious selection of such pieces that an editor can hope to allure a cursory reader to encounter a series of rhymes, in a difficult and obsolete language.

The story of Sir Tristrem, whether solely fabulous, or founded on some real anecdote, was received with rapture in every part of Europe, and is alluded to by almost all the early poets of France, of Italy, and of England. That it is capable of being rendered no less interesting to modern readers has been proved by M. de Tressan, whose "*Corps d'extraits des romans de chevalerie*", are well known to all persons of taste, and who has formed from the materials of the old prose romance one of the most seducing tales in that very amusing collection; and the work now before us will testify that the story in its original and simple state, possesses beauties which amply atone for its rudeness of language, and of which M. de Tressan would have been glad to avail himself. Mr. Scott has, very wisely, prefixed to each of the four cantos into which the poem is now divided, a short argument of its contents, from which those readers who may be too indolent to struggle with the difficult phraseology of the original, will obtain a connected and circumstantial narrative of the incidents which have immortalized the hero of Cornwall.

But it is not only by the merit of the fable that Sir Tristrem is recommended to our notice; the author of the romance is an object of not less curiosity than its hero; because there is reason to doubt whether Thomas of Erceldoune is not to be considered as the earliest known writer in the English language. Hitherto, though much light has been lately thrown on the subject of our literary antiquities, it has been impossible to trace, with any degree of precision, the progress of our poetry and language from the middle of the thirteenth to the middle of the fourteenth century, that is to say, during about one hundred years which preceded the earliest English compositions of Gower and Chaucer. It was indeed highly probable that much English poetry had been written in the course of that period, and that many of the romances to which our earliest writers so frequently allude, had become familiar to their readers by being translated from the French language into our own. Dr. Hickes had noticed many poems to which, on
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account of what he thought a very slight deviation from the Saxon, he was induced to ascribe a very high degree of antiquity; and Mr. Warton believed that many of those anonymous romances, still extant in our libraries, were tolerably faithful copies of poems still more ancient; but we were not in possession of any documents by which we could ascertain whether this belief was well founded. The obscurity in which this subject was involved has been in a great measure dissipated by Mr. Scott, by means of the Auchinleck MS. contained in the Advocate's library in Edinburgh.

“ This valuable record of ancient poetry”, says he, “ forms a thick quarto volume, containing 333 leaves, and 42 different pieces of poetry; some mere fragments, and others works of great length. The beginning of each poem has originally been adorned with an illumination, for the sake of which the first leaf has, in many cases, been torn out, and in others cut and mutilated. The MS. is written on parchment, in a distinct and beautiful hand, which the most able antiquaries are inclined to refer to the earlier part of the 13th [14th] century.”

This, we know, was the opinion of the late Mr. Ritson, than whom no man was able to estimate more accurately the age of a MS. and the concurrence of internal evidence seems to prove that it was written about the year 1330. It contains copies more or less perfect of, “ the King of Tars”; “ Amis and Amelion”; “ Sir Degaré”; “ the Seven Wise Masters”; “ Florice and Blancheflour”; “ Guy of Warwick, with a continuation in a different stanza”; “ Rembrun, Guy's son of Warwicke”; “ Sir Beves of Hamtoun”; “ Arthour and Merlin”; “ Lai le Fraine”; “ Roland and Ferragus”; “ Otuel”; “ two leaves of the Romance of Alexander”; “ Sir Tristrem”; “ King Orfeo”; “ Horn Child”; and a fragment of “ Richard Cœur de Lion.” All these, therefore, together with twenty-four pieces of historical, satirical, religious, or moral poems, were incontestibly composed between the time of Robert of Gloucester and that of Chaucer, unless some of them, and particularly the tale of Sir Tristrem, should be referred to a still earlier period.

Thomas of Erceldoune, it appears from Mr. Scott's researches, was a person of some rank, and must have died in or before the year 1299, because there still exists a deed dated in that year, by which his son conveyed the lands of Erceldoune to the convent of Soltra. His birth cannot, consistently with the historical documents given by the editor, be placed lower than 1219; and Mr. Scott supposes, from various concurrent circumstances, that his poem on Sir Tristrem was composed about 1250, a date which appears extremely probable, and
which

which supposes this romance anterior, by twenty or twenty-five years, to the chronicle written by Robert of Gloucester. But admitting this, which Mr. Scott appears to us to have firmly established, it remains to be proved that the copy now published from a MS. of the year 1330, exhibits a faithful representation of a poem composed in 1250, and is therefore admissible as a monument of our language at that early period.

In discussing this question Mr. Scott has evinced great ingenuity, and has brought forward the testimony of a contemporary historian which seems to be perfectly decisive, although the language in which the evidence is conveyed had been misunderstood by all former writers. Robert de Brunne had described the romance of Sir Tristrem as being written in such *quaint English* that it was utterly unintelligible to any but noble readers, and as composed in a stanza so complicated, that the reciters were unable to recollect such a multiplicity of difficult rhymes; infomuch that he had never heard the whole poem faithfully recited, a part of some stanza being always wanting. Now it must be confessed that the work before us exactly answers this description. The stanzas consist of eleven lines each, in which the first, third, fifth, and seventh rhyme together, as do the second, fourth, sixth, eighth, and tenth; and the ninth and eleventh uniformly correspond. It is difficult to conceive a more intricate composition of rhymes, and few readers will peruse this poem without feeling surprised at the ingenuity with which Mr. Scott has formed the fifteen concluding stanzas which complete the story, without deviating from the language or versification of his original. Besides this, two stanzas are incomplete, each of them wanting two lines, though there is no hiatus in the MS.

“ The immediate narrator does not assume the person of Thomas of Erceldoune, but only pretends to tell the tale upon his authority.

I was at Erceldoune,
With Tomas spak Y thare,
There herd Y read in rounne,
Who Tristrem gat and bare, &c.

— — — —
Thomas telles in toun
The auentors as thai were.

“ A late eminent antiquary suggested, that Thomas of Erceldoune might himself assume the character of a third person, to add a greater appearance of weight to his own authority: it must be owned, however, that this finesse is not suitable to the period in which he lived. It seems more reasonable to conclude, that some minstrel, having access to the person of Thomas the Rhymer; had learned, as nearly as he could,

could, the history of *Sir Tristrem*, and, from his recitation, or perhaps after it had passed through several hands, the compiler of the Auchinleck MSS. committed it to writing. As Thomas certainly survived 1284, betwixt thirty and forty years will, in the supposed case, have elapsed betwixt the time, when the minstrel might have learned the romance, and the date of its being committed to writing; a long interval, doubtless, and in which many corruptions must have been introduced, as well as a material change in the style, which, in poetry preserved by oral tradition, always fluctuates, in some degree, with the alterations in language. Accordingly, those who examine attentively the style of *Sir Tristrem*, as now published, will not find that it differs essentially from that of Barbour, who wrote a century after the Rhymer, although some traces of antiquity may still be observed. On the other hand, if this romance be really the production of Thomas of Erceldoune, we must expect to distinguish the peculiarities pointed out by Robert de Brunne; that quaint English, which was difficult to compose: and that peculiarity of stanza, which no minstrel could recite without omitting some part of the couplet: for, although we may allow for the introduction of more modern words, and for corruptions introduced by frequent recitation, these general characteristics of the original composition of Thomas must still be visible, or the romance which we read is none of his. Accordingly, the construction of the poem, now given to the public, bears a very peculiar character. The words are chiefly those of the fourteenth century, but the turn of phrase is, either from antiquity or the affectation of the time when it was originally written, close, nervous, and concise even to obscurity. In every composition of the later age, but more especially in the popular romances, a tedious circumlocutory style is perhaps the most general feature. Circumstantial to a degree of extreme minuteness, and diffuse beyond the limits of patience, the minstrels never touch upon an incident without introducing a prolix description. This was a natural consequence of the multiplication of romantic fictions. It was impossible for the imagination of the minstrels to introduce the variety demanded by their audience, by the invention of new facts, for every story turned on the same feats of chivalry; and the discomfiture of a gigantic champion, a lion, or a dragon, with the acquisition of his mistress's love, continued to be the ever recurring subject of romance, from the days of Thomas the Rhymer till the metrical tales of chivalry altogether lost ground. The later minstrels, therefore, prolonged and varied the description of events, which were no longer new in themselves; and it is no small token of the antiquity and originality of the present work, that the author seems to rely upon the simple and short narration of incidents, afterwards so hackneyed, as sufficient in his time to secure the attention of the hearers. We have only to compare this mode of narration with the circuitous and diffuse flourishes of the Anglo-Norman Rimeur, to decide the question already agitated, which of these poems was the model of the other.

“ It is not alone in the brevity of the narrative, but also in the occasional obscurity of the construction, that the style of an age, much

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older than that of Barbour, may be easily recognized. There is an elliptical mode of narration adopted, which rather hints at than details the story, and which, to make my meaning plain by a modern comparison, is the *Gibbonism* of romance. Whoever attempts to make a prose translation of this poem will find, that it is possible to paraphrase, but not literally to translate it. In this peculiar structure of style consisted, we may suppose, the *quaint Inglis*, complained of by Robert de Brunne, which nobles and gentry alone could comprehend, and which had that annalist adopted, the poor and ignorant, whom in charity he laboured to instruct, could not have comprehended his history". P. lxxxii.

Having established, on grounds which we consider as very strong, though perhaps not absolutely unattackable, the authenticity of his MS. Mr. Scott endeavours to prove two points, neither of which, perhaps, will be conceded to him without opposition by our literary antiquaries, but which he supports by ingenious and powerful arguments. The first is that Thomas of Erceldoune did not translate from the French, but was an original writer; the second, that the English language was polished, and accommodated to the purposes of poetry, in the lowlands of Scotland, at an earlier period than in England itself. We will endeavour to explain, as concisely as possible, the grounds of these opinions.

The village of Erceldoune, now called Earlstown, is situated on the river Leader, about two miles above its junction with the Tweed, that is to say, on the borders of the ancient British kingdom of Strathclyd. Thomas therefore is likely to have been accustomed, from his childhood, to hear the recital of all the traditionary tales respecting Arthur, Merlin, Sir Tristrem, and the whole tribe of Welsh heroes; and was therefore perfectly qualified to compose *an authentic* history of their adventures, which, though perhaps perfectly imaginary, were, during the dark ages, universally credited. No French writer, whether established at Paris or at the courts of our Norman sovereigns, could possess equal advantages. It might therefore be expected that they would derive their information from him, and quote him as their authority. In fact it appears that they did so, and Mr. Scott has given us, in an Appendix, a translation of two ancient French metrical fragments of Sir Tristrem's history, in which the author, whose name does not appear, appeals to *Thomas* as to an author of undoubted credit for the truth of a part of the narrative. Thus far, therefore, Mr. Scott's reasoning is, in our opinion, conclusive; but he has himself quoted two passages, by which it appears that the history of Tristrem was familiarly known at
Paris

Paris at a much earlier period, and he admits that Chretien de Troyes, who flourished in or before 1190, had composed some work on the subject. Perhaps the best way of evading this difficulty is; to suppose that Chretien had drawn up, from the lays of some Breton bards, a general outline of the story; that this had been successively augmented by the addition of similar materials; and that Thomas had ultimately undertaken a more complete and detailed account of the hero's life and adventures.

The second opinion, though very likely to be controverted, is defended with great ingenuity by Mr. Scott, and carries with it an air of great probability. The elements of the language, now called English, are certainly taken, first, from various northern dialects, ultimately amalgamated under the name of Anglo-Saxon, and secondly, from the Norman-French. It is also probable, for the reasons adduced by Mr. Ellis in his introduction to the Specimens of early English Poetry, that in England, properly so called, this language was slowly formed in the towns, where it existed as a kind of *lingua franca*, in which was carried on the commercial intercourse between the victors and the vanquished, while the Norman was, exclusively, the language of the court. The question therefore is solely whether the same dialects were likely to be combined in Scotland, and whether the circumstances of that country were more or less favourable to such a combination; and, accordingly, Mr. Scott has laboured to prove that the Saxons of Bernicia, and the Picts established beyond the Friths of Forth and Tay, being of a nearly similar northern origin, must have spoken a language almost exactly resembling that of the Anglo-Saxons of South Britain, and that they are in fact uniformly designated by historians, and in all public acts as *Angli*; the various Gaelic tribes of Scotland being comprehended under the name of *Scoti*. He observes that during the eleventh century great numbers of Norman adventurers were invited into Scotland, and invested with large possessions; that many others were expelled from England by the tyranny of William the Conqueror; that the influence of fashion could not fail to assist the gradual admixture of French and Anglo-Saxon words; and that a language similar to that which was produced in the south by mercantile intercourse, originated in Scotland at the courts of the sovereigns, and became the usual dialect of the polite and the powerful. We have not room to state the numerous collateral arguments by which Mr. Scott has endeavoured to confirm his opinion, nor the historical authorities by which it is farther supported, but must content ourselves

with observing, that we have not hitherto seen any theory more probable than that which is proposed by the editor of *Sir Tristrem*.

If the preceding points be conceded, it seems difficult to deny that we were indebted to Scottish minstrels for the earliest and most spirited specimens of our ancient poetry. Indeed it seems evident that the *minstrels* of the English court, and even those entertained at the castles of our nobles, must have been principally Normans, till the reign of Edward III. and we doubt whether the municipal officers of our principal towns were sufficiently rich, or sufficiently fond of poetry, to become very eminent patrons of the muses; whereas the Scottish court, formed on the Norman model, could not fail to be provided with a competent number of those sons of merriment, without whom the most splendid festival would have wanted one of its principal attractions.

The reader will perceive that Mr. Scott has given, under the name and in the form of an introduction to *Sir Tristrem*, the materials which he had collected for a dissertation on Scottish poetry, which the public was led to expect from a fort of promise which he had given in his "*Minstrelsy of the Border*."

It would be useless to present to our readers any extracts from a poem, the merit of which can only be fairly estimated by those who shall read it throughout with considerable attention, and which is published rather as a document of importance to the history of our literature, than as a tale intended to amuse the careless reader. In amusement, however, this volume is by no means defective. The arguments which, as we have already observed, are prefixed to the several cantos, present very concisely, yet clearly, a most entertaining and curious story; the notes, which occupy more than 100 closely printed pages, are drawn up with that peculiar felicity which is found in all Mr. Scott's historical illustrations, and are equally calculated to please the learned and the unlearned. Upon the whole, we only lament that the edition of this very elegant and interesting work has been confined to so few copies, as to prevent the possibility of its obtaining a circulation at all proportioned to its merit.

ART. III. *Principes Elémentaires de Musique, arrêtés par les Membres du Conservatoire, pour servir à l'étude dans cet établissement. Première Partie Livre I. Paris. An VIII. Prix 15 Francs. Folio. 49 pp. Engraved Plates.*

UNIVERSAL dominion over the realms of science, as well as of politics, is the professed object of revolutionary Frenchmen. They have been, indeed, more successful in the latter design, than they will probably be in the former; at least the specimen here given of their abilities, to reduce the rules of music to obedience, does not prophecy in their favour.

We are induced to commence our new plan of noticing foreign publications occasionally, in the body of our Review, by the present work; with the hope of chastising the excessive vanity, and extreme ignorance of these pretenders. They combine, it is true, in the list of compilers on the present occasion, names of several nations, yet it will be easily shown, that they are all inadequate to the task they have undertaken. Not, we must confess, that their work is insufficient to educate *French* musicians; but, when a national establishment appoints a committee of its *best* members to draw up a code of laws for the instruction of youth, we expect something better than a performance like the present.

By a previous Advertisement we are informed, that the French Music School was founded 18 Brumaire, An 2, (8th of November, 1793) under the title of *National Institute of Music*; this was changed 16 Thermidor, An 7, (3d August, 1799) to *Conservatory of Music*, which it still retains.

At the sitting (12 Fructidor, An 2) of the general assembly of artists, a commission, consisting chiefly of composers, was formed to draw up these Elementary Principles; the list contains the names of Cherubini, Langlé, La Cépède, Le Sueur, Catel, Martini, Mehul, and Goffec.

We are concerned to see the talents of Framery and Gretry not employed on the present occasion. Framery has distinguished himself by his critical remarks on the errors of Rousseau, in the *Encyclopédie Methodique*, and the *Essais* of Gretry are well known to all lovers of musical literature.

This commission of *eight* presented their labours, 19 Floreal, An 7, and at the general assembly, 4 Prairial, An 7, (8th and 20th of May, 1799) the work was unanimously voted classical. Hence the director of the Conservatory, Sarete, orders these principles

principles to be taught in the classes of the establishment. In a note to this page, a compliment is paid to Citoyen La Cèpede, of the National Institute, for uniting his talents to those of the committee.

Such are the circumstances which usher this production to the world; and the names of Cherubini, Langlè, Martini, and Goffec, are such as to authorize no inconsiderable expectations of their united efforts.

On a slight perusal of the thirteen articles, into which the book is divided, but to which neither table of contents, nor any kind of index is given, we are at a loss to discover any great analytical talents, or even common literary labour in their classification. The first six articles extend no further than 1, Sound; 2, Music; 3, Notes; 4, Staff; 5, Letters; and, 6, Cleffs: the subsequent five treat of 7, Intervals; 8, the word Tone; 9, Modes; 10, Modulation; 11, Genera. Then at the 37th page it is thought necessary just to notice, 12, Measure; and, to conclude (from p. 43 to 49) with, 13, the other Signs.

If, however, the *matter* were important and correct, we should not differ about the *form* under which it appeared; but we are, in justice, forced to accuse the editors of three unpardonable defects, want of *precision*, want of *historical* veracity, and want of *theoretical* knowledge.

P. 1. Article I. *Of Sound.*

Sound is divided into two species, irrational, or inappreciable, termed noise (bruit) and rational, or appreciable, termed music.

In a note to this article, appreciable sounds are divided into three classes, grave, mediate, and acute; these are again subdivided into their correspondent vocal arrangements of base, baritone, tenor, counter tenor, second and first treble.

P. 2. Article II. *Of Music.*

This, like the former, is a very short article; and as a specimen of the general style of the work, we shall present it entire.

“ Music is the art of combining sounds. By their elevation (or pitch) duration and succession differently combined, they form tunes (des chants) hence arises melody.

“ By their simultaneous reunion they produce chords, hence arises harmony.

“ Melody and harmony compose the whole of music, of which, sound is consequently the only principle.”

Article

Article III. *Of the Characters which represent Sounds, or of Musical Notes.*

The seven different forms of notes are given from the semi-breve to the half demisemi-quaver (quadruple croche) and the ancient characters of the large, the long, and the breve, are mentioned in a note.

P. 3. Article IV. *Of the Position of the Notes, and of the Staff (Portée).*

The notes are reckoned grave, mediate, or acute, from their position on the staff. The space below the staff, and the two first lines, include the four grave sounds.

The second space, and the two following lines, contain four of the mediate class.

The fourth space, fifth line, and the space above, represent the three acute sounds of each voice.

By the help of supplementary lines, four subgrave, and four superacute sounds are obtained. Here we find (p. 4) a striking instance of defect in *precision*. The acute sounds are first enumerated (p. 3) as only *three*, in the following arrangement they are termed *four*. This, perhaps, may be thought a remark too slight; but when so many ingenious men pretend to compile a standard work, we expect more than usual accuracy.

P. 4. Art. v. To make amends for the brevity of the preceding articles, this occupies three whole pages, and is divided into two sections.

SECT. I. *Of the Seven Notes of Music, their Names, and the Order assigned to them.*

The series of seven musical notes is termed thus: ut, re, mi, fa, sol, la, si, ut.

This succession was first (they assert) called the diatonic scale, and afterwards the diatonic gamut.

P. 5. Section II. *Composition and Division of the Gamut, and of the Interval of the Tone and Semitone.*

These authors now forget the unity of their design, and choose to begin this Section by way of question and answer.

“ What is an interval ?

“ An interval in music is the difference between one sound and another, more acute or more grave.

“ What is a tone ?

“ The interval between ut and re, &c. &c. ascending, and between re and ut, &c. &c. descending.

“ This interval is named diatonic.

“ What is a semitone?

“ The least of all the intervals in the diatonic gamut.”

After this *definition*, they inform us, that there are two sorts of semitones, the diatonic and the chromatic.

The diatonic semitone is between *mi* and *fa*, &c. ascending, and between *fa* and *mi* descending.

In these definitions nothing *precise* is contained; since the distance or interval between *ut* and *re*, or between *si* and *ut*, is wholly independent of the ascent or descent of the melody, and ought to have been more theoretically explained in a scientific publication.

Suremain de Missery could have afforded them a very useful explanation, which might at least have been inserted in a note. See his *Theorie Acoustico-Muscale*, p. 105, Paris, 1793, where he not only gives the true mathematical analysis of the tone and semitone, but also a practical explication of them by an appeal to the ear alone.

It is asserted, by dividing the gamut into two fourths, that they are both *perfectly* equal. This might be admitted, if the reference had been made to the temperament of keyed instruments.

Ut Re Mi Fa Sol La Si Ut.

Tone Tone Semitone Tone Tone Semitone.

But surely these great theorists must know, that the intervals are not equally distributed; and that the hypothesis of Des Cartes and Rameau, by which *ut* to *re* is reckoned as a minor tone (like the real one from *sol* to *la*) is evidently false.

P. 7. To elucidate further the nature and relation of the tone and semitone, the authors have entertained their students with three examples, indicative of the progress of musical notation, and of their own profound acquaintance with musical antiquities.

I. Gamut on a staff of eight lines, primarily invented (*produit*) by Guido of Arezzo.

In this the eight notes are each placed on a line, and no use whatever is made of the spaces.

II. Gamut on a staff, reduced to four lines, by Guido.

In this the spaces are used, and the notes alternately placed on them with the lines.

III. Gamut on the staff of five lines, invented (*produit*) by Jean de Muris.

Where, except in their own inventive faculties, these learned writers have found these curious historical documents, we are at a loss to imagine.

Kircher and Galilei have indeed given examples of music upon eight lines (see the *Mufurgia*, vol. i. p. 213; and Sir I. Hawkins, vol. i. p. 429); but they both contend, that this notation was prior to the time of Guido.

Dr. Burney has also very clearly shown (vol. ii. p. 87) that Guido probably first used the spaces intermixed with lines; but as for the reduction of the eight lines to four lines, and the placing of *ut* on the lowest, no such improvement was ever before attributed to this *Lord of the Musical Manor*. Dr. B. ii. 72.

But the most ridiculous circumstance of all this historical information is, that they give Guido the honour of inventing, not merely the hexachord, but the present system of the diatonic octave, and also the use of the syllable *fa*, in the year 1022; when even Rousseau proves, that Jean de Muris, in 1330, was ignorant of it. Another curious specimen of their accuracy, consists in naming the first line *ut*, in both the pretended scales of Guido, and in the third of De Muris, without inserting any clef whatever, to show that they consider the first line to be C. Every musical writer in England, Germany, and Italy, is apprized that Guido placed his gamma or G, on the lowest line; but they seem to know better in France. Such is the science of the Musical Conservatory, illuminated by the assistance of the Institute.

P. 7. Article VI. *Of the Clefs, and their Utility.*

After deciding positively, that the first line is always *ut*, when no clef appears, it seems rather unnecessary to place a character to name notes which are already named without it.

This article, however, makes some amends for the preceding defect, by being well arranged; and it details the nature of the three clefs, *fa*, *ut*, and *sol*, with some success. It is observed in a note (p. 11) that an organ open pipe, of 97 centimetres, or three feet, will sound the F of the base clef.

P. 12. Article VII. *Concerning Degrees and Intervals.*

The glaring want of precision in defining their technical terms is here very evident, for the authors contradict themselves in the space of a few lines.

Section I. *Of Degrees, Conjoint, and Disjoint.*

“ A degree is the interval, comprehended between two notes, which follow each other immediately in the diatonic gamut. Consequently *ut* is the beginning of the first degree, and *re* terminates the first,

first, and begins the second, &c. There are degrees conjoint, and degrees disjoint.

“ The first are found between every line and space adjoining. The last are those which, instead of following each other immediately, leave an interval between, more or less great.”

The inconsistency and contradiction here shown, by first defining the term degree, in the sense of *conjoint* only, and then extending its signification to make it serve for skip or leap, as *disjoint*, is unworthy of a scientific and professional undertaking like the present; and, indeed, since the word degree, taken in these senses, becomes perfectly the same as interval, it may be considered as wholly useless in the new French system.

Section II, *Of Intervals.*

We arrive here at a little more accuracy; and, in the next,

Section III. *Of Natural Intervals of every Species.*

We gain a tolerable insight into the different kinds of intervals, and the major with the minor 2nds and 3rds, 6ths and 7ths, are explained; the 4th and 5ths, although not liable to the same distinctions, may become superfluous or diminished.

P. 16. In reckoning intervals (including the 8ve, and excluding the unison or prime) they are divided into seven concords and six discords.

Consonant Intervals.

Major 3rd	} Imperfect.
Minor 3rd	
Fourth indirect	} Perfect.
Fifth direct	
Major 6th	} Imperfect.
Minor 6th	
Unaltered 8ve, Perfect.	

Dissonant Intervals.

Major 2nd	} Dissonances in harmony, but not in melody.
Minor 2nd	
Superfluous 4th, ascending	} Dissonance.
Diminished 5th, descending	
Major 7th, ascending	
Minor 7th, descending	

All this classification is correct, and some of the hints useful. A small impropriety occurs in respect of the second not being *dissonant* in melody; but as this depends on the definition of the term dissonant, we shall not be unnecessarily severe upon it.

Thus

Thus far only are we at present able to examine this production of the French Conservatory; in our concluding remarks, we apprehend similar censure will be required; but we will not prejudge what we have as yet only cursorily perused.

(To be concluded in our next.)

ART. IV. *A general System of Nature, through the Three grand Kingdoms of Animals, Vegetables, and Minerals; systematically divided into their several Classes, Orders, Genera, Species, and Varieties, with their Habitations, Manners, Economy, Structure, and Peculiarities. Translated from Gmelin's last Edition of the celebrated Systema Naturæ, by Sir Charles Linné, amended and enlarged by the Improvements and Discoveries of later Naturalists and Societies, with appropriate Copper-Plates. By William Turton, M. D. Author of the Medical Glossary. Vol. I. to IV.* (Animals). 8vo. 3170 pp. with Three Plates. 2l. 10s. Lackington, &c. 1802-1804.*

THE necessity of systematic arrangement in investigating any considerable number of individuals, has been always felt; and many authors have, for a long time, been occupied in this very useful design. Among these indefatigable writers, none has attained a higher rank than the justly celebrated Linnæus, whose inestimable work is now exhibited to our countrymen in an English form.

The *Systema Naturæ* of Linnæus passed through twelve editions, under the care of the author himself; and, from a rough sketch of a few folio pages (for the first edition was nothing more) it grew to the magnitude of five octavo volumes.

The twelfth edition was published in 1766; since which time, numerous additions having, by the industry of his followers, been made to the genera and species there enumerated, Professor Gmelin thought proper to give a new edition, with these additions. Had this been executed with a due degree of care, the scientific world would have been under great obligations to him; but the case was far otherwise, for Gmelin seems, throughout his whole edition, to have been more anxious to

* The first volume which begins the botanical part, is also published, and the whole is to be completed in seven volumes.

augment the size of the work, than to improve upon the original. Hence, it has happened, that notwithstanding several new genera and species are added to those mentioned in the twelfth edition of Linnæus, yet every well-informed naturalist prefers that edition, with all its imperfections, to the enlarged one of Gmelin. The removal of the *Amphibia Nantes* to the class of fishes, and the new arrangement of the mineral kingdom may, indeed, be considered as improvements; these, however, are more than counterbalanced, by the multiplication and imperfect discrimination of the new species, the unnecessary alteration which he has made in the vegetable kingdom, and by his having incorporated the subtleties of the Fabrician entomology with the plain and simple system of Linnæus.

Besides these faults in Gmelin's edition, many others are well known to exist in it. It was, in fact, a mere commercial speculation, and was executed without any regard to accuracy. Additions were collected from every quarter, and inserted without examination, and without any care to blend their characters and differences into those of the genera and species which had already a place in the system.

It is evident, therefore, that Dr. Turton has manifested no small want of judgment, in choosing so wretched an edition of the *Systema Naturæ* for the ground-work of his translation. He professes, in his Preface (the flimsy contexture and style of which are sufficiently disgusting) to amend and enlarge the edition of Gmelin, by the improvements and discoveries of later naturalists, particularly noticing Dr. Latham in the ornithological department, Fabricius in entomology, and Willdenow in respect to the species of plants. To these sources of information, no objection can be made; yet it is easy to observe, in many places, the rude and unskilful manner in which the materials, taken from them, are incorporated with the voluminous and inaccurate compilation of the German Professor.

To make room for the above alterations, Dr. Turton has, in the three first volumes, generally omitted the synonymes and references to the figures. In the fourth volume, however, which comprizes the class of worms, the references to the figures are preserved. We allow, indeed, that (on account of the difficulty of describing the species of this class) they are here particularly necessary, and cannot well be omitted; yet surely it would have been far more systematical, to have retained them uniformly in all the classes.

Independent of the bad choice of the latest, but most incorrect edition, instead of the best, and the unskilful mode in which the newly discovered genera and species are added, we have

have to regret the manner in which the translation itself has been executed. Dr. Turton seems to have been by no means aware of the responsibility which must of necessity attach to the translator of *Linnaeus's Systema Naturæ*. Such a work, if well executed, would be of classical authority in natural history; and, therefore, it required more than ordinary attention in respect to the propriety and neatness (perhaps it would not be too much to add elegance) of the language. The general nature of the work, which embraces several different branches of natural history, renders the task of translating it a difficult one; few individuals being perfectly acquainted with the most proper terms already used by the English writers on each separate branch; yet this knowledge was surely essential to a due execution of the translation.

Of this difficulty, Dr. Turton, however, seems to have been totally insensible; and yet we cannot, after attentively perusing these four volumes, flatter him so far as to say, that this insensibility did, in any measure, arise from a well-founded confidence in his own powers, for we have seldom perused a worse translation. The English translators of *Linnaeus*, not only in botany, but also in the other branches of natural history, are justly charged with a most wanton and unjustifiable abuse of language; and the present translator treads closely in their footsteps. Injudiciously copying the concise diction of the Latin language, he has, like his predecessors, endeavoured to translate each *Linnaean* term by a single word, similar in its form to the original, notwithstanding custom has, in many cases, occasioned such English word to assume a signification widely different from its Latin original. But, in those cases where the idea to be presented would have required several words to express it, he has not scrupled to adopt the Latin word, with the mere change of its termination.

This highly reprehensible manner of translating, which is almost peculiar to works on natural history, and which would be deservedly laughed at, if custom had not, in some measure, reconciled it to our ears, is so injurious to the purity and elegance of our language, that we think it our duty, at all times, to express our unequivocal censure of a conduct which can originate only in indolence or in ignorance. That such a mode of translation is not necessary, we are certain, from the example of the French and Germans; and surely the saving of a few words, is dearly purchased at the expence of introducing an immense number of barbarous primitives, and of admitting derivatives, in direct opposition to every analogy of the speech of our ancestors.

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The present four volumes contain, as we have already said, only the animal kingdom, divided, as by Linnæus himself, into six classes, here called, I. Mammalia; II. Birds; III. Amphibia; IV. Fishes; V. Insects; and, VI. Worms. Of these classes, the four first, on account of the few species they contain, are comprised in the first volume; the fifth class (Insects) occupies the second and third volume; and the sixth (Worms) is contained in the fourth volume. The whole system will, as we are informed, take up seven volumes; in the last of which is to be given, not only a general explanatory dictionary, of such terms as are peculiarly appropriate to the science, but also a biographical account of the original author, with his portrait. Throughout the whole, Dr. Turton has marked the British species with an asterisk; but, as to the emendations which, from the title, we were led to expect, they are so few, and so trifling, as to be almost intirely invisible; on the other hand, many even of the most glaring faults of Gmelin are left intirely uncorrected, and several errors are added by the translator.

In the *Mammalia*, Dr. Turton has retained the union of the genus *Noctilio* with *Vespertilio*; on account, it is probable, of the similar habit of those animals, although they are so distinct in respect to the teeth; on which latter character, the division of this class into orders, and even into genera, is chiefly founded; we are not certain of the propriety of this procedure. In *Mammalia Bruta*, there is added to the genera which were enumerated in the edition of Gmelin, not only *Sukotyro*, but also that singular genus *Platypus*, better known by Blumenbach's more expressive name of *Ornithorhynchus*. As a specimen of this part of the translation, we shall extract the description of the cat, being a well-known animal.

“ MAMMALIA. FERÆ. Felis.

**Catus*. Tail annulate.

1. Tail annulate with brown; body with blackish stripes,
3 dorsal ones longitudinal, lateral ones spiral.

Wild Cat.

2. Legs; hair shorter, thicker.

Domestic Cat.

3. Hair longer, silvery, silky, longest on the neck.

Angora Cat.

4. Variegated with black, white, and orange.

Tortoise-shell Cat.

5. Hair blue-grey.

Blue Cat.

6. A red stripe from the head down the back.

Red Cat.

7. Ears pendulous; hair shining, variegated with black and yellow.

Chinese Cat.

8. Reddish-yellow; head long, snout sharp; legs short, claws weak; ears round, flat.

Yellow Cat.

9. Tail twisted.

Madagascar Cat.

“ Inhabitants

“ Inhabits woods of *Europe* and *Asia*: domesticated every where; when tranquil purrs, moving the tail; when irritated is very active, climbs, spits, emits a fetid odour; eyes shine at night, the pupil in the day a perpendicular line, by night large, round; walks with its claws drawn in; drinks sparingly; urine of the male corrosive; breath fetid; buries its excrements; makes a horrid mewling in its amours; mews after and plays with its kittens; wags its tail when looking after prey; the lion of mice, birds, and the smaller quadrupeds; peaceful among its tribe; eats flesh and fish, refuses hot or salted things, and vegetables; washes behind its ears before a storm; back electric in the dark; when thrown up, falls on its feet; is not infested with fleas; gravid 63 days, brings 3—9 young, blind 9 days; delights in marum, cat-mint, and valerian.” Vol. i. p. 49.

Here the error of Linnæus, respecting cats not being infested with fleas, and several others, equally obvious, are retained even by the present translator. In the class of birds, the names of the orders are left untranslated, although that of the class is rendered into English; by which means, a strange confusion of language is introduced. To the second order of this class, there are added Scythrops, Galbula, and Momotus, which were not in Gmelin. A plate is also annexed to this class, to explain some of the terms; but Dr. Turton has forgotten to explain figure 12. We observe also, that in the synopsis of the generic characters prefixed to this class, the birds of the division A, of the order Picæ, are characterized as having “feet formed for perching”; and those of the division C, “feet formed for walking”. But afterwards, in the detailed characters of the several genera, those of the former division (A) are said to have “feet formed for walking”, or sometimes literally, “feet walkers”; and those of the latter division (C) “feet gressorial”; this confusion is not to be found in the original. Our common poultry are described as follows:

“ BIRDS. GALLINÆ. Phasianus.

- “ *Gallus*. Comb on the crown and 2 wattles on the chin compressed; ears naked; tail compressed, erected; feathers of the neck linear, long, membranaceous at the tips. *Wild Cock.*
2. Comb on the crown and 2 wattles on the chin compressed; ears naked; tail compressed, erected; feathers of the neck linear, long. *Common Cock.*
3. Crown with a thick downy crest. *Crested Cock.*
4. Feet

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| 4. Feet 5-toed, 2 behind. | <i>Darking Cock.</i> |
| 5. All the feathers turned back. | <i>Frizled Cock.</i> |
| 6. Rump and tail-feathers o. | <i>Persian Cock.</i> |
| 7. Legs very short. | <i>Dwarf Cock.</i> |
| 8. Shanks feathered, the feathers behind long. | <i>Bantam Cock.</i> |
| 9. Legs feathered down to the toes. | <i>Rough-legged Cock.</i> |
| 10. Variegated with beautiful colours. | <i>Turkish Cock.</i> |
| 11. Body twice as large. | <i>Paduan Cock.</i> |
| 12. Crest, wattles and chin black. | <i>Negro Cock.</i> |
| 13. Hen with the crown tuberous. | <i>Crowned Hen.</i> |
| 14. Crown Horned. | <i>Horned Cock.</i> |
| 15. Feathers resembling hairs. | <i>Silk Cock.</i> |

“Inhabits, in a wild state, *India*; 3 feet 4 inches long; is domesticated every where, and subject to innumerable varieties in colour and size; feeds on grains and worms, which it scrapes from the ground and shews the chicken; is very courageous, proud, watchful and salacious, and claps its wings before it sings or crows; has a piercing sight, and never fails to cry in a peculiar note at the sight of a bird of prey. The hen, if she have plenty of food, water, gravel, and a warm nest, will lay through the whole year, and after laying makes a loud clucking which is answered by all the hens within hearing; will not sit if she be immersed in cold water; is hurt by elder-berries, and subject to lice, which are destroyed by pepper.

Body, when wild, less than the common cock; *comb* large, indented, shining red; *temples* and *line* from the crest to the eyes naked, flesh-colour; behind the *eyes* a clay-colour spot, of the shape of a man's nail, and covered with short feathers; feathers of the rest of the *head* and *neck* long, narrow, grey at the base, black in the middle and tipped with white; feathers of the upper part of the *body* greyish, with a white and a black streak; *breast* reddish; greater *wing coverts* reddish-chestnut, with transverse black and white streaks; *tail-coverts* glossy-violet; middle *tail-feathers* long, scalate; *spur* large, curved.

Female without the comb and wattles; *head* and *neck* grey; *cheeks* and *chin* whitish; *body* more dusky and varied with brown, grey, and rufous; *spur* o.” P. 445.

To the order Serpents, of the class Amphibia, is added the genus *Acrochordus*. The habits of most of the animals of this class, render them such strangers to mankind, that it is totally needless to give any specimens of the execution of it.

A plate is annexed to the class of fishes, to explain the division of it into orders. To the apodal fishes, Dr. Turton has added, from various sources, Gymnothorax and Stylephorus; to the thoracic, Trachichthys and Lonchiurus. He has also adopted the improvement of separating Pristis from Squalus, and of removing the Myxine glutinosa of Linnæus from the class of worms, to the order of chondropterygious fishes, by the name of Gastrobranchus.

A few genera only are added to the class of insects as enumerated by Gmelin. In the order of Coleoptera, there is added Synodendron, and Tetratoma; in the Hymenoptera, is also added Ammophila, separated from Sphex, by Mr. Kirby. To this class there is annexed a plate, which, like the other two, is very insufficient for the purpose of illustration. As a specimen of this class, we shall extract the account of the lobster and crawfish; which will also serve to show how difficult it frequently is to distinguish the several species of a genus by words, though they may be readily distinguished by those to whom they are familiar.

“ INSECTS. APTERA Cancer.

**Gammarus*. Thorax smooth: proboscis toothed at the sides with a double tooth at the base above.

Brit. Zool. iv. tab. 10. fig. 21. Baster. 2. tab. 1.

Inhabits most rocky shores, and is the species most in repute for its delicious meat.

**Astacus*. Thorax smooth: proboscis toothed at the sides with a single tooth at the base each side. *Crawfish*.

Brit. Zool. iv. tab. 15. fig. 27. Degeer. 7. t. 20. f. 1.

Inhabits Rivers, and lodges itself in holes made in the clayey banks: flesh excellent.

Hands large tuberculate: 4 first legs chelate.”

Vol. iii. p. 755.

In the class of worms, Onchidium and Derris (both from the Linnæan Transactions) are added to the Mollusca. In the twelfth edition of the Systema Naturæ, an error, probably of the press, crept into the name of the genus Aplysia (so called from a name found in Pliny) which was quoted in the body of the work, Laplysia, although in the synopsis of the genera it was properly spelt. This mistake was corrected by Gmelin in his edition, and therefore we cannot conceive by what strange concurrence of circumstances, or unfortunate propensity to error, the name Laplysia again appears, and is constantly used, in the present translation. We observe a similar fault in the Testacea, for there Dr. Turton writes Phloas, in lieu of Pholas; this we should have conceived to be an error

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of the prefs, if we had not constantly found it spelt in the same erroneous manner. In the general remarks on the genus *Sepia* (or Cuttle-fish) which remarks are an addition by Dr. Turton, he informs us, that "the bone in the back is converted into that useful article of stationery, called pounce". Here Dr. Turton has not only fallen into that vulgar error which disgraces the front of so many shops, by writing stationery for stationery; but has also given very erroneous information. Every school-boy knows that pounce can only be made of some resinous substance. The real uses of this singular bone as a dentifrice, and as a polishing powder in several arts, are entirely passed over in silence. Neither is the use made of it by gold and silver-smiths, in lieu of sand, to form their moulds, taken any notice of; nor that mentioned by French authors, who say, that it is used, under the name of *biscuit de mer*, to hang in bird cages, that the birds may sharpen their beaks upon it.

It remains to exhibit some specimen of the execution of this last class. The Venus *Dione* was particularly described by Linnæus, as an example from which the mode of describing bivalve shells might be derived. As the terms used by him were improper to be used in a popular language, and especially in a book which might occasionally be referred to by the female sex, it became necessary to change them, and adopt a new language. This task Dr. Turton has performed as follows.

“ WORMS. TESTACEA. Venus, A.

Dione. Shell transversely grooved, with a double row of spines on the flattened side.

Sharw Natur Miscell. tab. 163. Barbut. tab. 4. fig. 9.

Lister tab. 307. Bonan. Mus. kirch. 2. fig. 121.

Rumpf. Mus. tab. 48. fig. 4. Olear. Mus. 29. fig. 4.

Petiv. Gaz. tab. 31. fig. 9. Gualt. test. t. 76. f. D.

Lesser test. fig. 134. Argenville conc. tab. 21. fig. I.

Murr. fund. test. tab. 2. fig. 11, 16, 17.

Knorr. Vergn. 1. tab. 4. fig. 3, 4.

Knorr. delic. nat. sel. tab. B. fig. 9.

Born Mus. Cæs. Vind. Test. p. 57. vign. fig. a.

Chemn. conch. 6. tab. 27. fig. 271—273.

Schæet. Litterat. 1. fig. 1, 2.

Inhabits the *American Ocean*, and is extremely rare and valuable.

Shell equivalve, somewhat heart-shaped, rounded, pale pink, a little gibbous before and behind, and marked with transverse parallel sharpened ribs; within smooth, white and arched or vaulted under the knobs: *hinge* of the left valve 3-toothed, the teeth approximate and distinct from the socket, the middle one compressed and smaller, the lateral ones divergent, thickish and

and obtuse; the other valve with 2 approximate compressed teeth between 2 hollows: *margin* or rim very obtuse and entire: *beaks* recurved, rather obtuse and glabrous at the tip, with an ovate flesh-colour depression behind them: the flattened side flesh colour, with a pale border and yellowish stripe reaching half way from the beaks, obliquely striate, and furnished with a row of spines each side originating from every second or third rib of the shell, the spines incurved, growing gradually longer and grooved beneath; within these and near the beaks is another row of 5 smaller spines each side." Vol. iv. p. 217.

In the above description, we cannot avoid protesting against the barbarous word "glabrous", which Dr. Turton constantly uses instead of smooth. Many other words equally objectionable occur. Such as "repand", iv. 441; "pulvinate", iv. 129, which is besides erroneously printed "palvinate"; "nayant", in various places, which, although used in heraldry, is surely not so proper a word in natural history as natant. We also find, that Dr. Turton sometimes translates the same term different ways; thus, *emarginatus* is sometimes rendered "notched", at other times "emarginate": again, *margaritaceus* is (iv. 297) rendered "margaritaceous"; whereas in the next page but one, it is "perlaceous", neither of which terms, in our opinion, is well chosen.

Typographical errors abound in every part; some few of these are corrected, or rather pretended to be corrected, in the lists of the errata. But the truth is, that no great reliance can be placed on these lists, since even the very first erratum pointed out has an erroneous reference.

A good translation of Linnaeus's *Sytlema Naturæ*, with proper additions and emendations, might certainly be of service to naturalists who do not understand the original language; these however are so few, that it will scarcely be worth while for any other translator to undertake the work; we are, therefore, the more sorry that Dr. Turton has not executed the task in a better manner. We confess, however, that the difficulties attending the translation of works of this kind are so great, that we almost despair of ever seeing them overcome.

ART. V. *Ancient and Modern Malta: containing a Description of the Ports and Cities of the Islands of Malta and Goza, together with the Monuments of Antiquity still remaining, the different Governments to which they have been subjected, their Trade and Finances: as also, the History of the Knights of St. John of Jerusalem, from their first Establishment in Malta till the Beginning of the 19th Century: with a particular Account of the Events which preceded and attended its Capture by the French and Conquest by the English. By Louis de Boisgelin, Knight of Malta. With an Appendix, containing a number of authentic State-Papers and other Documents, a Chart of the Islands, Views, Portraits, Antiques, &c. In Three Volumes. 4to. 4l. 4s. G. and J. Robinson. 1804.*

SO much as Malta has of late been an object of curiosity, it is rather surprising that the public has not been gratified with some convenient and cheap manual, descriptive of its ancient history, natural singularities, and actual condition. The present work is upon an enlarged scale, and so expensive, as not to be within the reach of ordinary purchasers. Yet, perhaps, it will not altogether satisfy the curious enquirer. We will, however, as briefly as we can, represent what may be expected from it. The first volume is divided into two books; of which the former gives an account of Ancient and Modern Malta, the authors who have written concerning Malta, its situation, description of the Maltese, the fertility of the soil, its climate, and natural productions. The second book explains the constitution and finances of the order of Malta, from its original foundation to the present times. The authors who have written on the subject of Malta are so very numerous, that they would of themselves make an enormous library. This author has enumerated them in twenty-three different divisions, and to the extent of twenty-six quarto pages. He represents the following as being more particularly useful, Abela, Hoüel, Malthe par un Voyageur François, Mayer, Recherches Historiques et Politiques sur Malthe, Bosio, Paciandi, Sebastian Paoli, Vertot, Ransijat, and l'Art de verifier les dates. The following is as entertaining a specimen as can be given of the first volume.

“ The Maltese, though continually subject to different nations, have always preserved their original character; which sufficiently proves their descent, and, at the same time, shews that they have mixed very little with any of the people who have by turns governed their country.

“ Their

“ Their countenances announce an African origin. They are short, strong, plump, with curled hair, flat noses, turned up lips, and the colour of their skins is the same as that of the inhabitants of the states of Barbary : their language is also so nearly the same, that they perfectly understand each other.

“ It is, perhaps, as much owing to the situation of Malta, as to the different strangers who have visited and conquered the island, that the Maltese have become very industrious, active, faithful, economical, courageous, and the best sailors in the Mediterranean. But, notwithstanding these good qualities, they still retain some of the defects generally attributed to the Africans ; and are mercenary, passionate, jealous, vindictive, and addicted to thieving. They have likewise sometimes recalled the idea of the *Punica Fides*. They are fantastical and superstitious in the highest degree, but their ignorance does not unfit them for the cultivation of the arts.

“ The Maltese habit (excepting that of the ecclesiastics, lawyers, and tradespeople, who dress in the French style, and are few compared to the people at large), consists of a large cotton shirt, and a waistcoat likewise very large, with silver, and sometimes gold, buttons ; to these are added a *caban* and cloak reaching rather below the small of the back, and a very long girdle twisted several times round the waist, in which they constantly carry a knife in a sheath : they also wear long and full trowsers, with a sort of shoe called *korcb* ; but they do not often make use of the latter, having almost always both legs and feet entirely naked. This *korcb* is merely a leathern sole, with strings to fasten it round the leg. They never wear hats, but blue, red, white, or striped caps. People of easy fortune usually carry fans in their hands, and wear blue or green glass spectacles ; for such is the excessive heat occasioned by the reverberation of the rays of the sun from the stones, and the white tufa, that, notwithstanding this precaution, there are many blind people ; indeed, the greatest number have very weak eyes.

“ The Maltese are remarkably sober ; a clove of garlic, or an onion, anchovies dipped in oil, and salt-fish, being their usual diet. On great festivities, they eat pork. Hogs are very common in towns and villages ; many of these animals belong to the church and to different convents, and walk about the streets both night and day, where they pick up sufficient nourishment. They are seldom molested, and never stolen.

“ There are no people in the world more attached to their country than the Maltese ; and their constant hope is to end their days in what they dignify with the title of *Fiore del Mondo* (The Flower of the World).

“ The Maltese women are little, and have beautiful hands and feet. They have fine black eyes, though they sometimes appear to squint, owing to their always looking out of the same eye ; half of the face being covered with a sort of veil made of black silk, called *faldetta*, which they twist about very gracefully, and arrange with much elegance. The women, even of the highest rank, unlike their husbands, constantly preserve their *costume* ; and any one who should adopt the French fashion would make herself very ridiculous. They are extremely fond of gold and silver ornaments, and it is not uncommon to see even the peasants loaded with trinkets of those two metals. Their dress

dress consists of a short shift, called *kmis*; of a linen or cotton under petticoat, termed *Ideil*; of a coloured upper one, which is generally blue, open on one side, called *gkefuira*; and of a corset with sleeves, termed *fidria*. The back part of their neck-kerchief is fastened up to the head; and their hair, which is smooth, well powdered and pomatumed, is dressed in front in the form of a sugar-loaf, much in the style of the *toupées à la Gréque*, so long worn by the men. They ornament their necks with gold and silver chains; sometimes, indeed, with necklaces of precious stones: their arms are loaded with bracelets, and their ear-rings are in general more expensive than elegant. Their shoe-buckles are extremely large, and always either of solid gold or silver.

“ The Maltese baronesses live very retired, and in the most exemplary manner. The morals of the women in the country retain all their original purity; and if libertinism is to be remarked any where, it is among those women who inhabit cities, and who, having no other resource but obtaining some office for their relations, are sometimes obliged to dispose of their favours in order to procure it. To complete the portrait of the inhabitants of Malta, and to give a still better idea of their character, it will be necessary to enter into some particulars relative to their ancient and modern customs and ceremonies.

“ The Maltese, either from a wish to imitate the Oriental manners, the severity of which they had witnessed in the Arabs, or from the example of the jealous Spaniards, formerly kept their wives in the strictest retirement. The prudent inhabitants of the country constantly repeated to their children, “ that women should never appear but twice in public; the day they were married, and when they were buried”. They were therefore always employed within doors, and never went out, except at a very early hour to church, when they were entirely covered by a long and large mantle. This *costume* came originally from Sicily, and reached from the head to the feet: the forehead and eyes alone were visible; but the upper part of the mantle was cut in a different manner for unmarried women, the former wearing it round and the latter in a pointed form.

“ Some time afterwards, when the fair sex was allowed a proper degree of liberty, and the desire of pleasing increased with the opportunity of inspiring admiration, the women threw off this heavy garment, which not only kept them concealed, but was extremely unpleasant: they however constantly wore veils; which, they conceived, decency required to be black, and the only colour they could with propriety wear when absent from their own homes.

“ Marriages in Malta were always entirely arranged by the parents; who consulted their own interest, and the suitableness of the connection, without attending to the inclinations of their children. The articles of the contract settled, and the portion ascertained, the young man sent his intended bride a present consisting of certain fish ornamented with garlands of ribband, and in the mouth of the finest amongst them a ring. The first interview was then fixed to take place in presence of the parents and their particular friends, who were regaled with sweetmeats and other refreshments; but just before this meeting,

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the two mothers of the young people retired either into an arbour in the garden or some separate apartment, where they prepared a mixture of aniseed, aromatic plants, salt, and honey, with which they rubbed the bride's lips, with the idea of rendering her affable and prudent. She was then conducted to the room where her future husband waited her arrival; who presented her a ring on which were engraved two hands united, the emblem of *mutual faith*, together with bracelets, necklaces, and a gold chain, she giving him in her turn a handkerchief trimmed with lace and bows of ribband.

“ On the day appointed for the celebration of the nuptials, the most respectable personages among the husband's relations threw a white and very fine veil over the bride's head; who was extremely ornamented, and wore a velvet *fmarre*, in which the other relations made certain rents for the purpose of affixing small golden shells. They then proceeded to church for the *haddara* or ceremony, attended by performers on different instruments, and singers who sang stanzas in praise of the young couple. These musicians were preceded by three men: the first bearing on his head a basin of white earth, varnished and painted in arabesque, of a yellow colour; this was filled with fresh *brioche*s (a kind of cake), on the largest of which were placed two small figures: he also wore a scarf, with a round cake called *collora* hanging from it. The second carried a basket filled with sugar-plums and candied nuts, which one of the relations distributed among the acquaintances he happened to meet: in the middle of the basket was a handkerchief folded in the form of a pyramid, and ornamented with the images of the Virgin, Saint Joseph, and the Infant Jesus. The third was constantly employed in burning perfumes. The bride and bridegroom followed, under a canopy of crimson velvet festooned, carried by four of the principal persons who attended the wedding; and the rest of the relations closed the procession. This custom of the canopy continued in use till 1668, when it was forbidden by the bishop.

“ The arrival of the procession at the church was announced by the ringing of bells; and the priest was presented with a basin containing a cake, a handkerchief, and two bottles of wine, the usual fee on such occasions. The blessing given, they returned from church in the same order as they went. The whole of the ceremony generally lasted four hours. On the entry of the new married couple into the house, a servant from one of the windows threw a few handfuls of grain and some small money on their heads. There was a reigning prejudice in those days among the Maltese, which made them believe that if the wife on her return from church put her foot first on the threshold of the door, she would undoubtedly govern her husband; now with such an idea, it is not very likely the bridegroom should be polite enough to give place to his bride on this occasion.

“ The nuptial feast took place immediately afterwards; but the bride either ate in a separate apartment, or in a corner of the hall, which was properly prepared and covered with linen cloth to conceal her from public view. The repast over, she was seated next her husband, and drank out of the same cup.

“ At a village wedding; the company danced during the feast; each dancer throwing a piece of money to the fidlers, and each guest contributing a fowl to the repast.

“ Till

“ Till the beginning of the eighteenth century, all balls given in town on wedding days were in the Spanish style, and every one danced with castenets in their hands.

“ The bride always passed the first week in her father's house; after which she was received with much pomp by her husband, whose relations gave a great feast and a ball.

“ The Maltese never married during the month of May; indeed, they carried their prejudice so far, that they would not even cut out a coat, thinking it impossible that any thing begun at that time could ever succeed. This superstition calls to remembrance the manner in which the Romans divided the year into fortunate and unfortunate days; and it is impossible not to perceive a great resemblance between the old Maltese customs, and those of various ancient nations.” Vol. i. p. 77.

The second and third volumes might as well have been comprized in one, nor does it obviously appear why they were not, as both would not in substance exceed the first. The second volume opens with a chronological and historical table of the Grand Masters; after which succeeds an account of the Order from its first establishment, to the foundation of the city La Valetta. The second book of this volume comprehends an historical detail from the foundation of La Valetta to the election of the Grand Master Rohan, in 1775. The celebrated siege of Malta by the Turks, under Solyman, is the most honourable epoch in its history, and is related in this volume with much spirit and precision. The following account of their first retreat, and effectual discomfiture, contains, to us, some new particulars.

“ No sooner had the bashaw entered his vessel, than he felt ashamed of the sudden panic with which he had been seized. Trembling for his head; and dreading the reproaches of the sultan for retreating before so feeble an enemy, he called a council of war, when a majority of only two voted for a new disembarkation. The bashaw, incensed against himself for having so suddenly raised the siege, courageously vowed either to conquer or die; choosing rather to lose his life at the head of his few remaining troops, than, by returning unsuccessfully into his country, to risk perishing by the hand of an executioner. He therefore immediately landed; but his troops, fatigued and harassed by so long and bloody a siege, were very unwilling to follow his example; and it became necessary to tear them (if I may so express myself) by force from their vessels. The Turks marched towards the City Notable, where they hoped to fall in with the Christians; whilst the viceroy of Algiers remained on the sea-shore, with fifteen hundred men, in order to facilitate their retreat and re-embarkation in case of failure. La Valette acquainted the newly arrived Christian troops with the motions of the enemy; and it was taken into consideration, whether they should advance towards the infidels, or wait their arrival in the advantageous situation in which they had intrenched themselves.

The

“ The general advised the latter plan ; but the majority voted for the attack. The Maltese battalion therefore immediately began their march towards the enemy ; whom La Sande, an officer of distinguished reputation, at the head of the knights, suddenly and briskly charged ; whilst Ascagne de la Come, commander of the newly-arrived troops, whose opinion had been given in favour of the defensive plan, sufficiently proved that those who are sometimes accused of too much circumspection in council, are not the least valiant in the field ; for he took the field with the knights, and undauntedly exposed himself to the greatest dangers.

“ The victory was [not] long deciding ; for the Turkish soldiers, who had been so forcibly dragged into action, so far from exerting themselves to obtain the victory, could scarcely be prevailed upon to engage ; and they had no sooner discharged one volley of small-arms, than, being vigorously pressed by the Maltese battalion, they shamefully betook themselves to flight. The bashaw, thus abandoned, and fearing being taken by the enemy, was under the cruel necessity, notwithstanding his exemplary courage, of following his cowardly troops. Twice he fell from his horse, and twice he must have fallen into the hands of the Christians, had not some of his officers, at the risk of their lives or their liberty, steadily assisted him, and given him time to re-seat himself in his saddle. The knights pursued the infidels with the greatest spirit ; but they were so inebriated with success, that they no longer preserved either ranks or order, and threw off their cuirasses, to enable them more speedily to overtake the fugitives. On arriving at the place where the Turks were to embark, the viceroy of Algiers, who was in ambuscade behind the point of a rock, rushed out at the head of his troops, and finding the knights and Christian soldiers in disorder, fell upon them with great fury, killed several, and took others prisoners. Fortunately for the Christians, De Sande arrived with some battalions during the combat. These rushed headlong among the Algerines, carrying all before them, and released the prisoners. The Turks, thus situated, had no other resource than to embark as speedily as possible. A new kind of battle took place ; and, in order to favour the retreat of the Turks, Piali, their admiral, kept up a constant fire from his ships. But the fury of the Christian soldiers was so great, that they pursued the fugitives into the sea, and killed a great number of them.

“ The admiral having embarked the poor remains of his own formidable army, set sail and proceeded towards Sicily. The viceroy seeing the fleet from the top of the castle of Syracuse, learnt, without the information of a courier, the happy effects of the assistance he had afforded, and the raising of the siege.

“ La Valette no sooner perceived the first embarkation of the infidels, than he instantly filled up their trenches, and destroyed all their works. Every one of the inhabitants, men, women, children, and even the knights, were indiscriminately employed night and day on this occasion ; and that with the pleasure and dispatch of prisoners who wish to escape from captivity. In the mean time the grand-master placed a garrison in Fort St. Elmo ; and the Turks had the grief and mortification to see, from their ships, the ensigns of St. John waving in the wind.

“ Thus

“ Thus ended this memorable siege, in which twenty five thousand infidels were slain ; and two hundred and sixty knights, together with more than seven thousand soldiers and inhabitants, fell victims to the Christian cause. In fact, at the moment when the Turks departed, there scarcely remained six hundred effective men, including the knights in the Burgh; and even the greatest part of that number were severely wounded. The newly-arrived troops retired near the City Notable, in order to refresh themselves after the flight of the infidels; and, during their stay in that place, the principal chiefs, together with all the knights belonging to that army, proceeded to the Burgh, to pay their compliments to La Valette, who, with the knights and all the inhabitants, gratefully received them as their deliverers from the most imminent danger. The knights embraced each other with marks of the greatest friendship and tenderness; but, when they reflected on the cruel loss they had sustained, in the most illustrious and bravest members of the order; when they considered the deplorable state of the besieged fortresses, the ruined walls and fortifications—the artillery mostly dismounted—the houses either thrown down or shaken in their foundations—the magazines emptied of powder, provisions, and ammunition—the inhabitants pale and disfigured by fatigue—the knights and the grand-master himself unshaved, dishevelled, their dress dirty and disordered; the greatest part having never taken off their clothes for months; many indeed of these brave warriors still appearing with bandages on wounds so honourably obtained;—when, I say, all these affecting images presented themselves to their imagination, they reciprocally shed tears, and not only wept at the remembrance of their misfortunes, but for joy that at last Malta was saved. In order to commemorate the great actions so lately performed, the Burgh, which had been the principal theatre of the war, was called *Citta Vittoriosa*, or the Victorious City, which name it has ever since preserved.” Vol. ii. p. 119.

The third volume gives the history of Malta, from the election of the Grand Master, Rohan, in 1775, to the present time, including its base and dishonourable surrender to the French, under Buonaparte, and its recapture by the English. These circumstances are so well known, or may be so easily referred to, that further extracts appear to be unnecessary. The reader will find in the Appendix, an explanation of the various engravings which accompany the work, with observations upon them, and various other particulars of greater or less importance to the illustration of the subject. If it were only for the number of authentic State Papers, and other documents, the excellent Map prefixed, with the Chart of the Islands, this publication would be entitled to praise. But as we have no other work on the subject so comprehensive, and as far as we can judge so faithfully illustrated, it will probably find a place in all collections of the kind. The plates are numerous, but indifferently executed. The Map and Chart are entitled to the highest commendation.

ART. VI. *The History of Scotland, from the Union of the Crowns, &c.*

(Continued from our last, p. 245.)

THE author next draws a very shocking though too just a character of Darnley. His object is to persuade the reader, that the wayward temper and low amours of that Prince had, soon after his marriage, completely alienated from him the affections of the Queen. This is another instance of Mr. Laing's address in preparing the mind for the impression which he wishes to make upon it; but we shall soon find sufficient evidence that the affections of Mary were not easily alienated from any object on which they had been fixed. Their first alienation from Darnley seems to have been occasioned by the murder of Rizzio, which, when contemplated with all its circumstances, was certainly a deed of such atrocity as has seldom been equalled, and never surpassed.

This our author reluctantly admits, while he labours, in opposition to as full evidence as could be looked for in such a case, to vindicate Murray from any participation in that deed of brutality. He revives the calumny invented by Buchanan of the illicit commerce between the Queen and Rizzio. As no man had hitherto given credit to this tale, which Robertson rejects with just indignation, Mr. Laing does not candidly avow that he believes it himself; but, with his usual professional address, observes that Rizzio, though ugly, *was not past his vigour*; hoping, no doubt, that the gross insinuation would have its intended effect. He admits that Morton, Ruthven, and Lethington, Murray's well-tryed friends, intended to drag that foreign favourite from the palace, and hang him in the view of the people, that he might no longer by his influence prevent the recal of Murray from that banishment into which he had been driven to escape the consequences of his rebellion; but he attributes to the King's jealous and vindictive spirit alone the murdering of Rizzio in the presence of the Queen.

Darnley was indeed very absurd; but that he should have *thought* of committing such an outrage on his wife, then far gone with child, is so extremely improbable, that nothing short of demonstration can entitle the supposition to the smallest degree of credit. Had the Queen miscarried and died, the only consequences that could have been reasonably expected from the circumstances attending the murder of Rizzio,

Rizzio, what must have become of Darnley? He would have been no longer even a *nominal* king; and unreflecting as he was, he must have perceived all this, had not he been deceived by the faction who employed him as a tool to carry into effect the object of the alliance into which they had entered with Elizabeth before Mary's return from France. Hence we find that, immediately after the murder, they upbraided the Queen with the banishment of Murray and his friends, whom they assured her that she should see in her presence next day; and that prediction being verified, leaves no room to doubt that Murray was privy to the conspiracy for the murder of Rizzio, that he was aware of the manner in which it was to be perpetrated, and that he expected from it the long wished-for opportunity of placing himself at the head of the government. If the reader be not satisfied of all this, we refer him to Tytler and Whitaker, who have brought such proofs as are absolutely irresistible, that the murder of Rizzio was planned for the same purpose with the *Raid of Beith*, and that the conspirators had a hundred ways of getting rid of so insignificant a foreigner, without committing an outrage on their helpless sovereign, had they not expected from that outrage consequences which did not ensue*.

That the conduct of Darnley on this occasion sunk him in the Queen's esteem, and of course diminished her affection for him, cannot be doubted; but it is not true that from the day on which Rizzio was murdered "nothing could be perceived but great grudges in the heart of the Queen towards her husband." This is indeed affirmed on the authority of Melville, whose age and dotage, it seems, detract not from his testimony, when it favours the cause for which our author contends; but we have better authority than even that of Melville for asserting that the grudges which he mentions

* See Tytler's *Inquiry*, vol. 2, pp. 4—15; Whitaker's *Mary vindicated*, 2d edition, vol. 2, p. 75, &c. vol. 3, p. 217, &c. This last writer says, in the former of the two places referred to, that Darnley insisted on Rizzio's being murdered in the presence of the Queen; and we have no doubt of his having acted thus absurdly, *after* the conspirators had *fitted* him for their purpose; but it is not conceivable that such an outrage could have *originally* occurred to himself. In the latter place to which we have referred, there is indeed complete proof that the whole plan of the murder was concerted by the triumvirate; and that Darnley was the dupe of those whom he thought he was directing in an enterprise undertaken to procure to him the crown matrimonial.

were visible only to himself. "Although", say the lords of the privy council*, "Rizzio's murder was perpetrated with his (the King's) knowledge, yet would the Queen never accuse him thereof, but did always excuse him, and was willing to appear as if she believed it not."

Mr. L. indeed hopes to destroy this, and some other testimonies to the same effect, by calling them *artful representations*. "From Lethington's letter to Archbishop Beton, it appears", says he, "that the members of council, instead of writing, were required by the Queen to subscribe those letters to the French court, which are preposterously quoted as proofs of her affection, and her husband's caprice".

The reader will recollect that Lethington was one of the triumvirate who, as the advocates for Mary contend, directed the conspiracy formed to murder Darnley, and to tumble their sovereign from her throne. He was the very man to whom Whitaker has traced the forgery of the letters which were produced at the conferences in England, as proofs of Mary's complicated guilt of adultery and murder. He confessed himself that he had frequently counterfeited the hand-writing of his sovereign; and he certainly caballed with her and her friends, betraying to them the secrets of his own party, at the very time he was leagued with Murray and Morton against her*. As the conspiracy, in which he acted so conspicuous a part, was, if real, formed long before the date of his letter to the archbishop, the reader will judge for himself, what credit is to be given to the testimony of such a man, writing, as he says himself, not merely as secretary of state, but as a friend delivering with freedom his own inferences from every fact which he relates. Yet even the letter of this political Proteus will not fairly bear the construction which Mr. Laing puts on it. Lethington speaks of the high honour which the Queen had conferred on Darnley, of his ungrateful return, and of her consequent unhappiness. He likewise hints at a dark proposal of his own, on which we shall animadvert presently; after which he says—

"Upon some brutye that raise before her cuming out of Edinbrought, of the kings voyage towards Flanders, or some other country, scho desyrit the noblemen and others of the council to subscriye letters to the king, Q. mother and Cardinal of Lorrain, containing a discourse of the proceedings betwixt the kyng and her. I fend you

* See their memorial to the Queen-mother of France as quoted by Tytler, vol. 2. p. 56.

* Whitaker, vol. 3. p. 46, &c.

presently the copy of the Q. mothers letter quhairby ye will understand the haill."

This is all the notice taken by Lethington of the memorial of the lords of the council to the court of France; and does it from these words follow that the Queen either desired or could have persuaded so many noblemen to subscribe a falsehood? But this author thinks that she should have desired them to *write* and not merely to SUBSCRIBE letters to the King, the Queen-mother, and the Cardinal of Lorraine; and perhaps we should be of the same opinion, did not such a mode of vindicating her own conduct appear to us utterly impracticable. Was each lord of the Scottish council to write these letters in defence of his sovereign? or were the three letters to be written by the whole body, each individual lord writing a sentence, and then resigning his pen to his companion? Had the former of these expedients been adopted, the King and the Queen-mother of France, with the Cardinal of Lorraine, would probably have deemed the Scottish nobles extremely impertinent for presuming as individuals to write to *them* in defence of their *sovereign!* Had the latter been preferred, what could have been thought of such patched and piebald memorials, but that they had been written by men who had either lost their senses, or chosen most unreasonably to insult at once their own sovereign and the court of France? But Le Croi, or Du Croi as Lethington calls him, who was the French ambassador at the court of Scotland, wrote to his court at the same time, and to the same purpose with the lords of the council, and as Lethington does not say nor insinuate that he subscribed a letter at the desire of the Queen, how is his testimony * to be set aside? Nay, how is the testimony of Lethington himself to be set aside, who, in the very letter appealed to by this author, represents the Queen as dying of *heart-break* for the ingratitude and base conduct of her husband, which is surely a sufficient "proof of her affection and of his caprice."

"In proportion as her husband sunk", says Mr. Laing, "the Earl of Bothwell rose in her esteem"; but of this not one proof is offered, which had not been urged by Hume and Robertson, and completely refuted by Tytler and Whitaker. Bothwell is here said to have been "*rewarded* with the office of lord high admiral"; while by Tytler he is styled "*hereditary* high admiral of Scotland, the head of an antient family, and one of the most powerful noblemen in the kingdom." Both writers admit his courage and fidelity, which certainly

* See an extract from his letter in Tytler, vol. 2. p. 61, &c.
entitled

entitled him to some reward, as well as to the confidence of his sovereign; and though Mr. Laing, keeping his loyalty as much as possible out of sight, says that Mary *acknowledged* to Murray when in Lochleven Castle her criminal intercourse with Bothwell, and appeals to *Buchanan's Detection* as no authority, he only trifles with his readers; but when he adds the name of Keith to that of Buchanan, as bearing testimony to the same confession, he deceives them. Keith says not one word in corroboration of the testimony of Buchanan, who was himself one of the conspirators against the Queen; who assisted Murray and Morton at the conferences in England; who has been more than suspected of being concerned in the forgery of the letters and sonnets, and who is the only original writer who mentions this pretended confession.

“ But”, continues the author, “ the alarm which she felt, and the anxiety which she expressed for his safety, when wounded in Liddesdale, are convincing proofs of the most tender affection. The day before her arrival at Jedburgh, to hold a court of justice, Bothwell proceeded to Liddesdale to apprehend some thieves; but was attacked and wounded by one whom he had shot unawares, and attempted to seize. There was no insurrection to demand her presence; no visible circumstance to require, or even to justify a visit from the Queen.— “ But the Queen understanding the certain report of the accident”, according to a contemporary altogether partial to her fame, “ was so heichlie greevit in hairt, that schoe took na repose in bodeye till schoe sawe him.” No sooner was she informed of his situation, than she rode from Jedburgh, with a few attendants, to Hermitage Castle, whither Bothwell had been conveyed; a journey of twenty Scotch miles, in the month of October, through a country infested with banditti, and at that season almost impassable. On discovering that his wounds were not dangerous, she recollected the hazard to which she was herself exposed, from the licentious borderers, and she returned to Jedburgh that same night. The difficulties and haste of the journey are still preserved in the tradition of the country; that her white palfrey sunk into a morass, which retains the name of the queen's moss, and that she was accompanied only by ten attendants, who extricated and carried her back to Hawick. But the consequence of this expedition was a burning fever, occasioned by a rapid journey of forty miles, the night air, and above all “ by the great distress of her mind for the Earl of Bothwell”; or, according to Lethington, who conceals the journey, her sickness was “ causit of thought or displeasure, and I row, by that I could wring furdre of her awain declaration to me, the rote of it is the king.”

We have read again and again the letter of Lethington here appealed to, and have already quoted it; but we have in it nothing that appears capable of being perverted into an accusation of the Queen at the period when it was written. Upon what

what principle Mr. Laing infers from the paper quoted by him, that she had then any criminal attachment to the Earl of Bothwell we cannot conceive; for the words "by the great distress of her mind for the Earl of Bothwell", though given as a quotation, are not Lethington's. Perhaps they are taken from the contemporary author of whom he speaks, as of a man altogether partial to her fame; but the work of that author being a manuscript lately deposited in the library of the faculty of advocates in Edinburgh, we have never seen it, and therefore know not whether it be partial to the cause of the Queen or to the cause of the conspirators. We have indeed been informed by a very competent judge, by whom at our request it was examined with some care, that it is a thing of very little value, appearing to be a collection of all the reports of the day, with as little discrimination as is generally to be found in a newspaper. At all events it is *anonymous*, and therefore not entitled to the same credit with the bishop of Ross and the Earl of Bedford, from whom Tytler gives a perspicuous, consistent, and therefore satisfactory account of the motive of the Queen's march from Jedburgh to the Hermitage. From that account it appears that, having reason to apprehend a very formidable insurrection on the borders fomented by Morton and the banished Lords, she might be "reichlie greevit in heirt at the certein report of the accident," which had befallen her lieutenant of the marches, though he had been personally odious in her sight. We shall insert part of Mr. Tytler's reasoning, which is as complete a confutation of the reasoning of the present author as of that of the celebrated historian, in whose footsteps he so carefully treads.

"This incident (the march to Hermitage) as pointed out by Dr. Robertson as a strong proof of Mary's love for Bothwell: "the Queen's flying thither", says he, "strongly marks the anxiety of a lover, but was unsuitable to her dignity as a Queen. To make a journey of eighteen miles, in the month of October, on an expedition against thieves, can be accounted for", concludes our author, "from no other motive than love."

"This reasoning seems more specious than solid. In arguing on facts of a remoter age, the manners of that age are to be considered, which differ very widely from the present. The peace of the border, and the quelling of insurrections there, had always been considered by our monarchs, as an object worthy of attention. Mary's father, the high-spirited James V. had often in person quelled such disorders.—Mary herself had before this made expeditions of this kind through several parts of her kingdom. It plainly appears that an insurrection was premeditated on the border; and for preventing this, and holding a solemn court of justice, the whole country then attended the Queen
in

in arms at Jedburgh*. The rumour of the attack on Bothwell, we may believe, was greatly magnified, together with the contempt of the Queen's authority, then in the very neighbourhood: all this, with the consciousness of her strength to crush so audacious an insult, may sufficiently, and without any supposed love for Bothwell, account for Mary's sudden march to the Hermitage. On the contrary, I apprehend Mary acted on this occasion the very reverse of what a lover would have done. Love", says our author (Dr. R.) "made her fly to Bothwell through eighteen long miles of bad roads, in the month of October. But let me ask, upon her finding Bothwell slightly wounded, and the rioters fled, was it love that made her in such a violent haste return the same night to Jedburgh, by the same bad roads and tedious miles"?

This question will never be answered by those who contend that love hurried her from Jedburgh to the Hermitage; and Mr. L.'s appeal to his anonymous manuscript, and the *Diary of Murray or Cecil*, will just as soon overturn the Principia of Newton, as the conclusion which Mr. Tytler draws from the conduct of the Queen. To appeal to the *Diary* in the beginning of such a dissertation as this is indeed ridiculous: it is as if Mr. Laing, when pleading for a felon or a traitor, should desire the jury to disregard all other evidence which had been brought before them, and return a verdict agreeable to the declaration of his client when asked at the commencement of the trial, whether he was guilty or not guilty of the crime with which he was charged!

As this author professes to give greater credit to what he calls *moral evidence*, than to the analysis of testimony respecting historical facts, we were greatly surprised at finding him pass without notice the account given by Leslie of the Queen's behaviour, when, immediately after this rapid march, she thought herself laid on the bed of death. In such moments, when heaven and hell present themselves to the mind's eye, all disguises are generally put off; nor will the splendor of a diadem render a person who retains any sense of religion, perfectly easy under the consciousness of such a foul crime as adultery. Yet Mary appears to have been on this occasion calm, pious, and resigned. "She maid the moift godlie ex-

* All this the learned and acute author proves completely by a letter to Cecil from the Earl of Bedford, Lord Lieutenant of the English borders, who assigns a very sufficient reason for the Queen's marching in person against the insurgents. See *The Inquiry*, vol. 2. pp. 39—46.

hortatiuous", says the bishop, "to all the nobilitie being here at this present time, that ever prince, or other, made at sic time." Were such exhortations *moral evidence* that she was immersed at that moment in a criminal amour? that she had even brought herself to the state in which she was, by her eager prosecution of that amour?

When she recovered from that illness, the expedient of a divorce, says the author, was proposed to her by some of the nobility at the castle of Craigmillar; and he adds, that "she required that it should be lawfully made, without prejudice to her son". This was surely an extraordinary request, if she was then infatuated with the love of Bothwell. Why should a woman sunk in adultery, and meditating murder, have preferred the son of the man whom she hated, to the children whom she might have by him, for whose sake she had plunged into the grossest crimes, abandoning her character in this world, and her hopes of happiness in the next? But we shall see presently that no such request was made; and that even our author's account of the conference at Craigmillar, garbled as it is, furnishes a proof of Mary's innocence, and a strong presumption at least of the guilt of Murray and his associates. When she had made this very singular request—

"Madam," said secretary Lethington, "fancie ye not that wi are heir of the principal of your graces nobilitie and counsal, that fall synd the moyin that your majestie fall be *quyt of bim* without prejudice of your sone: and albeite that my lord of Murraye heir present, be lytill less scrupulus for ane protestant than your grace is for ane papist, I am assurit he will looke throw his fingeris thairto, and will behald our doeings, saying nathing to the same." "I will that ye do nathing", said Mary, "quhairto any spot may be layit to my *honour or conscience*, and thairfor I pray you rather let the matter be in the estait as it is, abyding that God of his gudness put remeid thairto, that ye beleiving to do me service, may possibill turn to my hurt and displea-four." "Madam," said Lethington, "let us guyde the matter amongis us, and your grace fall see nathing but gude, and approvit be parliament." From these premises, Argyle and Huntley are instructed to conclude, and to maintain by single combat, that Murray and Lethington were the authors of the murder of which they had unjustly accused the Queen. If Murray had even proposed a divorce with the Queen's consent, the conclusion, that he murdered her husband without her knowledge, may be justly derided as unconnected with the premises; and as worthy only of the proof offered, if a judicial combat can deserve that name. But in Paris's first declaration, which it is necessary to anticipate, Bothwell informs him, that he was sure of Lethington, the enterpriser of the whole, and of Argyle, and Huntley his brother, whose hand writs he had for the deed; and that they

they were willing to have done it the last time that they were at Craigmillar. If Lethington, therefore, alludes, as his discourse undoubtedly does, to the murder, whatever conclusion may be deduced from Murray's silence, the Queen's answer but too evidently implies a foreknowledge, and her acquiescence a tacit approbation of the design, which the least prohibition, or intimation of her abhorrence might have sufficed to prevent." Vol. i. p. 20.

Is a prohibition, in as strong terms as can easily be conceived, a tacit approbation of their design? "I will", said Mary, "that ye do nothing from which any spot may be laid to my honour or conscience." She must have been deep sunk in depravity indeed, and deprived even of common sense, if she imagined that she should not stain her honour and conscience by acquiescing in the murder of her husband! But why should she have murdered him? He was not a sovereign; he had been guilty of treason; he might have been tried for that treason, and legally convicted of it; and from the whole conference, as given at length by Tytler and others, it appears to us that if Mary suspected any thing more in the proposal than barely a divorce, her suspicion reached no further than to such a trial, which might indeed have proved injurious to her son. That the murder was at this time resolved on by the conspirators, and so planned as to involve the Queen in the odium of it, appears indeed more than probable from the dark hints thrown out by Lethington in his letter to the Archbishop of Glasgow. "How to be free of him (Darnley) she was ne outgeit", says Lethington. "I see between them na agreement nor na appearance that they fall agree weill thereafter. At least I am assurit that *it has beene hir mynd this gude quhile, and yit is as I write.*"

This seems abundantly plain, when compared with the event; but she could have no suspicion, at the time, of the designs of the cabal, and was so far from wishing to murder her husband, to bring him to trial, or even to divorce him (which we should think an adu'tress would have been glad to do), that in reply to Lethington, who had enumerated Darnley's intolerable offences, she said, "that peradventure he *would change opinion*, and that it was better that sche heirself for one tyme passit in France, abyding till he *acknowledgit himself.*" This Mr. Laing has omitted; but we are not surpris'd either at the omissions or at the additions made to any thing by the man who can quote, as a presumption of Mary's guilt and Murray's innocence, a paper which was drawn up by Mary's commissioners for the express purpose of vindicating her and criminalizing her enemies. Murray himself judged of it otherwise,

as appears from his shuffling reply; which gives an authenticity to the paper still in existence, that no copy could otherwise have had*.

The other facts noticed by Mr. Laing, as preceding the murder of Darnley, are of much less importance than those which we have considered. They give not the smallest support to the hypothesis which he has adopted, unless the famous letters, sonnets, and contracts be admitted as genuine; and if these be admitted, all other facts are superfluous. The restoration of the consistorial court of St. Andrews, which had never been legally abolished†, is to be attributed to the Queen's having lately acceded to the *Holy League*, for the preservation of the Catholic faith. The absence of the King from the baptism of the Prince, and his subsequent retiring from Stirling to Glasgow, have been accounted for by Tytler, in a manner which must carry conviction to every mind not *determined* to espouse the cause of the rebels. But the assertion, (p. 27) that "the Queen must have corresponded with Bothwell, in order to procure and prepare the house for his (Darnley's) reception, at the Kirk of Field", appears to be an absurd fiction without even the shadow of support.

The conclusion therefore which we are compelled to draw from every circumstance in the preceding detail, is the reverse of that which has been drawn by the author of the Dissertation. We discover no proof nor probable motive of the Queen's guilt; but the strongest presumption, arising from Murray's ambition, and uniform conduct, that he was not only privy, but accessory to the death of the King.

(To be continued.)

* See Tytler, vol. 2. pp. 16—36, and, above all, Whitaker, vol. 3. pp. 433—440.

† On the restoration of that court, Mr. L. triumphs with infolence over Whitaker, although it is obvious that he has gained no victory. The spiritual courts may have ceased to act; but they certainly were not *abolished* in 1560, unless by the constitution of Scotland an ordinance of the estates, or part of the estates, without the regal consent, had the force of an act of parliament. This Mr. Whitaker does not believe to have been the case; but because he is no Scotchman, our author seems to think that he can know nothing of the matter.

ART. VII. *Asiatic Researches; or, Transactions of the Society instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* Volume 5th. 4to. Calcutta printed; sold by Payne and Mackinlay, London. Also reprinted by Vernor and Hood, 4to. and 8vo.

OUR review of the present volume has been, by accident, delayed beyond the usual period. In the mean time, some very interesting intelligence has arrived in Europe, which that delay affords us an opportunity of submitting to our readers from an authentic source of information, relative to the imposition upon Mr. Wilford by the Brahmins, on the subject of the sacred islands in the West, i. e. England and Ireland. It is contained in a letter to a distinguished Asiatic scholar in this country; and in it Mr. W. says, "that he was then slowly recovering from a fit of illness brought on, or, at least, greatly augmented, by finding that his Pundits had totally deceived him in almost all that he had written about those islands; having at different times, and, in proportion as they became acquainted with his pursuits and his wishes, made *erasures* in the Sanscrit MSS. and on those *erasures* inserted the names RAJATA-DWEEP, for England, and SUVARNA-DWEEP, for Ireland. Mr. W. in the most feeling manner laments that he should thus have been made a dupe by those artful men, induced to sanction a falsehood, and transmit to Europe unfounded intelligence concerning these isles; adding, that those frequently-recurring *erasures* in most Indian MSS. tended to throw a deep shade over their presumed authority, and should make him doubly careful in future". The anxiety of Mr. W. on this subject does him great honour; and his frankness in communicating the fact, as soon as he discovered the fraud, demonstrates him to be a man of strict integrity, and one who greatly prefers truth to any favourite hypothesis.

Another imposition of a still more formidable kind, and connected with more important interests, has since come to light; and we have the misfortune to find, that the well-known passage in the 3d volume of these Researches, affirmed by Sir W. Jones to be an exact translation by himself, from an Indian MS. forwarded to him by Mr. Wilford, relative to Noah, under the name of *Satyavarman* and his three sons, *Sherma*, *Charma*, and *Jyapeti*, is also a forgery of the Brahmins. Though the sacred books by no means stood in need of this corroborative evidence of their authenticity, yet it was no small gratification to pious minds, to find its records thus decidedly confirmed by those of one of the most ancient nations of the earth.

earth. That evidence is now found to be baseless, and the Mosaic relation stands as before, secure in its own evidence; and the only result is, our being filled with indignation at the fraudulent baseness of the sacerdotal tribe of India. By these repeated attempts, however, to impose on our countrymen, all dependence on their vaunted books is inevitably shaken to the foundation, and, after the most elaborate research into their ancient chronicles for historical truth, the exhausted student may too late find out that he has been labouring in vain.

The volume under consideration comprises *thirteen* articles, some of which are of considerable importance, and to those we shall principally direct the reader's attention. The *first*, is an elegant discourse delivered by the late Sir Robert Chambers on his accession to the presidency, when Sir John Shore failed for Europe. He modestly hints at those defects which might appear to incapacitate him for the important office, want of established health, a very moderate acquaintance with Asiatic languages, and age rather advanced; but he promises to exert what health and powers he possessed in the vigorous execution of the duty allotted to him; and it is well known that he did exert them in a manner to merit universal approbation. He has since followed his friend, the first President, to that bourn where mortal praise and censure are alike indifferent.

2. *Narrative of a Journey from Agra to Oujein, by William Hunter, Esq.*

This journey, lying through countries very little known to Europeans, derives from that circumstance a peculiar interest. Mr. Hunter attended Major Palmer, resident at the court of Sindhia the celebrated Mahratta Chief, to Oujein, his capital, in the year 1792, and presents us with an account of places and people very diversified in their appearance and manners; exhibiting, in respect to the former, sometimes barrenness and penury in the extreme, at others, the richest verdure and cultivation; while in the latter are displayed alternate ferocity and urbanity, as they ascended the mountains or traversed the valleys; nature and man both extremely varying with the aspect of the country through which they passed. Early in their rout they passed the vast rock-fortress of Gualior, which, by prints and printed accounts, is now too well known in Europe to need any minutiae of detail in this place. The natural history, too, in their progress is by no means neglected; and several rare and curious plants are described, as well as the soil and strata of the country. Oujein is represented as situated in latitude $23^{\circ} 11' 13''$ north. The ancient city of the same name was about a mile from the present, and lies deeply buried under

der its own ruins. It is said to have been destroyed by a *shower of earth* that fell from Heaven, and a ridiculous legend, as usual, is inserted relative to its catastrophe. What Mr. Hunter saw, will give our readers more information than the Indian legend. The following is his account :

“ On the spot where the ancient city is said to have stood, by digging to the depth of from fifteen to eighteen feet, they find brick walls entire, pillars of stone, and pieces of wood, of an extraordinary hardness. The bricks, thus dug up, are used for building, and some of them are of a much larger size than any made in the present, or late ages. Utensils of various kinds are sometimes dug up in the same places, and ancient coins are found, either by digging, or in the channels cut by the periodical rains; having been washed away, or their earthy covering removed by the torrents. During our stay at Oujein, a large quantity of wheat was found by a man in digging for bricks. It was, as might have been expected, almost entirely consumed, and in a state resembling charcoal. The earth of which this mound is composed, being soft, is cut into ravines, by the rains; and in one of these, from which several stone pillars had been dug, I saw a space, from twelve to fifteen feet long, and seven or eight high, composed of earthen vessels, broken, and closely compacted together. It was conjectured, with great appearance of probability, to be a potter's kiln. Between this place and the new town, is a hollow, in which tradition says, the river Sipparah formerly ran. It changed its course, at the time the city was buried, and now runs to the westward.” P. 36.

Mr. Hunter thinks that an inundation of the river which runs by it might have caused its destruction; but recurring to the legend, as fable has generally some obscure fact for its basis, considers it possible that a sand storm, such as astonished Bruce in the African deserts, might have overwhelmed it. The present Oujein is described as of an oblong form, six miles in circumference, surrounded by a stone wall, with round towers; as having four mosques with many Hindu temples, and a palace, but not magnificent, the occasional residence of Sindiah. (p. 41.)

We pass over the two succeeding articles, on the *Poggy Islands*, and the *Theory of Walls*, as unimportant, and proceed to notice,

5. On the Poison of Serpents. By W. Boag, Esq.

This is an important dissertation to a race so infested with serpents as the Indians. Mr. Boag professes in it, to treat of the *disease* and its *cure*. He affirms, that the greater number of serpents are not in the least venomous. Only about one in ten bear about them the poison that is deadly to *man*, though destructive to smaller animals. The colour of the serpent, he regards as no certain criterion of its being venomous, though sometimes thought so; the only certain one is the large canine teeth,

teeth, or fangs, fixed in the upper jaw, which are commonly *two* in number, but often more. Then follows an anatomical description of the surrounding parts of the reservoir, or bag that holds the poison, and the membranes, and muscles, used in protruding it, when the animal inflicts the fatal wound. Thrown naked on the ground, and exposed to every injury, the serpent possesses a weapon for its defence and revenge, more terrible than any known besides in nature. Civilized man regards him with innate horror; the awe-struck savage propitiates him with food, and soothes him with religious rites. The quality of the venomous matter is next investigated, and its dreadful effects on the human frame are described; medical observations, connected with the subject, that argue considerable depth of research, succeed; and the result is, "that the poison of serpents acts upon the blood, by attracting the *oxygen*, which it receives from the atmosphere in its passage through the lungs, and upon which its *vitality* depends." P. 109. This assertion is proved by a train of arguments and experiments, which, in some degree, clash with those of the celebrated MEAD; but the present advanced state of medical science has made us more intimately acquainted with the subject than Mead could be; and the ingenious writer now proceeds to point out the cure. Having taken an extensive view of the ancient methods of effecting that cure, all shaded with doubt and suspicion, he ultimately recommends, as a specific in this dreadful malady, the "*lunar caustic*, which is a preparation of silver in the nitric acid," a remedy long ago proposed by Fontana, who mixed the venom with the lunar caustic, and found that it was thus rendered entirely innocent. He explains the mode of its operation in the following manner:

"OXYGEN, we have already observed, is a principle which enters into the composition of the blood, and performs a very important part in the animal œconomy. It must also be evident that the blood may be more or less loaded with this principle, and that disease may be produced, either by too great, or by too small a quantity being present in the circulating mass. We have already said that the disease produced by the bite of a serpent, arises from the subtraction of oxygen from the blood: the indication of cure must therefore be, to supply this oxygen, which we suppose to be withdrawn. The most obvious method of accomplishing this will be to employ such substances as are known to contain oxygen in the greatest abundance, and to part with it with the greatest facility. This is precisely the character of the lunar caustic, which is made by dissolving silver in the nitric acid, and afterwards evaporating and crystallising the solution. The composition of the nitric acid is also accurately ascertained, it differs from the common nitrous acid of the shops, by containing a greater quantity of oxygen, and in a singularly loose form; so that if

our

our reasoning upon the poison of the serpent be in any degree correct, no medicine would appear to be better calculated than this, to obviate its effects." P. 115.

6 *An Account of the Petroleum Wells in the Burmha Dominions; extracted from a Journal of a Voyage from Ranghong up the River Erai-Wuddey to Amarapoorah, the present Capital of the Burmha Empire. By Capt. Hiram Cox, Resident at Ranghong.*

These wells are in number no less than 520, and the oil produced by them, we are informed, is a genuine petroleum. Captain Cox gives a very minute and instructive account of the mode in which they are sunk, and the manner in which the petroleum is raised, often from very considerable depths. The working of them is frequently fatal to the miners, from the mephitic air met with at those depths, and which instantly inflicts death; but still the natives persevere. The oil comes up pure from the wells, in the liquid state, as used: it is of a greenish colour, and odorous: it is used principally for lamps, and for paying the timbers of houses and the bottoms of boats, which it is said to preserve from decay and vermin. It has also medicinal virtues, and is used as an embrocation in bruises and rheumatic affections. These wells are the property of individuals resident near the spot, and descend by inheritance in the families to which they belong. They are the source of a considerable revenue to the king of Burmha, and give employment to a multitude of men engaged in circulating through the empire their valuable produce.

The 7th article, on *The Maximum of MECHANIC Powers, and the Effects of MACHINES in Motion*, by Lieutenant Lambton, though ingenious, we pass over, because not immediately connected with the professed object of the Asiatic Researches, the natural and civil history and sciences of Asia; but our attention is strongly attracted to the next article, which exhibits a still wider view of that great empire, the Burman, so recently only penetrated by Europeans.

8. *On the Religion and Literature of the Burmans. By Dr. Buchanan.*

Dr. Buchanan, who accompanied Colonel Symes at Ava, commences his dissertation by informing us, that the prevailing religion in Burmu is that of Buddha, upon whom and his doctrines we have a very extended discussion, intended principally to prove the *priority* of that superstition, from its great diffusion in Asia, to the Brahmin ritual even in India itself. We were somewhat surpris'd at this assertion, which is in direct contradiction to Sir W. Jones, who makes
Buddha

Buddha to be the ninth Indian Avatar, and fixes the period of his appearance, or that of his reign rather, for he was probably one of their god-kings, about the beginning of the fourth age, according to his division of the chronology of the Hindoos. He also constantly speaks of the Brahmins as the ancient venerated possessors of that country, and the founders both of its religion and law. Our astonishment, therefore, was considerable, when we read in a discourse by one of the members of the society, established by that first of Asiatic scholars, and citing him also, the following passage, which so effectually degrades them from their rank and consequence.

“ If the conjectures of Sir William Jones, relative to the inscriptions found at Mongheer, and on the pillar at Buddal, be well founded, then the governing power on the banks of the Ganges, as late as about the time of the birth of Christ, was of the sect of Bouddha. The Brahmens indeed had then introduced themselves into Hindustan, and had obtained lands, and even the rank of prime minister to the great Rajah: but they had not persuaded him to change his religion; a change which when accomplished, proved equally destructive to the prince, and to the people. However idle and ridiculous the legends and notions of the worshippers of Bouddha may be, they have been in a great measure adopted by the Brahmens, but with all their defects monstrously aggravated: rajahs and heroes are converted into gods, and impossibilities are heaped on improbabilities. No useful science have the Brahmens diffused among their followers; history they have totally abolished; morality they have depressed to the utmost; and the dignity and power of the altar they have erected on the ruins of the state, and the rights of the subject. Even the laws attributed to Menu, which, under the form in use among the Burmas are not ill suited for the purpose of an absolute monarchy, under the hands of the Brahmens have become the most abominable, and degrading system of oppression, ever invented by the craft of designing men.” P. 165.

According to this writer, therefore, the religion of Buddha flourished on the banks of the Ganges about the period of the birth of Christ; and the Brahmins only then *first* introduced themselves and their sacred rites into the country, notwithstanding the historians of Alexander present us with a manifest and genuine portrait of the precepts and manners of those priests under the title of Brachmans; notwithstanding half the names of ancient Indian cities and places are formed from the Sanscrit, their native dialect, and allusive to their gods and rajahs; and notwithstanding the figures in the caverns of Elephanta, and the sculptures at Ellora, cut out of the solid rock for nearly two leagues in extent, indisputably allude to their history and religious rites. These ancient and wonderful excavations could only have been made when a great empire had reached its me-

ridian splendor, and a powerful monarch gave encouragement to the arts, and protection to the priesthood. Whatever was the religion of Burma in ancient periods, it may be depended upon that the *Brahminical* was the religion of Hindostan. Indeed, from the evidence here adduced by Dr. Buchanan, the latter seems to have formed the basis of even the Burman religion itself, for in the extract here given from manuscripts of the country, translated into Latin by Dr. B. the names of places and of persons, as well as the mythology, are evidently Indian, though somewhat obscured by the orthography. The treatise alluded to is far too long to be abridged, and we must refer the curious reader for the perusal of it to the volume itself. Of the Burman nation, of their progress in science, and their manners, what this ingenious writer personally observed may with safety be credited; and a part of his extended description, in a more particular manner relative to their scientific attainments, and the literary character of the reigning sovereign, is as follows:

“ In their more elegant books, the Burmas write on sheets of ivory, or on very fine white palmira leaves. The ivory is stained black, and the margins are ornamented with gilding, while the characters are enamelled or gilded. On the palmira leaves the characters are in general of black enamel; and the ends of the leaves, and margins, are painted with flowers in various bright colours. In their more common books, the Burmas with an iron style engrave their writings on palmira leaves. A hole, through both ends of each leaf, serves to connect the whole into a volume by means of two strings, which also pass through the two wooden boards, that serve for binding. In the finer binding of these kind of books the boards are lacquered, the edges of the leaves cut smooth and gilded, and the title is written on the upper board, the two cords are by a knot or jewel secured at a little distance from the boards, so as to prevent the book from falling to pieces, but sufficiently distant to admit of the upper leaves being turned back, while the lower ones are read. The more elegant books are in general wrapped up in silk cloth, and bound round by a garter, in which the Burmas have the art to weave the title of the book.

“ As there are but few of the Burmas who do not read and write, almost every man carries with him a parawaik, in which he keeps his accounts, copies songs, till he can repeat them from memory, and takes memorandums of any thing curious. It is on these parawaiks that the Zares or writers in all courts, and public offices, take down the proceedings and orders of the superior officers: from thence copying such parts, as are necessary, into books of a more durable and elegant nature. The parawaik is made of one sheet of thick and strong paper blackened over. A good one may be about eight feet long, and eighteen inches wide. It is folded up somewhat like a fan, or thus *a* ~~~~~ *b* each fold, or page being about six inches, and in length the whole breadth of the sheet. Thence, wherever the
book

book is opened, which ever side is uppermost, no part of it can be rubbed, but the two outer pages, *a. b.* and it only occupies a table one foot in width by eighteen inches long. The Burmas write on the parawaik with a pencil of steatites. When in haste the Zares use many contractions, and write with wonderful quickness. I have seen them keep up with an officer dictating, and not speaking very slow. But when they take pains, the characters written on the parawaik are remarkably neat. Indeed this nation, like the Chinese, pique themselves much on writing an elegant, and distinct character. When that, which has been written on a parawaik, becomes no longer useful, the pages are rubbed over with charcoal, and the leaves of a species of *Dolichos*: they are then clean, as if new, and equally fit for the pencil.

“ Every convent has a collection of books : several of which are pretty considerable. The most common copiers are indeed the Rahans, who prepare books both for their convents, and for presents to their lay benefactors. These books are kept in chests, much ornamented with gilding, and bits of looking glass, fastened on with lacquer, in the shape of flowers. At Amarapura we were shewn a part of the royal library. This is a brick building, surrounded by enclosed courts, and temples, which occupy a delightful situation, in the N. W. angle of the city. Near it is a small, but most elegant Kiaung. To this, at times, the monarch retires; and we were shewn the gilded couch on which he reposes, while the Zarado reads to him, and instructs him in the duties of religion. The library itself is neither a convenient nor handsome building. The gallery, into which we entered, contained about a hundred chests, gilded on the sides, and lacquered above, with the general title of their contents written in golden letters. The chests were large, and if full, must have contained many thousand volumes. As we saw only a part, I presume that the king's collection is very extensive. He is, indeed, said to be a very intelligent, and learned prince. He was very desirous of obtaining some Brahmen more learned, than those he had, to instruct him in astronomy : and he had caused the institutes of Menu to be translated from the English of Sir William Jones. He must therefore have heard of what is pursued among Europeans, in at least oriental literature : and it is to be hoped, that some more useful books may attract his notice : books which might tend to improve the people, and give them more enlightened notions of politics, of the arts, and of science. Hitherto, I suspect, the laws, or religion, of the Burmas, have contributed little to the happiness of the people ; but fortunately they have not, like those of the Brahmens, placed any insurmountable obstacles in the way of national improvement.” P. 306.

There remain to be noticed, in the volume under review, one or two other important communications to the Asiatic Society, which, as this article is already too prolonged, shall be detailed in our next number, together with the whole of what is valuable and useful in the 7th volume, which has only recently been placed on our table.

ART. VIII. *Letters to a young Lady, on a Course of English Poetry.* By J. Aikin, M.D. 12mo. 197 pp. 4s. Johnson. 1804.

IF the knowledge and taste of Dr. Aikin, in the poetry of his country, had not already been proved by various publications, these Letters would alone suffice to display those qualifications in a very favourable light. By the easiest and most judicious steps he conducts his fair pupil, (whom by the mode of address we should suppose to be some near relative) through every class of English poetry; explaining the nature and peculiarities of each, and illustrating his remarks by the most apposite citations. He begins with Pope, as the great master of versification, but without concluding his remarks on that poet, proceeds to Dryden, Waller, Addison, and Swift. The reason for this transition is satisfactory. After speaking of some poems of Pope remarkable for the beauty of versification, Dr. A. says, if you read these,

“ You will have acquired a full perception of the melody of versification, and the clearness and splendour of diction, which are some of the most essential qualities of fine poetry. And having gained this point, I think it advisable no longer to confine you to this one writer, lest, fascinated by his beauties, you fix your taste so exclusively upon him, as to regard every deviation from his manner as a defect. You will therefore lay him down for the present, and in my next letter I will introduce you to some of his competitors in poetic fame”. P. 18.

This is undoubtedly proceeding like a wise preceptor. In the seventh Letter he returns to Pope, and, for a reason, not quite so clear, begins with his translations of Homer. The following account of the style and character of that work is just and clear.

“ Pope's translations of Homer have always been esteemed as first-rate performances of the kind; and indeed, no poetical versions surpass them in beauty of versification and elegance and splendour of diction. They are faithful, too, as far as to the substance of the originals; they neither omit nor add circumstances of narrative or similes, and they adhere to the general sense of the Greek in speeches and sentiments. But with respect to the dress and colouring, it must be confessed that Pope and Homer differ in all the points that discriminate the writers of an age of refinement from those of an age of simplicity. The antient bard, though lofty in his diction where the subject is elevated, relates common things in plain language, is sometimes coarse and frequently dry, and has many passages which exhibit nothing of the poet but a sonorous versification. The translator, on the other hand, never forgets that he is to support the dignity of modern heroes: and though he has too much judgment to scatter ornament with a lavish hand; yet, to soften what is harsh, to raise what is low, to co-

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rich what is poor, and to animate what is insipid, are accommodations to a cultivated taste which he does not scruple to employ.*

“ The *manner* of Homer is therefore lost in Pope's representation of him; and one whose object is to know how a poet wrote three thousand years ago, must have recourse to some version formed upon different principles: of this kind a very good one has been given by the late excellent and lamented Cowper. But as an English poem, Pope's is certainly an admirable work; and you will derive from it all the instruction on account of which I am now principally recommending it, while at the same time you are improving your relish for the beauties of verse”. P. 78.

The eighth Letter proceeds with Young and Hammond. In the ninth he opens the subject of blank verse, which is pursued in the tenth, comprising an account of the principal works of Milton. The imitators of Milton introduce the subject of Didactic Poetry. In the fourteenth Letter the preceptor returns to rhyme, beginning with the Lyric poetry of Gray. As there cannot be a complete coincidence of sentiments, we are inclined to think that Dr. A. too much depreciates the Odes of Akenfide, as he had before too highly extolled his blank verse. Allegorical Poetry is treated in the fifteenth Letter, and the Witty Poets in the seventeenth. The remaining three Letters are rather miscellaneous, and contain an account of some modern poets.

Both the plan and the execution of these letters appear to us judicious. They are sufficiently methodical, without stiffness; and the transitions are easy and unaffected. We are very seldom inclined to differ from the author in his critical opinions, and think him in many instances particularly happy in the expression of them. The following character of Goldsmith's style seems highly to deserve this commendation.

“ It is not derogatory to the merit of Goldsmith's poetry that it is calculated to please the general taste. The qualities by which it effects this purpose are, remarkable clearness and perspicuity of style; a natural unaffected diction that rejects every artifice of speech which has been employed to force up language into poetry by remoteness from common use; and a warmth, energy, and variety, which never suffer the attention to languish. His imagery is all taken from human life and natural objects; and though frequently new to the generality of readers, is easily comprehended. His sentiments, if not always accurately just, are such as obtain ready admission, and find something correspondent in every breast. The nervous conciseness with which they are expressed imprints them on the memory, while the melodious flow of his verse gratifies the ear, and aids the impression”. P. 65.

Dr. A.'s Letters will doubtless have the honour of introducing many elegant females to a just acquaintance with the

* See a very similar judgment, in *Blair's Lectures*, vol. iii. p. 244. *Rev.*
poets

poets of their native country; and though we think he has in one instance too far palliated the immorality of a most seductive poem*, we have no difficulty in pronouncing him in general a safe and a judicious guide.

ART. IX. *Observations on the Change of Public Opinion in Religion, Politics, and Medicine; on the Conduct of the War; on the prevailing Diseases in Great Britain; and on Medical Arrangements in the Army and Navy.* By John Millar, M. D. 2 vols 4to. 3l. 13s. 6d. London printed, but no Publisher's Name, nor any Date, either in the Title-page, Dedication, or Preface.

RELIGION and politics seem to have no proper connexion with a treatise on diseases; yet the author of the present work has not scrupled to blend them together, most copiously, in his first volume; and in so doing, he has produced a strange medley, which few persons, we imagine, will have patience to read. He complains bitterly of neglect from personages high in office, to whom he had presented memorials, suggesting what he conceived to be improvements in the medical departments of the army and navy. As he has not yet thought fit to publish these new plans, we are left in total uncertainty as to their merit or demerit; yet we think it highly presumable that they were not adopted by ministers, because they were not calculated to produce those advantages, which the author himself fondly attached to them. In addition to the author's remonstrances and lamentations on these topics, the first volume also contains some observations on the medical systems of Cullen and Brown, which last writer he accuses of borrowing many ideas from his (Dr. Millar's) *Observations on the Diseases of Great Britain*. He points out similar plagiarisms in Dr. Jones's *Inquiry into the State of Medicine*.

With the exception of the reply to Dr. Monro, contained in the Appendix, the second volume consists wholly of medical subjects, and is divided into three Parts. Part I. treats of inflammatory diseases, viz. pleurisy, peripneumony, hepatitis, and ileus, under which term he comprehends inflammation of the intestines. Part II. treats of putrid fevers, and particularly of the remitting fever, (with a review of the history of fevers, and of the various opinions concerning them); also of

* Pope, Epistle of Eloisa, p. 81.

dysentery. In Part III. he treats of diseases which partake both of a putrid and inflammatory nature, viz. rheumatism and puerperal fever. Then follow three Appendixes, of which No. I. contains translations of some later quotations, &c. No. II. a translation of some Latin Prescriptions; and No. III. a glossary, explaining the terms of art.

Passing over the other diseases described in this volume, we shall confine our remarks to the author's account of the remitting fever. Under this term, he seems to comprehend the typhus fever of modern nosologists. After describing the symptoms, and showing the diagnostics and prognostics, he proceeds to lay down the method of cure. He tells us, that when he first set out in practice, (on the supposition that all fevers are accompanied with some degree of inflammation) he generally let blood in the beginning; gave a vomit and some gentle laxative, and afterwards antimonial and nitrous medicines, with saline draughts and mild diaphoretics; but being at length convinced of the inutility or injury of this mode of practice, he abandoned it, and adopted in its stead another and a different method of treatment, "which, considering the imperfection of the healing art, hath been attended with as much success as could reasonably be expected". This other method consists in the early and free administration of the bark. This he prescribes, *without regard to a remission*, in every fever which is not accompanied with evident signs of local inflammation; and after having used it in this manner for several years, in the course of a very extensive practice, he has been fully convinced of its value, and of the futility of the arguments by which it has been condemned. He directs the bark to be taken in large doses, viz. two drachms once in four hours, repeated till it produces the desired effect. He adds, that a small quantity of claret or port should be taken along with the bark. He admits, however, that when the pulse is full and frequent, the skin hot and dry, &c. a diaphoresis should be first excited; that where the patient is distressed by nausea and vomits, these symptoms should be first removed by other medicines; that where there is diarrhœa, anodynes and astringents should be employed; that where hæmorrhages come on, the vitriolic acid should be given; and that throughout the whole treatment, the patient's apartment should be well ventilated, and cooling drinks, &c. be allowed.

This method is doubtless very well adapted to the cure of intermitting fevers, which the author (not without much confusion) seems to comprise, together with continued fevers, under the vague denomination of remitting fever; but that it is equally adapted to the cure of typhus in general, and in the

manner

manner directed by this writer, we by no means allow. On the contrary, we are fully perſuaded that in the majority of fever caſes, (not belonging to the claſs of intermittents) all the ſymptoms would be aggravated by the method here recommended. Happy, indeed, would it be for mankind, if the treatment of contagious fever were as ſimple and as certain as Dr. M. repreſents it to be; but alas! the experience of ages demonſtrates the contrary. An inverſion, however, of this method (which is only a moderate degree of Brunonianiſm) may be ſafely recommended; that is to ſay, we may with propriety *end* the treatment of typhus (or, as he terms it, remittent fever) in the manner in which Dr. M. *begins*; for ſuch a tonic plan is certainly well ſuited to the removal of the debility and inaction which invariably occur during the progreſs, and in the decline of ſuch kinds of fever.

ART. X. *Initia Paulina; ſive Introductio ad Lectionem Pauli Epistoliarum, continens, 1. Pauli Epistolam ad Philipp. Græcè et Anglicè, cum brevibus notis Kuttneri; 2. Theophylacti præmia Epistoliarum; 3. Ejusdem interpretationem Epistolæ ad Philipp. 4. Rosenmulleri Scholia ad Eandem. Quibus præeunt Kuttneri Observata de idiomatibus Novi Testamenti.* 12mo. 336 pp. 3s. Rivingtons, &c. 1804.

THE title-page, though full, does not entirely enumerate the contents of this uſeful volume. Beſides what is there mentioned, it contains, 5. Excerptum ex H. Stephani Diſſertatione de Stylo Novi Testamenti; 6. Excerpta ex Th. Gatakeri Diſſ. de Novi Instrumenti Stylo: thus collecting ſome of the moſt valuable illustrations of the ſtyle of St. Paul's Epistles, that can be offered to the attention of the ſtudent.

Though the name of the compiler is not affixed to this publication, we believe we are not wrong in attributing it to the Biſhop of St. David's, to whoſe habits and diſpoſition it is well ſuited, thus condeſcendingly to lead others by the hand, to the acquirement of that knowledge which he ſo eminently poſſeſſes. We have ſeen his Engliſh Catechiſms, ſo well adapted to various purpoſes of inſtruction; and we ſhould naturally expect that he would thus extend his care to thoſe who are beginning to ſtudy, in the original language, ſome of the moſt difficult, but, at the ſame time, moſt important parts of the New Teſtament.

F f

Deeply

Deeply versed in the writings of the most learned divines, foreign as well as domestic, Bishop B. has collected, from the former more particularly, as less accessible in this country, some of the most learned illustrations of the style of St. Paul, and of the New Testament in general. From what sources he has principally drawn, may be seen from the explanation which he gives of his letters of reference. The names which here occur are those which he justly calls "clarissima et veneranda", of C. L. Baver, J. A. Dathius, J. A. Ernesti, J. F. Fisher, G. D. Kypkius, I. T. Krebsius, and C. F. Schmidius. To these he adds Koerner, who has written a continued Comment on the whole New Testament; Glassius, author of the *Philologia Sacra*, which Dathius has republished and improved; Vorssius, Loeffner, Koppius, and Wolfius; besides J. G. Rosenmuller, whose *Scholia* on the Philippians are entirely reprinted. It will be evident to every scholar, that this list of names points to a library of interpreters, possessed entire by very few divines in Great Britain; and, consequently, that to mark them for the search, and introduce their observations to the knowledge of British students, is to render a most important service to sacred literature.

The essence of much study in the learned comments of these authors is compressed in the first part of this volume, for which the reader is obliged to the labours of the learned G. Kuttner: namely, the forty-three observations prefixed to the Epistle itself. These may be considered as rules of interpretation, extracted from the best commentators, and so digested as to form an admirable introduction to the accurate study of St. Paul's Epistles, and to be always ready for use and reference. The nature of these observations will be best illustrated by inserting a small specimen of them. They may appear at first obscure, from the grammatical or logical terms introduced to generalize the maxims, but will amply repay the labour of studying and applying them.

" I. In verbis disjunctorum, sive subjecti sive prædicati locum teneant, unius interpretatio ad sensum alterius recte cogniti accurate dirigi debet. Ex hoc genere sunt *σὰρξ* et *πνεῦμα*, item *γράμμα* et *πνεῦμα*, in quibus alterius ad alterum accommodanda est interpretatio. Vid. S. V. Ernesti *Inst. Interp.* Edit. 3. p. 24.

" II. Cavendum est,

" α. ne in verbo ipso et ejus vel propria vel tropica significatione *emphasin* quaeramus. Vid. F. P. VIII.

" β. nec adeo quaerenda est ex *etymologia*.

" γ. porro videndum, ne accessionem aliquam significationis ad vim verbi simplicis necessario fieri putemus a præpositionibus, præsertim, *ἀνά*, *ἀπό*, *ἐκ*, *πρὸς*, *πρὸ*, *σύν*. Ad compositorum classẽ, in quibus præpositionis

poſitionis vis nulla eſt, pertinent, ἀνομολογέομαι, ἀνάγω, ἀνανήψω, ἀνασπύρω, ἀνανιαπληρώω, ἀποκαραδοκία, διαγογγύζω, διακωλύω, διασέλλομαι, διατηρέω, ἐγκομβόομαι, ἐκβάλλω, ἐκπορνέω, κατεξεσιάζω, καλακχυριέω, καλαφιλέω, καλαχράομαι, παραιρέω, προγενώσκω, προελπίζω, προεπέρομαι, προσανατίθημι, προσεργάζομαι, συμμαρτυρέω, συνωδίνω, συσιενάζω. Vid. I. T. Krebsii Præf. ad Lex. Schoettg.

“ δ. ne a numeris emphasiſin temere ducamus. Sine emphasi usurpantur in N. T. plurali numero pro singulari poſito, vocabula hæc: οἱ αἰῶνες mundus, ἀνατολαὶ καὶ δυσμοί, τα ἱμάτια, οἱ ἕβραοὶ, τὰ σάββατα, οἱ οἰκτιρμοί. Vid. Gl. Ph. pp. 62—65.

“ ε. ne abstracti pro concreto poſiti talem aliquam vim putemus, v. c. Col. 1. 13. coll. Matth. 3, 17.

“ ζ. ne diſſimilitudine modorum loquendi a nostra lingua ad emphasiſin quærendam aut comminiscendam impellamur. Vid. E. I. 70, 71.

“ III. Emphases temporariæ agnoſcuntur hac nota, si ordinaria verbi ſignificatio eſt longe inferior manifeſta affectus magnitudine aut re ipſa. E. I. p. 72.

“ IV. Diminutivorum interdum nulla alia vis eſt, quam primitivorum. Ex hoc genere ſunt ἀρνίον, ἐρίφιον, ὄναιον, παιδίον, ὦτιον.

“ V. Exprimitur adjectivum ſ. participium

“ α. per duo ſubſtantiva connexa, quorum alterum loco adjectivi eſt. 2 Petr. 1, 3.

“ β. per abſtractum pro concreto poſitum, Eph. 5, 8.

“ γ. per duo nomina in ſtatu regiminis, quorum alterum loco adjectivi eſt. Quando poſterius ſubſtantivum poſitum eſt pro adjectivo pronomen poſſeſſionem vel relationem ſignificans, in hac conſtructione plerumque adjicitur poſteriori, cum pertineat potius ad nomen prius, Col. 1, xiii.

“ δ. per ſubſtantivum cum præpoſitione. Huic uſui inſerviunt præſertim, ἐκ, ἐν, κατὰ, v. c. 2 Cor. 2. vii. ἐν μυσηρίῳ, h. e. μεψικίν.

“ ε. per adverbium ſubſtantivo additum, Matth. 6, xxxiv. G. Ph. pp. 18—22.

“ VI. Articulus ὁ, ἡ, τὸ, sæpe quidem ſine certo ſignificatu nominibus additur, non raro tamen demonſtrativi vel relativi pronominis vim habet. Gl. Ph. 131.

“ VII. Nominativus et accuſativus in oratione quandoque ponuntur absolute, ut vim integri membri in ſententia habeant, idque ſit in N. T. ex hebrææ linguæ conſuetudine. Nec tamen hæc conſtructio ita propria eſt linguis orientalibus, ut eam græca lingua prorsus ignoret, Act. vii. 40. Non raro etiam nominativus pro vocativo uſurpatur, et articulus, ὁ, ἡ, τὸ, adjectus tum dicitur vocativus ſ. patheticus. Gl. Ph. 67—70.” P. xiii.

The care and acuteness with which these observations have been drawn up cannot be too much commended. In preſenting at once to the ſtudent thoſe general conſiſions, at which he could not otherwiſe have arrived, but by long and diligent ſtudy, Kuttner has himſelf done well; and our next thanks are due to the preſent editor, who has thus given them

circulation among us. As only a very few lines of Preface are prefixed to this volume, we are not informed why the Epistle to the Philippians was particularly selected as the key to the rest of St. Paul's writings. It was, perhaps, chiefly because its length was moderate, and thereby enabled the learned editor to comprize a variety of illustrations within the compass of a small volume; while, at the same time, it is not too short to give a sufficient view of the style and manner of the writer.

The Epistle immediately follows the observations already cited, and is printed with the Greek on one side, and the English on the other; short notes in Latin being continued through both pages. For these notes the student is also obliged to the labour of G. Kuttner; and they will be found, though concise, abundantly illustrative of the phraseology of the original text, to which they are chiefly confined. The arguments of Theophylact are subjoined, in Greek only; which, as his language is not obscure, will not be any impediment to the student. Though this Archbishop lived so late as the eleventh century, yet as he was well versed in the theological writings of his predecessors, his interpretations and arguments are considered as valuable. The argument to the Epistle to the Philippians will not be found in its place among the Epistles, but is immediately prefixed to his comment. We mention this, because we at first supposed it to be omitted, and wish to prevent others from making the same mistake. The commentary is continued throughout the Epistle, giving an explanation of every word and sentence. As the interpretations of the Greek theologians are, in general, contained in ponderous folios, which few consult, and still fewer endeavour to possess, it may be of great service thus to give a taste of their mode of illustration, which may naturally excite the wish for a further acquaintance with them. In the margin are various readings, or, more frequently, notices of very corrupt readings, which the editor has found it necessary to correct as he went on.

The Scholia of J. G. Rosenmuller on the whole New Testament, are better known to English students in general, than the works of other German theologians. They have been much, and, we think, in general deservedly approved. They to whom they have been hitherto unknown, will understand their manner and spirit from this specimen. The addition of the extracts from H. Stephens and Gataker on the style of the New Testament was evidently an after-thought, the word FINIS, and the notice of the printer's name being placed before them at p. 203. The thought, however, was happy; and the acuteness of Gataker, in his answers to the three questions

tions of Pfochenius, cannot fail to give pleasure to every competent enquirer. The questions of Pfochenius were, " 1. Whether the text of the New Testament is truly Greek, and not very remote from the style of profane Greek writers? 2. Whether Homer, Pindar, Plato, Demosthenes, Isocrates, &c. if they could revive, would understand the New Testament? 3. Whether the language of the New Testament ought to be called *Græcænic*, *Hellenistic*, or *Græciensian*, that is, like Greek?" The latter, being merely a question of names, is dismissed almost untouched; the other two, which is interesting, are discussed with care.

There can be no doubt, that students at all anxious to make a proficiency in sacred learning will eagerly receive this volume, which certainly contains as much edifying matter as can well be comprised within so small a compass; and is admirably calculated to encourage and augment the desire for examining the best commentators on the Scriptures.

ART. XI. *The Poetical Register, and Repository for Fugitive Poetry, for 1803.* 8vo. 468 pp. 9s. Rivingtons. 1804.

WE have already had occasion to express ourselves favourably of the plan, as well as the execution, of this very entertaining Miscellany, and we are happy to perceive, that so far from finding any relaxation in the Editor's exertions, the present volume appears before us with increased spirit and energy. The Editor divides the poetry into two distinct parts, Original and Fugitive, and though it would be an endless task to recapitulate even the names of those, who have generously lent their assistance to this undertaking, the following will be no unsatisfactory specimens of the general merits of this truly elegant and pleasing publication.

“ LINES BY WILLIAM PRESTON,

On the lamented and untimely Death of his Son, William Preston the Younger, who was killed at the Battle of Delhi, in the twenty-first Year of his Age.

With every tide, with every wind,
I watch'd the tardy sail from *Ind*;
While, still reviving, still delay'd
Hope on the sicken'd spirit prey'd,

I caught,

I caught, with fond impatience wild,
 At every rumour of my child.—
 At length it comes—the tardy fail
 With news of carnage loads the gale.
 Oh stroke, that I must long deplore!
 My Son, my *William*, is no more—
 Among the heroic slain he lies—
 And who has heard his parting sighs?
 As, sinking on the plain, he bled,
 What hand sustain'd his drooping head?
 What pious accents cheer'd his death?
 What Friend received his parting breath?

In pomp decay'd, where *Delhi's* wall
 Appears to mourn an Empire's fall,
 Where Palaces, their splendor gone,
 Are tottering o'er th' imperial Throne,
 And monuments of *Timur's* race
 Are mouldering thro' the dreary space;
 Oh, weltring to the torrid sky,
 How many youthful corsees lie,
 So late the gallant and the brave,
 Now, wretched earth denied a grave!
 Where *Jumna*, spreading o'er the plain,
 Beholds his current choak'd with slain,
 The fatal field with gore is red.—
 What tongue laments the valiant dead?
 What eyelids pour the pitying tear?
 What hands the funeral pile uprear?
 The Vulture's scream, and Eagle's cries—
 Are these, my son, thy obsequies?—
 Oh, far remote, unheard, and low
 From drooping eyes, the sorrows flow.
 While rapine wild and faithless deed
 Ordain the victim host to bleed,
 The gentle sister, constant wife,
 The parent fond, must mourn the strife.

What airy phantoms had I chac'd!
 What fond illusions fancy trac'd!
 For ever hid in cheerless gloom!
 Subsid'd all within the tomb!
 To heights ideal I purfu'd
 The fair endowments that I view'd,
 And saw them win the virtuous praise,
 Too rarely sought in modern days,
 And sure the talents of my son
 In arts, and arms, the palm had won;
 Had Heaven enlarg'd his narrow span
 To full maturity of man—
 With judgment ripe beyond his age
 He turn'd each bright immortal page:

In early youth, the classic hoard
 His mind with high conceptions stor'd,
 From precept and example brought
 By Sages, and by Heroes taught—
 He felt the power of lofty rhyme
 To waken thoughts, and aims sublime.
 The kindling eye, the conscious breast,
 The forms of good and fair confess,
 The produce of his youthful vein
 Gave earnest of poetic strain,
 And true to symmetry and grace
 His eye could just proportion trace :
 With glance as rapid as his mind,
 While Fancy all he saw combin'd,
 And bade his artist hand pourtray
 The charms, that Nature's works display,
 Oh! how unlike the youth we meet,
 That crowd the theatre and street !
 The vain luxurious, heartless brood,
 Without a *mark* or *likelihood*—
 By Folly harness'd to her car,
 The bane of Peace, unapt for War :
 He scorn'd the poor pursuits and plays,
 The trivial aims of boyish days ;
 To feel the high, heroic flame,
 A manly rank with men to claim,
 To feel each energy of thought
 For well he wrote, and bravely fought.
 He did not live, his course to guide,
 By precepts, classic lore supplied ;
 Yet nobly prodigal of breath,
 He learn'd from them—contempt of death.—
 Scarce conscious where, I listless range,
 In change of place, to find no change,
 While every smiling cheek I view
 Bids all my sorrows rise anew ;
 And every face that happy shows
 Appears to triumph in my woes.
 Ev'n objects dearest to my heart,
 With ev'ry charm, a pang impart,
 Oft as I see the sun arise,
 The tear shall glisten in my eyes
 For him, that fought an orient clime,
 To perish in the youthful prime,
 And fancy still behold thy fall,
 And still thy youthful form recall.—
 Has life prolong'd her listless dream,
 My Son, to make thy death my theme ;
 To pour the weak enervate verse,
 Unworthy off'ring, on thy hearse ?

For me remains the mournful pride
 To think my Son has bravely died,
 That if he fell in youthful prime
 His name was never stain'd with crime;
 And happier, sure, the parent's doom
 Whose Son is honour'd in the tomb,
 Than his who mourns a worthless race
 In life continued, for disgrace;
 To link dishonour with a name,
 And tinge a Father's cheek with shame." P. 62.

We insert the following production from the pen of Theophilus Swift, Esq. whose poetical effusions we have often seen, and frequently had occasion to admire. It is on a subject less melancholy, though not much less ably executed than the foregoing.

“ TO A LADY, WITH A PRESENT OF VIOLETS.

These Violets to my fair I bring,
 The purple progeny of Spring;
 Nor thou, dear Girl, the gift refuse,
 Love's earliest tribute, to the Muse.

Whate'er has beauty, worth, or power
 Or grace, or lustre, is a flower,
 Wit is a flower, and bards prepare
 The flowers of Fancy, for the fair.
 In flower of Youth, the Loves appear,
 Leading in flowery youth the year;
 And Beauty's flowery fetters bind,
 In sweet captivity the mind.
 With flowers the Graces Venus deck,
 And these adorn a fairer neck;
 That neck whose paradise to range,
 A flower I'd prove and bless the change;
 One little hour I'd live—then die—
 A violet in that heaven to lie.

Still as you charm, some flower we trace,
 Some blossom of the mind or face.
 Does Laura lead the courtly dance?
 We hail the *Flower of Elegance*.
 Does Fashion's wreath adorn her brow?
 'The *Flower of Taste* is Laura now.
 In Laura's mien, in Laura's mind,
 The twin-born *Flowers of Grace* we find;
 And in her blushing cheek, we see
 The *Royal Rose of Dignity*.
 You Lily, symbol of her youth,
 Blooms next her heart the *Flower of Truth*.

Oh,

Oh, might these violet buds express,
The opening *Flower of Tenderness!*

But not the brightest flower of Spring,
That Fancy paints, or poets sing;
Nor these, nor all the sweets that blow,
The Rose's blush, the Lily's snow,
With thee in excellence compare,
Or breathe so fresh, or bloom so fair.
For in thy bosom lives a flower,
Not Time shall spoil, nor Death devour,
A flower that no rude season fears,
And VIRTUE's sacred name it bears." P. 139.

Our readers will peruse with pleasure the following beautiful Poem from the pen of Dr. Shaw, though it has appeared also in other miscellanies.

" On a Butterfly, which came forth from its Chrysalis in a Lady's Hand.

Born in Aspasia's soft'ring hand,
My finish'd form I first display'd,
And felt my plummy wings expand,
While gazing on the beauteous maid.

No sunshine glow'd upon the scene,
With kindly warmth those wings to dry;
Yet fair each painted pinion grew
Beneath the lustre of her eye.

No zephyr rose with gentle gale,
To fill my infant frame with air;
But, fann'd by fair Aspasia's breath,
The zephyr's gale I well might spare.

No rose or lily near me grew,
On which my downy limbs might rest;
But these in brighter tints I found
Upon the virgin's cheek and breast.

Thus Nature, with indulgent care,
Propitious grac'd my natal hour;
And with superior sweetness gave
The gale, the sunshine, and the flow'r!" P. 292.

We should subjoin many more specimens equally pleasing and interesting; but we are fearful of exceeding our regular limits. For the omission of Poetical Biography the Editor again makes use of a very sufficient apology—a want of proper materials. His difficulty being however partly removed, the deficiency, we are informed, will be supplied in the next volume.

ART. XII. *Essays on Agriculture; with a Plan for the speedy and general Improvement of Land in Great Britain.* By Benjamin Bell, Fellow of the Royal Society of Edinburgh, &c. 8vo. 594 pp. 9s. Bell and Bradfute, Edinburgh; Robinfons, London; Archer, Dublin. 1802.

VARIOUS speculations, on different topics of political œconomy, are here offered to the public. To a sober-minded critic, who has turned his attention to such subjects, the word *speedy* is inauspicious. It seems to be a desideratum in the mechanism of the administration of nations; where many will write what few desire to read; that, among the departments which divide and subdivide the labour of government, a project-office has never been established. If the French Convention had thought of this, any one of the 32,000 plans for restoring their finances (which probably none but their authors ever looked at) might have saved them: for, like those which are civilly received, and so unluckily neglected by British Ministers, *all of them were infallible*, and probably most of them were *speedy*. If, as it is, we blunder forwards in the road of improvement, and stumble on prosperity; how *speedy* would be the progress, if an *office* were provided; where, *inter oscitandum*, (for surely, they would seldom wake, but to yawn;) a few hundreds of clerks were provided, to select some of the many receipts which would enrich a nation, almost as soon, in the opinion of their authors, as the wonderful lamp of *Aladdin*.

Mr. Bell's work has some appearance of being an appeal from such ministerial neglect, as we have intimated, to the public opinion; for it seems, that most of its materials had been offered to the administration, in the shape of *memorials*. It might have been passed by with the very trite remark, *sunt bona, sunt quædam mediocria, sunt mala plura*; if it were not, that the subjects of which he treats have most of them very much engaged the public attention. An accident has much longer than usual delayed this review; but some of the topics in Mr. Bell's work are again become particularly interesting.

The author informs us, that, though he was practising as a Surgeon at Edinburgh, yet a love of Agriculture had induced him to make it his only recreation; and that he has long occupied a large farm. He adds, that "few have enjoyed better opportunities of becoming acquainted with the national agriculture." Who, that reads this, would expect *Essays* on

on Income-Tax; the National Debt; Funds; and the Sale of Land-Tax? But, till another volume shall be called for, we must not profit by his experience acquired on his farm at Melrose, or in his travels into England.

The Preface, of 44 pages, being chiefly employed in repeating the observations that are more dilated in the body of the work, we may be excused from any particular notice of it.

In the first Essay, on the late Income-Tax, there are many very sensible remarks on the general theories of direct and indirect taxation; together with objections to several of the regulations which were on that occasion adopted. Mr. Bell is an advocate for a direct tax on the *public funds*; judiciously disapproves of the exemptions and abatements which were allowed; and of the estimating farming-profit according to the *rent*: thinks (with truth) that incomes between 200l. and 500l. a year are now most heavily burthened in the general system of taxation; and is an advocate for extending the system of an income-tax, differently constructed to all ranks; and in such a degree, as to be a substitution for most other existing taxes, by a produce of *twenty-six millions sterling a year*! He estimates the total national income, (including the value of labour) at 243,000,000l.; of which he calculates that 75 millions belong to two millions five hundred thousand persons of the lowest classes; this he would assess at one twelfth; and all other, at one eighth. Mr. Bell's plan would therefore exact *one shilling per week* from every labourer having twelve shillings per week wages! and (exclusive of many inferior objections, which might be urged) he himself will, perhaps, be thought to have unequivocally, though inadvertently, demonstrated the impracticability of his own plan, by an argument which (strange to say) is adduced (p. 40) against *taxes on consumption*!

“ Besides (says he) in the payment of taxes on consumption, the difficulty is increased by the expensive manner in which they are every where levied; chiefly the effect of the great number of people employed in collecting them; by which, the irritation which in some countries takes place yearly on the tax-gatherers going round, is such, that nothing but a strong military force can prevent the people of every class from setting them at defiance; an occurrence which all who wish well to their country must anxiously hope may never take place in it.”

To prevent this evil, we have only to substitute *direct taxation*! instead of taxes on consumption; to compel (if we can) two millions and a half of the *lower classes* to save, annually, about fifty shillings for the tax-gatherer; in addition to about a million, who now pay direct taxes; and to contrive, that

that they shall also be patriotic enough, to pay without murmuring a twelfth part of their incomes when called upon. Certainly, an infallible cure for the *irritation* occasioned by *taxes on consumption!* respecting which, we were ignorant enough to suppose, that (excepting in a few very insignificant instances) they are, in general, in all countries consolidated with the price, concealed from notice by that circumstance, and therefore (in general) paid with less discontent than others; though we must admit that they may be extended so far as to become a great political evil. But, hear this author (p. 31, 32.)

“ Taxes on consumption, being necessarily placed on articles daily used, and under every man's observation, often collected separately from the original cost of the articles, and amounting in some cases to more than their original value, have commonly given rise to more discontent than the same sum would, if raised in a different manner.”

The object of the second Essay is, to show the mischiefs of a heavy national debt; to recommend more efficacious means for diminishing the load with which we are burthened; and to enforce the expediency of having recourse, in war as well as in peace, to taxes, of which the produce may be commensurate with the annual expenditure. Much of what he has said, on these subjects, is judicious, and well worthy of attention, and we regret that we cannot give equal praise to the remedy which he recommends for an evil, the existence of which will hardly be denied by any persons, who are aware of all the political difficulties that result from it.

Mr. Bell, taking it for granted that it will be easy to raise twenty-six millions a year by his former plan, would apply a part of that sum to increase our present redeeming fund; and, in order to facilitate its operation, he would give to the government the right of pre-emption, either on paying sixty pounds, at all times, for each hundred pounds of three per cent. stock; or else, the price which the actual holder might have given for it (whether more or less at that rate) before the adoption of this new regulation.

It has been remarked, that the English, though not altogether guiltless, have been more moderate in their frauds respecting money, than any other nation. We have only reduced the *pound* to a third part of its antient value; while our neighbours in France reduced it to about a seventieth. Thus, our author is not prepared to recommend their *tiers consolidées*; but only, to imitate them at a distance. It is unnecessary to enumerate the practical objections, which will
instantly

instantly occur to any one at all conversant with the nature of the transactions in our funds; and, if these did not exist, we might content ourselves with remarking, that no convenience can ever be wisely obtained by any act of injustice.

A considerable part of this Essay is employed in objections to the redemption of the Land-tax; which would have more force, if that measure were not altogether *optional*. Without expecting that its redemption would be very rapid, after the effect should be worn away of the eloquence by which it was recommended, we have, nevertheless, always considered that measure as one of the best-timed and the wisest of Mr. Pitt's very able administration; and this, for many reasons, relating to its immediate effect, which was without doubt extremely beneficial; and to its remoter consequences. Many of Mr. Bell's objections may be effectually answered, by observing, that no one has a temptation to neglect the improvement of his property by cultivation, for the sake of purchasing his land-tax; unless the latter will pay to him a better interest than the former would pay; and, that in fact, a very large proportion of the land-owners go to make up the 200,000 proprietors of our funds, which we have reason to believe is at least the number among whom they are divided; and also, that many others were tempted to cut down timber for this purpose, which otherwise would have been suffered to perish in the places where it grew. Mr. Bell, reverting to the chief object of this Essay, observes,

“Even the largest holders of stock would not ultimately be hurt by it, and would not therefore complain of it; for, however much they may hitherto have been afraid of whatever might lessen the price of the funds; and although the reduction of the funds is an essential part of the plan that I have proposed, and in a very important degree would be the effect of it; yet, resting on the arguments that I have detailed in this and the preceding Essay, which have now been fully confirmed by the prosperous state in which the nation has continued for many years past, while the funds have been uncommonly low; I can with much confidence venture to predict, instead of harm being to ensue from a further reduction of the funds, that the most beneficial effects will result from it, if in any considerable degree it shall ever take place.” P. 239.

We are not quite so sanguine, as to believe with this author, that the stockholders would neither be hurt, nor complain, at the adoption of a project, which would deprive them of two fifths of their nominal capitals; or, that they would maintain their usual value during war, if chance remained of their improvement on the return of peace.

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The *third* Essay is on the Improvement of Agriculture. The author begins it with suggesting, that the land-tax ought to be *repealed* instead of being *redeemed*, which would be convenient enough for the land-owners of the *midland counties*; where it is paid in a high proportion, and those who have not already *paid for it*; but we must consider it as having acquired the nature of a rent charge by its long establishment. In the interval since its establishment, a very large proportion of the kingdom has changed owners, by purchase at reduced rentals in proportion to the amount of the tax; and, at most, only those could have any equitable claim to be relieved from it, who derive their property by *inheritance* from persons who held it before the tax was imposed. Mr. Bell's principal proposition in this Essay is, that two millions five hundred thousand pounds a year should be applied by the government of this country to the improvement of agriculture, and to be placed under the management of the Board of Agriculture! and of other similar provincial establishments! Of this sum, 500,000*l.* should be annually distributed in *premiums*.

Here we must enter our protest against the absurdity which this plan participates with most others of a similar nature, namely, that of offering *bounties* for which there can be hardly any *competition*. Of what *general effect*, in encouraging their growth, can premiums be, which can only be claimed by those who have cultivated *within the year* an extent of not less than *one hundred acres* of potatoes, and so, in other instances, in every district. The review of a work is not a convenient place for discussing at length the very doubtful question of *premiums*. We are far from believing that they are totally useless, but experience has never been greatly in their favour; and we believe, that a better encouragement, in all instances, is, a steady *market-price*, which may afford an adequate profit.

“The next (p. 268) and not the least important part of the plan, consists in the application of the other part of the sum which I have supposed the nation should allow for the improvement of agriculture.”

He proposes, that, under certain regulations, two millions a year should be annually *lent* for ten years, free of interest, at the rate of not more than ten pounds for every acre to be improved; which, he thinks, would bring into cultivation 200,000 acres annually of lands at present unproductive. County-boards of agriculture are to see that it is properly applied, and are to take sufficient security for the repayment of the principal sums. There is much good sense in this proposition, and in many of the observations by which it is recommended;

mended; but, unless Mr. Bell's *El Dorado* can furnish twenty six millions a year, it is not easy to say how an adequate fund is to be provided. If the time should arrive, when the capital, set afloat by the increasing operation of the redeeming fund, should cause an inconvenient and impolitic diminution of the value of money, and should divert it too much to foreign speculations (a situation of things, which, more than almost any other cause, has contributed to the ruin of Holland, and which may be more near in this country than is commonly supposed), it may then perhaps be found convenient to substitute other employments of surplus revenue; and among those, this suggestion of Mr. Bell's would deserve particular attention. Indeed, without a more minute analysis of this Essay, we may say, that in general, and with but few exceptions, it deserves considerable commendation; and has much which is worthy of the attention of those who turn their thoughts to political œconomy.

We may, with equal justice, recommend the fourth Essay, on scarcity of provisions and dearth; though we have good reason to believe, that there are in it some remarks which are inaccurate. The author examines, with considerable acuteness, the popular allegations as to the causes of scarcity and of dearth; and, in general, shows in a very satisfactory manner that their effects are, either in some instances even useful, or, in general, by no means so extensive as is commonly imagined.

“Of all the causes of scarcity, commonly mentioned by the public, none can, in my opinion, give rise to any distressful degree of it, if it be not the influence of bad seasons.” P. 434.

Mr. Bell is a warm advocate for an unlimited exportation and importation of corn, without regulation or restraint. We can readily go so far, as to agree that most of the recently existing regulations of the corn-trade were ill-adapted to the present proportions of British produce and consumption; but, how the evil could be remedied, or the cultivation increased, by a free importation, without some sort of protecting duty, some method of enabling the domestic grower of corn to meet the produce of foreign countries on equal terms in the market, we are at a loss to understand. Meat cannot be so easily, or so cheaply, imported, as corn; and, when the disproportion of their values is already so great, as to make growing in most instances more profitable than tillage, an *untaxed* importation of foreign grain produced where money is of much more value than in England, must at *all times* operate against our own tillage; with little less mischief though less notoriety, when the prices are dear, than when they are cheap. We are irre-

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sistibly led to this digression, by the circumstances of the present time; and hope that the public will ere long be allowed to profit by the observations of a gentleman, who has given very particular attention to this question.

To the four Essays, which form the principal part of this work, an Appendix is subjoined, containing the substance of memorials presented at various times to the government:— 1st, of one presented in 1783, and again in 1800, on the propriety of an *enumeration of the people*, and a *Statistical Inquiry respecting the Classes of Society and the Produce of the Soil, &c. &c.* The 2d part of the Appendix contains the substance of memorials presented in 1783, 1797, and 1800, on some of the means which, in times of dearth, would with most ease and certainty diminish the consumption of corn, and supply the deficiency of a bad crop, as early as possible in the ensuing year. We think that important objections may be made to the greater part of this paper. No. 3, of the Appendix, contains twelve queries on points of agricultural œconomy, which had been formerly circulated by Mr. Bell, but to which he does not appear to have been very successful in obtaining answers. However, he subjoins to them the substance of those from twenty-five correspondents in different counties.

On a general view of this work; we must say, that in every part of it there are marks of an active and ingenious mind, led in many instances to absurdity, by looking *one way only*; but, that the fourth Essay “on Scarcity of Provisions and Dearth,” has a great deal which deserves attention; not indeed unmingled with speculations of doubtful value, but with a much smaller proportion of them than of the other parts of the volume.

ART. XIII. *An Experimental Inquiry into the Nature and Propagation of Heat.* By John Leslie. 8vo. 562 pp. 14s. Mawman, London; Bell and Bradfute, Edinburgh. 1804.

THE subject of heat, so interesting to the human species, has at all times engaged the attention of the philosopher, of the medical man, and of the œconomist. Much conjecture had been advanced, few practical improvements had been made, and few real properties discovered, concerning the calorific fluid, during a long period of years. But in the

the present inquisitive age, the ardour of investigation, aided by the general improvement of all the collateral branches of knowledge, has produced a greater addition to that which was known relatively to the subject of heat, than formed the whole sum of that knowledge about fifty or sixty years ago.

Amongst the recent promoters of that subject, a very distinguished place must be assigned to the author of the work which is at present the object of our consideration, and which we have perused with much pleasure and satisfaction. This publication, which consists of a pretty thick octavo volume, is divided into twenty-one chapters, to which a dedication to Thomas Wedgwood, Esq. and a preface, are prefixed; and it is illustrated by nine elegant engravings. The notes and illustrations are placed at the end of the work. But the chapters have no titles; nor is the work furnished with a table of contents or an index. The plates are dispersed through the book in a very irregular manner; not indeed by any mistake of the bookbinder, but by the express directions of the author; and this irregularity is rather perplexing to the reader when he is referred to the various figures.

In the introduction this author states, that the leading facts, which gave rise to the present work, were manifested in the year 1801, in consequence of which he was induced to follow the track with ardour and assiduity. His experiments were attended with success; but on the conclusion of the last peace, an excursion to the continent interrupted for a while his course of experimental investigation. On his return he hastened to enlarge the apparatus, and to perform some of the experiments anew with different modifications; at the same time carrying forward a variety of subordinate inquiries, calculated to improve and extend the theory. He at length ventured to commit the work to the press; but his distance from the printing-house, and other obstructions, not only delayed the accomplishment and publication of the work until the charm of novelty was almost entirely worn off; but likewise prevented his bestowing that degree of correction of which his work might have stood in need.

The principal object of his investigation was to discover the nature, and to ascertain the properties, of what is termed radiant heat. Most of his experiments relate to it. He has endeavoured to distinguish the elements which enter into that complex process, the propagation of heat; and to estimate their separate influence. The nature of his experiments, and the principal results of his investigation, will in great measure

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be manifested by the following brief examination of the contents of the chapters.

The first chapter describes the principal instruments used in the performance of the experiments. Those instruments were, 1st, several reflectors of tinned iron, some of which had a spherical, others a parabolical, and one an elliptical surface; 2dly, several canisters, or hollow tubes of different sizes, made of block tin, with a smooth and bright surface: these canisters were generally filled with hot water, and a thermometer was fixed into each; and, 3dly, an instrument of essential use in those experiments, which this author calls the *differential* thermometer. The construction of this curious instrument is described in the following words:

“ Two glass tubes of unequal lengths, each terminating in a hollow ball, and having their bores somewhat widened at the other ends, a small portion of sulphuric acid tinged with carmine being introduced into the ball of the longer tube, are joined together by the flame of a blow-pipe, and afterwards bent into nearly the shape of the letter U, the one flexure being made just below the joining, where the small cavity facilitates the adjustment of the instrument, which, by a little dexterity, is performed by forcing with the heat of the hand a few minute globes of air from the one ball into the other. The balls are blown as equal as the eye can judge, and from four-tenths to seven-tenths of an inch in diameter.” P. 9.

“ A moment's attention to the construction of this instrument will satisfy us that it is affected only by the *difference* of heat in the corresponding balls, and is calculated to measure such difference with peculiar nicety. As long as both balls are of the same temperature, whatever this may be, the air contained in the one will have the same elasticity as that in the other, and consequently the intercluded coloured liquor, being thus pressed equally in opposite directions, must remain stationary. But if, for instance, the ball which holds a portion of the liquor be warmer than the other, the superior elasticity of the confined air will drive it forwards, and make it rise in the opposite branch above the zero, to an elevation proportional to the excess of elasticity or of heat.” P. 10.

All the above-mentioned instruments were furnished with proper stands to rest upon, and the general mode of performing the experiments with them is clearly shown by the following extract, which is the commencement of the second chapter.

“ In a close room without a fire, place the tin reflector near the end of the table*, and set the canister on its stand a few feet distant, and

“ * The figure represents a screen in front of the canister, but which is introduced only in the experiments related in the next chapter.”

with its papered or blackened side directly fronting the reflector; and having, by means of a lighted taper or otherwise, found the place of the corresponding focus, move to that spot the ball of the differential thermometer containing the coloured liquor, which, to avoid circumlocution, I shall in future term the *focal* ball, and bring the plane of the instrument parallel to the face of the reflector. Things being in this state of preparation, fill the canister with boiling water, and adapt the cap with its thermometer. The coloured liquor of the differential thermometer will be perceived immediately to rise; in the space of two or three minutes it will have mounted near the top of the scale, and, having remained a short while stationary, it will afterwards slowly descend in proportion as the canister cools. I used commonly the six-inch canister, placed at the distance of three feet from the deep reflector; and, under such circumstances, the effect produced on the focal ball amounted at its highest range to about 80 degrees*. But after many trials, I found this effect, in every possible case, to be exactly proportioned to the heat of the canister, or the difference of its temperature from that of the room: an observation which, by introducing such simplicity, very much facilitated the prosecution of the experiments. The thermometer generally indicated 95 degrees centigrade, when I began to note the effect on the focal ball; and I continued at proper intervals to register the quantities, till the canister had cooled down to 50 or 60 degrees, so that a couple of hours perhaps elapsed before I had occasion to empty and refill it. From that register I calculated, by the rule of proportion, the quantities which would correspond to 100 degrees of difference of temperature, or the whole interval between the freezing and the boiling points, which last numbers only I took the trouble to preserve. And it would surely be preposterous to embarrass the attention of the reader with a multiplicity of figures and mere arithmetical computations: the facts which I have to state are not founded on the authority of single experiments, but are the mean results of numerous observations performed with the utmost care. Their coincidence was in general sufficiently striking, and if, in certain nice cases, any discrepancy occurred, I did never rest satisfied till, by frequent repetition, every doubt and uncertainty had disappeared.

“ But the experiments succeed equally with cold as with heat. If the canister be filled with ice, or with a frigorific mixture of snow and salt, the focal ball will be chilled, and the coloured liquor will consequently sink. The measure of the effect too, though in a contrary direction, is still rigorously proportional to the difference of temperature. Thus, if the liquor in the differential thermometer ascend forty-five divisions, while the temperature of the canister is 76 degrees, and that of the room 16 degrees; on filling the canister with broken pieces of ice, which will therefore continue at zero, the liquor will descend twelve divisions; but twelve is in the same proportion to sixteen that

“ * Equal to $14\frac{1}{2}$ degrees by Fahrenheit's scale.”

forty-five is to sixty, or the difference between seventy-six and sixteen.

“ Those effects might be exhibited at greater distances, by employing two reflectors facing each other, and having their foci conjugate, the hot or cold body being placed in the one focus, and the sentient ball of the differential thermometer in the other. But this plan of experimenting, though not without beauty, is altogether unfit for any delicate inquiry: since, to obtain the peculiar advantage of that adaptation, the body suspended in the primary focus must be very small, and therefore its action will be only feeble and transient, incompatible with correct observation.

“ From what has been stated, it appears unquestionable that some hot or cold matter, according to the nature of the case, actually flows from the canister towards the reflector, and from the reflector to the focal ball, where its impression accumulates till the complete effect is produced. Heat and cold, in every respect only relative, thus show the same measure of action, which must therefore be referred to the same identical cause. We have now to investigate what circumstances are capable of altering the energy of that emission. For the sake of distinctness, I shall, in this and some of the subsequent chapters, adopt one hundred to denote the extreme effect, or that of the blackened surface with the whole difference of temperature between boiling and freezing; and shall express the other quantities after the same proportion.” P. 13.

Having made this ample extract, which will convey an idea of the practical part of the investigation, we shall now be enabled to point out the most remarkable results of the experiments in a concise manner, and shall perhaps be no longer under the necessity of describing any other apparatus.

The experiments of the second and third chapters relate to the aptitudes of bodies for receiving or for reflecting heat, and an hypothesis is subjoined for the general explanation of the facts. In the course of those chapters, Mr. L. offers several hints, and adds some queries concerning the possible nature, and propagation of heat and cold. But those particulars are not susceptible of abridgment sufficiently to be inserted in this account.

The experiments of the fourth chapter show in the first place the various intensities of heat at certain different distances from the hot body; and in the second prove that a remarkable sort of aberration takes place in the reflection of heat.

In the fifth chapter this author describes experiments, proving, that the radiant heat issues from every point of the hot body, and proceeds in all directions, “ and consequently their aggregate effect must depend entirely upon the number of those points, without being in any respect modified by the relative position, or the inclination of the radiant surface.”

The account of experiments made on the various affections of the surface propellent of heat and cold, together with a variety of collateral observations, form the contents of the sixth chapter. Those affections or qualities of the propellent surface were considered under five principal points of view; viz. : 1, the nature of the substance of which it consists; 2, its condition with respect to polish or lustre; 3, its thickness; 4, its disposition to hardness or softness; and, 5, its colour.

The seventh chapter describes another method of ascertaining the aptitudes of metallic surfaces to discharge heat; namely, by examining their various powers of reflecting heat; for, since the power of reflecting has been found supplementary to the power of emitting or absorbing heat, the one increasing in proportion as the other decreases, it is evident that the latter is indicated by the former. Mr. L. found the comparative powers of metallic surfaces for reflecting heat, to be as follows :

" Reflecting Substance.	Eff:ct.
Brass - - -	100
Silver - - -	90
Tinfoil - - -	85
Planished* block tin - - -	80
Steel - - -	70
Lead - - -	60
Tinfoil softened by the affusion of quicksilver, and with a brilliant surface -	50

" A plate of glass, substituted in the place of those metallic ones, produced an effect of about 10. With a coat of wax or oil, the action did not exceed 5." P. 98.

After the seventh chapter this author interrupts for a while the narration of his experimental researches, and endeavours to form a theory of heat by connecting the results of his experiments with the other well-known properties of that subtle natural agent.

The eighth chapter is a sort of introduction to this theoretical investigation, and it contains a general, but succinct, view of the constitution of the world. It commences by stating, and at the same time illustrating, the two well-known divisions, under which the material world may be considered; viz. that of *form*, which is mutable, and that of *substance*, which is permanent. The principle of gravitation with its laws and probable mode of existence, is considered next, and to this are added several important reflections on the nature of collision, or of impulses, and their mode of propagation from body to body, either elastic or non-elastic.

* Qu? Polished. Rev.

In the beginning of the ninth chapter, Mr. L. examines the more essential properties of light and heat, showing, by a natural deduction from facts, that light and heat agree in their three principal properties; namely, an extreme subtilty, a powerful elasticity, and an attraction towards all other substances.

“ A coincidence, so striking in every point, might alone incline us to consider light and heat as identical. But such evidence, however seducing, is only presumptive; and fortunately the proposition can be supported by direct and unexceptionable proofs. I need mention only a single fact, which, duly weighed, will appear entirely conclusive. *If a body be exposed to the sun's rays, it will in every possible case be found to indicate a measure of heat exactly proportioned to the quantity of light which it has absorbed.*” P. 160.

And after a short illustration of the above proposition, he subjoins the following conclusion.

“ It were easy to multiply arguments and illustrations. But enough has, I presume, been stated to establish the conclusion, *that heat is only light in the state of combination.*”

The remainder of the chapter contains a few answers to objections which might be made to this theory, together with further illustrations of the same; viz. that heat is only light in a state of combination.

Notwithstanding Mr. Leslie's avowed confidence in the above theory, we must acknowledge ourselves not quite convinced of its truth, or even of its probability. That light and heat are the same principle under different modifications; also that light, heat, and electricity are essentially the same thing in different states of existence; are hypotheses frequently advanced by philosophical writers; but were never proved by any direct and decisive experiments.

One of the greatest objections to Mr. Leslie's theory is Dr. Herschell's discovery of the sun's rays consisting of heat and light as two distinct principles; which is proved by their being differently refracted by the prism. In note, No. LXV. page 559, Mr. L. imprudently treats this discovery of Dr. H. with great contempt, yet he does not endeavour to disprove it by any direct experiment. He only suggests one supposition or possible source of error.

In the tenth chapter this author considers various properties of heat, and, in great measure, of light also; such as the absolute zero, or the beginning of the scale of heat; its repulsive force, its velocity, together with the direction of its course
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when emitted, the quantity of light emitted by the sun, &c. Several of the remarks contained in this chapter are peculiarly new and judicious. The following is a specimen.

“ But though it is a received opinion, that light radiates from luminous bodies with equal dispersion, this proposition will appear on examination very far from being accurate. If a shining flat surface placed at a considerable distance, be turned more and more obliquely to the eye, its brightness will continue nearly the same: were the rays however equally copious in every direction, it is evident that the degree of illumination ought to grow more and more intense, in the successive positions of the surface; since the eye receives still the same quantity of light, while the optical magnitude, by reason of the increasing obliquity, is always contracting. The brightness of a luminous surface would be in the inverse ratio of the cosine of its inclination, or as the secant of that angle. Hence, a red-hot ball should appear the darkest about the centre, and extremely bright near the edges. But this is quite contrary to fact, for at a remote distance the ball is not distinguishable from a flat luminous disc. It hence follows, that light is emitted less copiously in the oblique directions, and that the density of the rays is nearly as the cosine of their deviation from the perpendicular.” P. 185.

The eleventh chapter contains further observations concerning the above-mentioned theory; namely, that the same subtle matter, according to its different modes of existence, constitutes either heat or light; to which are subjoined several reflections concerning the motion of heat through the interior of bodies.

In the twelfth chapter, Mr. L. particularly examines the nature of the diffusion of heat; and his conclusion is, that the diffusion of heat through the atmosphere is effected by the means of certain oscillations or vibratory impressions, excited in that elastic and active medium. These vibratory impressions he endeavours to illustrate in a variety of ways, by comparing them with the vibrations of the air, of water, of musical chords, &c. And, in the following chapter, he uses that principle in explanation of the various phænomena mentioned in the preceding part of the work.

The fourteenth chapter is replete with useful matter. The principal object of examination is the refrigeration of hot bodies, produced by a current of air, or by the frequent renewal of the contiguous air; and this mode of refrigeration is subjected not only to computation in a very ingenious manner, but is likewise, in great measure, confirmed by experiments. Amongst the results of those experiments, we cannot forbear mentioning one, which was undoubtedly discovered before the

the publication of similar experiments by other labourers in the same field of philosophical investigation.

“The application”, Mr. L. says, “of a coat of pigment to a metallic surface, instead of retarding the effect, almost doubles its discharge of heat. This fact, equally curious and important, is most contrary to the prevalent notions, and seems not to have been hitherto observed.” P. 269.

And, a little further on, he adds,

“Nay, a tin canister, filled with hot water, will cool considerably faster after it is covered with flannel, and would require the farther addition of one or two folds to make it cool at the same rate as before; the profuse energy of its unmetallic surface being then compensated by the retardation arising from the thickness of the spongy mass.” P. 270.

Having investigated the cooling powers, which currents of air of different velocities are likely to have, Mr. L. towards the end of the last-mentioned chapter, proposes a new and simple sort of *anemometer*; viz. a simple thermometer heated by the application of the human hand, and then exposed to the current of air; for by observing the time of its refrigeration through a given number of degrees, the velocity of the current of air may be estimated by means of a rule which is given in page 285. We are inclined however to suspect, that, as various circumstances concur towards the production of the effect, this anemometer is not likely to prove very accurate.

The sixteenth, seventeenth, and eighteenth chapters contain further investigations of the mode by which a cold stream of air or water, cools the bodies upon which it falls; together with several other experiments, remarks, and calculations concerning refrigeration. The greatest number of those experiments were made by inclosing a canister, or tin vessel, in another canister of a size a little larger, and this in another still larger, &c. a small space intervening between them. The innermost of those vessels was filled with hot water, and a thermometer was fixed in it. The experiments were divided into three sets; viz. 1. when the surface of the internal canister and its several cases were metallic; 2. when those surfaces were all painted, or consisted of glass; and 3. when they were composed partially of both sorts: and the rate of cooling was examined in all those cases.

The nineteenth chapter describes, in a very particular manner, the photometer, or measurer of the intensities of light, invented by Mr. Leslie. This instrument is nothing more than

than a differential thermometer, such as has been described before, having one ball only painted black; for when this instrument is exposed to the light, the black ball, by absorbing more light is thereby heated more than the opposite ball, and of course depresses the fluid in the graduated stem. This effect is proportionate to the intensity of the light to which the instrument is exposed.

The various application or uses of this photometer are mentioned in the twentieth chapter, where it is shown, that with it may be measured the intensities of light in every possible case; i. e. the enquirer may be enabled to determine the quantities of light of different seasons, of different luminaries, of the different times of the day; also the transparency of diaphanous bodies, the reflecting powers of different substances, &c. Towards the end of the same chapter, Mr. L. shows how the sensibility of his photometer may be increased to such a degree as perhaps to be affected even by the feeble light of the moon.

The important experiments relative to the conducting power of air, meaning its power of conducting heat, in different states of rarefaction; and likewise the conducting powers of other gases, are described in the twenty-first chapter, which is the last of the work. Those experiments were performed by fixing the photometer within the glass receiver of the air pump, and applying a hot body to it under different states of rarefaction.

The conducting power of air was found to diminish with its rarefaction; but, when the successive densities of the air were in geometrical progression, the decreasing conducting powers did not form a progression quite regular. Mr. L. endeavours, with much ingenuity, to trace the nature of this decrease of conducting power; but, with respect to those particulars, we must refer our readers to the work itself.

“Whatever”, Mr. L. says, “has the property of dilating the air, has likewise a tendency to depress its power of abstracting heat. The various elastic vapours, in mixing with the atmospheric fluid communicate their peculiar expansive force, and seem by that union to occasion a proportional diminution of its conducting quality. The influence of humidity is visible, but the more volatile substances have a marked effect.” P. 281.

And, in p. 483, he says,

“The permanent gases differ as much from common air, perhaps, by their disposition to conduct heat, as by their density or other properties.”

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erties. The azotic and the oxygenous, indeed, seem to possess it nearly in the same degree. But carbonic gas abstracts the heat from a viresous surface about an eighth part slower, and from a surface of metal one-fourth slower, than common air. By progressive rarefaction, that property is also reduced on a similar scale. Hydrogenous gas, however, is the most distinguished by its affection for heat, which it conducts with unusual energy."

Thus we have endeavoured to give our readers some idea of the contents of a work, which highly deserves the attention of the philosophical world. Rich in new and useful facts, as well as in proper remarks, and judicious observations; it furnishes abundant matter for philosophical investigation, and opens new paths into the labyrinth of natural energies and operations. We are by no means satisfied with all its hypothetical part; and it might be wished that the whole were digested into a more methodical order, with a simplification of the calculations, and other useful improvements. But we trust that, in a future edition, Mr. L. will endeavour to render this work as perfect as the nature of the subject may admit.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Pleasures of Composition, a Poem, in two Parts. Part I.*
8vo. 60 pp. 2s. 6d. Hatchard. 1804.

This unfinished Poem is attributed to a gentleman, whose writings have more than once received the public approbation, Mr. Eyles Irwin. A cultivated taste, and an ardent zeal, for the polite arts, appear in the present composition; which, as a poem, is chiefly defective from a degree of obscurity, such as a further attention to the style and expression might perhaps remove.

The following lines, for instance, though good in cadence, are extremely enigmatical:

“ By moderns held a monumental art,
Still Sculpture's orb shall setting lustres dart:
The patriot's statue in the forum plac'd,
Whose base his dying conqueror once embrac'd,
Now waits till death his station shall assign,
A nation's tribute to her CHATHAM's shrine:

Hence

Hence thro' the abbey's venerable ailes,
 The chissel's pow'r at dissolution smiles:
 The warrior triumphs in his trophy'd hearse,
And poets find new advocates for verse". P. 11.

In the beginning of this passage, the poet means, that the ancient patriot had a statue so early, that Cæsar fell before the figure of his rival Pompey, but that moderns wait for posthumous honour of this kind, as in the case of Lord Chatham. This is the general idea; but it is by no means sufficiently developed; and what is intended by the concluding line, we have not been able even to conjecture. This is only one passage out of several, to which a similar objection might be made. See particularly l. 236, in which a whole history is alluded to, without the least direction to the reader, except the note.

Composition is invoked in the beginning as a person; we then find that she includes Sculpture, both of statues and medals, Architecture, Painting, Music, and Poetry. Yet all of these are also separately personified; and Sculpture, we see in the passage just cited, is once an orb with setting rays. The subject of the Poem is, in fact, rather the history and merits of composition than the pleasures of it: unless the author means (which we rather suspect) the pleasure which the compositions of one man give to others, and this his title by no means expresses. He is sometimes incorrect in his accents; as *solâcer*, ver. 333, and *ôbdurate*, ver. 456. The Poem contains only 458 lines; the rest of the book consists of notes.

Should the author proceed in his plan, it will be necessary for him to revise this first part with much care; taking the advice of competent judges on the subject. The plan wants improving, in several instances, as well as the expression. We sincerely wish, for the sake of the author, to see it laboured into a more perfect form.

ART. 15. *The Sorrows of Seduction; with other Poems.* 12mo. 3s. 6d. Longman and Co. 1805.

This little volume, which, as the author says, passed from himself immediately to his publishers, without any examination on the part of a friend, exhibits great elegance of taste, and warmth of feeling. The first Poem, on Seduction, though unfortunately the subject is trite, is well managed, and has many pathetic and beautiful passages. We have only room for a specimen of the author's lighter effusions.

“ EARLY SPRING.

With timid air, and cautious foot, Young Spring,
 From spicy climes returns to deck the plain,
 With Flora fair and Zephyr on the wing,
 And all the Graces moving in her train.

In bending attitude with list'ning ear,
 She darts her glance along the moss-brown vale,
 Fearful lest Winter hoar, with aspect drear,
 Should rude assail her with his withering gale.

Oft as she hears him murmur in the dell,
 Or o'er the field with fleety blast resound,
 Startled she bids the gemless grove farewell,
 Till Echo cease to raise his ire around.

Young Genius, thus by fearful breast betrayed,
 Oft flies from Fame, and woes the lonely shade."

ART. 16. *The Minstrel; or, the Progress of Genius. With some other Poems.* By James Beattie, LL. D. A new Edition. To which are prefixed, *Memoirs of the Life of the Author.* By Alex. Chalmers, Esq. 12mo. 168 pp. 4s. Mawman. 1805.

This little volume, in its poetical part, offers only the usual collection of Dr. Beattie's compositions; and very excellent reasons are offered (in p. xiii.) against bringing forward to public notice, those poems which the author's own judgment had determined him to suppress. The *Life of Dr. Beattie*, the only novelty in the book, as being the production of the biographer of the *British Essayists**, with deservedly attract attention. The soundness of Mr. Chalmers's opinions, which we have always admired, appears conspicuously in the following passage, which is also very happily expressed. It is occasioned by the defence which Dr. Beattie thought it necessary to make for his own warmth, in some part of the *Essay on Truth*.

"The mode of treating the writings of infidels, like every other species of controversy, must partake of the varieties of human temper, and temper is frequently observed to take a freer range in the closet than in society. I am willing to allow, therefore, that the author of the "*Essay on Truth*" is warm when compared to some who have written against Hume and the sceptical philosophers. Dr. Campbell has been praised for his urbanity to Hume, and for carrying on a respectful correspondence with a man whose pernicious opinions he thought it his duty to expose and confute. Dr. Campbell was beyond all doubt sincere, but he was not indignant. The question, therefore, may to some appear of difficult solution, in what manner the professed enemy of Christianity is to be treated? This has been frequently proposed, but it has not been satisfactorily answered. All will acknowledge that there are certain rules of good manners, the breach of which no controversy can justify; but the mere admission of this will probably be thought insufficient. There are men likewise who think that we ought to argue for the evidences of religion and the foundations of human happiness, with as much coolness as if the contest related to the niceties of grammar, or the dates of history; but neither will this be admitted as a consistent principle. In all disputes, the warmth, the zeal, the exertions, must rise in proportion to the value of the object contended for; and if the exuberance of the affections be ever pardonable, it must surely be in the case of a man who endeavours to rescue from sophistry and perversion doctrines of eternal importance; and who sees, or thinks he sees, the religion, morals, and

* See *Brit. Crit.* vol. xxiii. p. 548.

happinefs of mankind, at ftake. Such was certainly the cafe of our author, and fuch was his opinion. He fays in the abovementioned poftfcript, “ when doctrines are publifhed fubverfive of morality and religion, doctrines of which I perceive and have it in my power to expofe the abfurdity, my duty to the public forbids me to be filent; efpecially when I fee that, by the influence of fafhion, folly, or more criminal caufes, thefe doctrines fpread wider and wider every day, dif-fufing ignorance, mifery, and licentiousnefs, wherever they prevail.” —In this view of his duty, a writer who betrays no warmth, no animated fympathy with his fubject, who is courtly in expreffing indignation, and fhy in expofing danger, moft have either been dragged into the conteft againft his will, or muft be indifferent to the iffue. The truth is, Mr. Beattie had many opportunities of obferving the mifchief occafioned by Mr. Hume’s writings among his countrymen”. P. 19.

Every good man will rejoice, when the pen of fo very able an advocate for truth is employed to add dignity and value to a new publication.

ART. 17. *The Bettyad, a Poem, defcriptive of the Progreff of the Young Rofcius in London, by S. M. Woodward, Author of Eccentric Excursions through England and Wales, &c.* 8vo. 17 pp. Allen. 1805.

A very good-natured attempt to celebrate the fuccefs of this juvenile performer, in fuch verfes as the following:

“ What founds confus’d falute my ears?
 From priefts, from poets, aétors, peers!
 What mania fills the foul?
 Smiles, greetings, falutations, all
 One buz of joy, ’mongft great and fmall,
 The world’s fure upfide down!
 Oh! blefs maheart,—old Levi cries,
 Dear me!—the Chriftian Mifs replies;
 Ben Block, too, aids the clatter:
 Huzzas augment the fwelling tide,
 Pleafure prevails on ev’ry fide,
 John Bull cries, what’s the matter?”

The laft ftanza is fo well meant, that we cannot refrain from in-ferting it.

“ Thus ends the Mufe her frolic play,
 But fhould a bard in *ferious* lay
 Attack his juft renown;
 Or on pale Envy’s tablets write
 A line, his well-earn’d praife to blight,
 Her hand fhall beat it down.”

ART. 18. *Poems. A Picture of London in Miniature, and Richmond Hill.* By Kennedy Clark, of Banff. 12mo. 1s. 6d. Stuart. 1804.

The author so modestly begs the Public to accept of these Poems as the effusions of an humble and honest heart, that criticism is out of the question. Besides, the author has for his patrons ALL ETON COLLEGE. Far be it from us to counteract the fostering protection of this seminary of genius and learning.

“ Few authors now but have some patron
To grace their page ; perhaps some veteran,
Or some young miss, or aged matron
In town or village :
But who have I got ? a noble squadron,
ALL ETON COLLEGE.”

The author moreover deserves the praise of being a loyal subject ; and thus concludes his volume :

“ Mars sound Fame’s triumph, while Arts and Commerce sing,
Britons be ever free, God save our noble King.”

DRAMATIC.

ART. 19. *The Blind Bargain : or, Hear It Out ; a Comedy, in five Acts, as performed at the Theatre Royal, Covent Garden.* By Frederick Reynolds. 8vo. 75 pp. 2s. 6d. Longman. 1805.

Were we to attempt to analyse the plot of this or any dramatic piece of the same school, we should only bewilder ourselves, and probably our readers also. Suffice it to say that, in the present instance, there is much bustle with occasionally some interest, but little consistency, and less probability. The attempts at wit and humour are very thinly scattered, and generally of the lowest description : for instance, an apothecary who had spent a great deal of money in building, says, that “ what he gained by the *pestle* he had lost by the *mortar*.” Yet this indifferent pun is the most prominent jest in the whole piece. After all, we have met with worse dramas, at least by *this* author ; and though it was not without difficulty that we could “ *read it out*,” we are not, considering the present taste, much surprised that it was “ *heard out*” by the audience.

NOVEL.

ART. 20. *Men and Women, a Novel ; in Three Volumes. Dedicated to Sir James Mackintosh.* By the Author of *What you Please, Tourville*. 12mo. 12s. Lansdown. 1805.

This author’s former productions have not reached us, but we evidently discern in this Novel a more expert and accomplished pen than is usually exercised in this branch of writing. The characters and incidents seem too multiplied and too crowded ; but there

there is some very good writing, and proofs also of a well-informed mind, which have carried us through these volumes with much amusement and satisfaction.

MEDICINE.

ART. 21. *A Treatise on Febrile Diseases, &c.* By A. Philips Wilson, M.D. F.R.S. Ed. &c. Vols. III. and IV. 8vo. Winchester printed; sold by Cadell and Davies, London. 1801, 1804.

Of the two first volumes of this work an account was given in the fifteenth and seventeenth volumes of the *British Critic*. We now proceed to the third and fourth volumes, in the former of which (viz. the third) the author treats of symptomatic fevers, and of inflammation in general; then of specific inflammations, such as phlegmon, erysipelas, phrenitis, ophthalmia, cynanche tonsillaris, and cynanche maligna. The Appendix contains observations on the urinary dispositions in febrile disorders, and on febrile anorexia.

In the fourth and concluding volume are comprised cynanche trachealis, and the following visceral inflammations; viz. pneumonia, peripneumonia notha, carditis, gastritis, enteritis, hepatitis (both acute and chronic) nephritis, cystitis and hysteritis. After delivering the history and treatment of these disorders, the author next proceeds to the description and treatment of acute rheumatism and gout; and lastly to the consideration of hæmorrhagia, phthisis pulmonalis, and dysentery. The Appendix gives an account of experiments made, with a view to determine the manner in which opium and tobacco act on the living animal body, with observations on the doctrine of the sympathy of nerves, and a catalogue of books referred to in the course of the work. With the exception of the last-mentioned article, it appears to us that the matters contained in this Appendix are very much misplaced in a work of a practical nature. They should have been printed in a separate form, as many persons who may wish to purchase the *Treatise on Febrile Diseases*, may not have a taste for physiological inquiries, and would therefore have been glad if the bulk and price of this fourth volume had been lessened by their omission. Without this and the other Appendixes, this treatise would have been of a sufficient size and extent; for if there be any fault which attaches to the general execution of the work, it is that of being written in a manner rather too diffuse.

Although the author has followed, with some modifications, the arrangement of Dr. Cullen, yet under the head of profluvia he has not given an account of catarrh, as well as dysentery; because he considers catarrh, in its common form, to be so well known and so easily managed as not to require a discussion. In its epidemic form, it is, he remarks, a more serious disease; but as in that form it only proves dangerous when it runs into fever, pneumonia, peripneumonia and phthisis, he conceives that what he has said of these disorders will readily apply to the worst forms of catarrh. As to the milder form of the epidemic catarrh, so much (he says) has been written on it, during the last twelvemonth, in every part of Britain, that any observations on it at this time seem to be superfluous.

After

After the remarks we have made on the former parts of this work, it will not be expected that we should enter into a minute examination of the present volumes. It will suffice to have enumerated their contents. We shall only further remark, that on each particular subject the author appears to have consulted the best authorities, and to have produced altogether a compilation which may prove of considerable utility to practitioners in physic.

DIVINITY.

ART. 22. *An Exposition of the Lord's Prayer. In which are comprehended an Account of the Origin of the Prayer; an Explanation of its several Petitions; and a Demonstration that, according to its natural Interpretation, it contains a complete Summary of Christian Doctrine. By the Rev. Joseph Mendham, M. A. 12mo. 208 pp. 4s. Rivingtons. 1803.*

A learned and critical Exposition of the Lord's Prayer, tending to show it in the light of a general summary of the Christian Doctrine, is here presented to the reader. With respect to the origin of the prayer, the author brings forward an opinion, which is in some degree disputable. It is, that our Lord did not invent, but selected the petitions of his prayer from the forms then in use among the Jews. Without entering into any controversy on the subject, we shall show in what manner Mr. Mendham refers it to those sources.

“ The passages thus collected are as follows :

“ Our Father which art in heaven*. Thy name be sanctified†. Thy kingdom reign‡. Do thy will in heaven§. Forgive us our sins||. Lead us not into the hand of temptation¶, and deliver us from Satan**. For thine is the kingdom, and thou shalt reign gloriously, for ever and ever.” P. xvii.

In the opinion of the present author, this method was “ suitable to the general conduct of our Lord, and reflects much honour upon his character.” It avoided the imputation of novelty, and rendered the prayer itself more generally intelligible. We are not quite convinced of these particulars, nor prepared implicitly to receive the opinion : we state it, however, for the consideration of the learned, who will do well to weigh both the probability and the consequences of it.

* Maimonides, in Tephillot.

† Capellus, ex Euchologiis Judæorum.

‡ Drusius, ex libro Mular. § Bab. Berachoth.

|| In almost all their prayers.

¶ In libro Mular apud Drusiam.

** In precibus Judæorum.”

ART. 23. *The Prophecy of Isaiah, concerning the Humiliation, Sufferings, Death, Burial, and consequent Exaltation of the Messiah, paraphrased; or, an Exposition of Part of the Fifty-second and Fifty-third Chapter; designed as a serious Meditation on Good Friday* By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby. 8vo. 30 pp. 1s. Rivingtons. 1805.

In a short, but well-written Preface, the author assures us, that this paraphrase was undertaken "solely with a view of drawing the attention of the public to the recollection of the awful circumstance of a day which is justly marked in our calendar, beyond all others, for pious solemnity and devout meditation. He has long lamented with many friends of the established church, * the indecent, not to say irreligious conduct, of the unthinking multitude on Good-Friday, whose uninterrupted pursuit of their secular business, and solicitude in exacting all their labours, have been as eager, as if no other event had taken place than a partial eclipse of the sun, in which they had no concern, and which, fortunately for them, did not supersede the natural course of their daily labour. But surely every considerate Christian, whether high or low, must be convinced that something was transacted on that eventful day which affects his faith, influences his hope, and deeply concerns his best and highest interests. What those interests are, it is not, therefore, beneath his notice to inquire; and the author sincerely hopes, that a brief elucidation of this prophetic part of holy writ, may tend, through God's blessing, to convince the careless of their error, to enlighten the eyes of the ignorant, and make their hearts glow with a generous and grateful sensibility of the unspeakable mercies wrought out for their salvation as on this day, and to which they may be entitled through the sufferings and mediation of the crucified Redeemer of the world". P. iii.

The author has executed his design, in a manner which evinces great piety of mind, joined with a very respectable share of erudition; and we recommend this tract to the attention of all persons, who have not been accustomed devoutly to meditate on the subject of this important day.

ART. 24. *A Penitential Sermon, preached in the Spanish and Portuguese Jews' Synagogue, in Bevis-Marks, on 3d Nisvan, 5564, A. M. answering to the 19th of October, 1803, in conformity to a Royal Edict, appointing that Day to be observed as a General Fast, and for the Purpose of invoking by penitential Prayer, Success to his Majesty's Arms, &c.* By J. Luria. 8vo. 32 pp. 2s. Asperne. 1803.

This is "an English Translation of the Sermon preached in Spanish." It shows, that the Jews consider themselves as under "an indispenfable obligation to co-operate in the security and welfare of the land they live in"; (p. 16) and, "that they are conscious of the superior blessings

* "See the Bishop of London's Sermon on the Religious Observance of Good Friday."

which Providence has apportioned to *this land*". P. 17. Though we cannot say that this sermon is either eloquent or argumentative, yet we may justly commend some particular passages in it; and especially "the energetic maxim of the learned rabbins in their incomparable tenets of Abot:—"Constantly pray for the peace and welfare of the kingdom and government; for if there were no subordination, one should swallow each other alive." P. 16. The sad experience of France has added one to the many proofs of the truth of this maxim; and it is not owing to *soi-disant whigs*, that another proof has not been added in England.

ART. 25. *A serious and affectionate Address to the Seamen and Mariners, of the Port of Boston. By a Fellow Townsman.* 8vo. 16 pp. Kel-laby, Boston. 1803.

This is properly a *Sermon*, on James v. 19, 20. The good and pious *intention* of the writer is indisputable; but more than this is required in an *author*; in one who proposes to instruct the public: namely, a knowledge of his subject somewhat accurate, reflection, judgment, argument, and sound oratory, wherever (as in this case) oratory is requisite. But in these particulars the author before us is wanting; being superficial, desultory, and declamatory, in no moderate degree. His general representations, also, are not quite correct. We trust, that our brave sailors are not so extremely and universally profane, as this writer supposes. It should be considered, that one drunkard, or one man "belching out (as it is here *elegantly* expressed) oaths and curses", engages more notice, than twenty of a different character; yet he passes, with inattentive observers, as a sample of all the rest.* In another point, the author shows himself unacquainted with some excellent provisions lately established by law. The seamen of our merchant-ships have caught the infection [from the navy]. "Thus, the honest earnings of a voyage of hardship and danger, instead of going to the support of a wife and children, or aged parents, are too often spent in riot and debauchery". P. 13. The navy sets them a very *different* example. For the statutes, 35 Geo. III. c. 28; and 37 Geo. III. c. 53. having admirably well enabled seamen, &c. to allot part of their pay for the maintenance of their wives, children, or mothers; we have the best authority for affirming, that these statutes have produced, and continue to produce, very general and extensively beneficial effects.

POLITICS.

ART. 26. *Thoughts on the Object of a Foreign Subsidy.* By John Wheatley, Esq. 8vo. 46 pp. 1s. 6d. Cadell and Davies. 1804.

"Men of the pen," says Dr. Johnson, "have seldom any great skill in conquering kingdoms, but they have a strong inclination to give advice."

* Perhaps, this observation is applicable to human life in general.

That a co-operation of the chief continental powers, in the present war, is highly desirable, in order to obtain a secure and permanent peace, cannot, we think, be denied by any rational politician; but, on what principles such a confederacy should be formed, and to what immediate objects it should be directed, is less easy to ascertain. Undoubtedly if, without a judicious agreement respecting these objects, an alliance should be formed, and continental war commenced in consequence, there is great danger, lest an union formed of ill-cemented materials should, as on the former occasion, gradually dissolve. To guard against this danger, the author proposes "a full and explicit declaration of the object which the parties to the confederacy are desirous of attaining;" and, in order to show the basis on which a future balance of power should be founded, he separately enumerates the states which constitute the dependent and independent proportions of Europe, setting forth the population, revenue, and army of each; by which it appears, that "France possesses a controul over nearly one half of the population and revenue of Europe. No doubt, therefore, can be entertained of the necessity of an universal confederacy to defeat, while defeat is practicable, the half-completed project of her ambition." Before they become a party to such a coalition, this author thinks the public should be informed of the distribution which is to be made of the territories of which France may be dispossessed; and objecting (we think on good grounds) to the re-establishment of the former system, he proposes to "divide that proportion of Europe, now occupied by the arms of France, into three independent kingdoms, by consolidating Belgium and Holland into one independent sovereignty, the inferior states of Germany into another, and the whole country of Italy into a third; as each kingdom," he thinks, "would then possess a sufficient degree of internal strength to repel the aggression of any other power."

Our limits will not admit of our entering into the details by which this sensible author explains and justifies this proposal; but we can hardly admit of the necessity or policy of a public declaration, so minute as he seems to require, and which would pledge the several governments to all the particulars of a plan so difficult in the execution. That some new division of territories would, in the event of a successful continental war, become necessary, may be readily granted; but circumstances must, we think, determine upon the mode and details of such a measure. All that can, in our opinion, be previously and *publicly* declared is, the fixed determination to reduce the exorbitant power of France, and restore the balance of Europe.

ART. 27. *Les Recettes Exterieures. Par Sir Francis D'Ivernois.* 8vo. 269 pp. De Boffe. 1805.

Of the various, able, and public spirited works produced by this author, there is not one more replete with important information, or more worthy of general attention, than the tract now before us. In considering the causes of the present war, we are apt to ascribe it solely to the love of dominion which actuates the present ruler of France. Sir F. D'Ivernois, with great probability, alleges that the system of his government, and the necessity which he is under of support-

supporting his usurpation by an immense armed force, render a state of warfare unavoidable; for, as long as he deems it expedient to maintain his army on its present establishment, so long must a part of his resources be derived from the plunder of his neighbours, and a part of his forces be subsisted at their expence. This he considers as a principal cause of the rupture of the treaty of Amiens. The point therefore which Sir Francis has to prove is, the inadequacy of the usurper's internal resources to the maintenance of his civil and military establishments, and the deficiency that would thence arise, were it not for the *external receipts* which are annually brought into the account, and which, though not distinctly specified, undoubtedly consist of contributions directly or indirectly levied upon foreign countries.

To accompany the author through the whole chain of reasonings, and detail of facts, by which his main position is made out, would far exceed our limits. Suffice it to say, that he evinces here, as in his other writings, an intimate acquaintance with the finances and resources of the French nation, and that, if we do not greatly err, his proofs will be found to be irrefragable, and his arguments conclusive. Some few, however, of the leading topics in this interesting publication, we will briefly notice.

In order to give a general idea of the receipts and expences of the French Government, he states in the Introduction, 1st. That, in 1804, the gross produce of all the internal taxes and receipts, of every kind, amounted to 726 millions of francs, of which the receivers retained 175 millions, not only for the charges of receipt, but for various other expences which they had to pay. The remaining 551 millions constituted what is called the national revenue. This he shows is considered, by the French financiers themselves, as a decreasing revenue, and not likely, even with the additional taxes proposed, to amount permanently to more than 500 millions.

2dly. He shows, that the peace-establishment fixed by Bonaparte will require an annual expenditure of 644 millions, without taking the revenue promised to the clergy into the account. Thence he infers, 3dly, That the difference between the national receipts and expenditure, in time of peace, will be 144 millions, if the French entirely lay aside their clergy, and more than 200 millions if ever the 82 millions solemnly promised to that clergy, when their lands were seized, shall be paid to them.

Two other matters of facts he considers as equally important to be established, and, we think, irrefragably proves them.

In the first place, that, "according to the manner in which Bonaparte had formed his peace-establishment, his present state of war brings with it, at the utmost, an increase of only 75 millions in his expenditure.

In the next place, that "the campaign of 1804, having already procured him the double profit of an *external receipt*, which has amounted to 150 millions, and a saving of 75 millions, by the maintenance of a fourth of his troops at the cost of foreign countries, these two external resources, together with the sale of the remaining national domains,

domains, entirely cover both the internal *deficit*, and the sum by which the expences of a war exceed those of a peace-establishment."

For the detailed evidence by which the author has proved these propositions, we must refer to the work itself. In the body of that work the intelligent author recapitulates the expences of the French government during the war of the revolution, and the means by which they were provided for; examines and refutes Mr. Hauterive's assertions on that subject; discusses the financial system of Bonaparte when Consul, setting forth his expedients for hiding and covering the *deficit* during the years 9, 10, 11, and 12; and gives a sketch of the revenue of Imperial France, with the causes of its decline, and a view of the expences of that government, together with the causes that have operated to increase them. Various important and striking remarks are intermixed with the main arguments. Among other topics, the author fully justifies his predictions concerning the French finances, showing, almost to demonstration, that they must have been verified, in every particular, had the allied powers cordially cooperated with each other, and firmly persevered. His observations on the different financial systems of Great Britain and France, and his comparison between their respective resources, are peculiarly interesting; and his contrast between the splendid incomes lavished by the French Emperor on his upstart race, and the very moderate provision made for the younger branches of our royal family, ought to silence the envious murmurs at the latter, which we have sometimes heard.

In conclusion, Sir Francis points out the influence which the *deficit* (on the peace-establishment) must have had on the renewal of the war, and proves from thence that it must be conducted in such a manner as to deprive the usurper of those resources which he derives from foreign plunder. A spirited exhortation to the different continental powers, to embrace this last opportunity of asserting their independence, concludes this valuable work; which, we trust, will obtain a celebrity as general as its utility is evident and extensive.

ART. 28. *A Letter from a Gentleman at Berlin to his Friend in London, occasioned by the Seizure of Sir George Rumbold; containing a succinct View of the Life and Conduct of Macbeth, and a Translation of Sketches from the Life of Oliver Cromwell, &c. &c.* 8vo. 1s. Budd. 1805.

The author draws a comparison between the characters of Macbeth and Cromwell and that of Bonaparte, and makes a summary application of the history of these regicides to the events of the present period. The parallel is certainly very striking, in various instances which are specified in this production.

ART. 29. *A Political and Military Survey.* 8vo. 79 pp. 2s. 6d. Carpenter. 1805.

"Every politician," says this author, "has his own project for the new organization of Europe. His eye in a fine frenzy rolling over the maps, notices not the minute line which frequently forms an important

portant boundary; nor does his wild imagination suffer space or considerations of local character to arrest the creation of his new system." He then expresses his apprehension that an imputation of this kind should, by some readers, be thought to apply to his own work. We will not characterize, in such strong expressions of ridicule, a performance which appears to have been dictated by the best motives, and which certainly contains some important observations; but we think the policy of many measures which the author suggests at least extremely doubtful, and some of his schemes little less than visionary. After a rambling preface, recommending a measure (in our opinion) scarcely practicable, for the purpose of tranquillizing Ireland, objecting (too strongly, we think) to the continuance of the volunteer system, and unnecessarily as well as unjustly attacking the Society for the Suppression of Vice, he enters into his "Political and Military Survey;" and proposes various measures, which he deems expedient to the restoration of the political balance. It is impossible, in a moderate space, even to enumerate, much more to discuss, the several proposals made for the accomplishment of this desirable purpose. Although we do not entirely agree with the writer in condemning the peace of Amiens, we admit that the rupture of it probably prevented our enemy from maturing the plans he *now* appears to have formed for our destruction.

The plan of this author, for augmenting our disposable force, is nearly similar to that which has been adopted; except that he recommends, in conformity with the opinion of many able politicians and officers, the enlisting of men for a limited time. A disposable force of 40,000 infantry and 6,000 cavalry, he thinks necessary to give this country its proper weight in Europe. In this opinion few rational politicians will, we conceive, differ from him; but when he distributes with a lavish hand the places and countries which, he presumes, will be conquered from France, or easily resigned by the powers to which they respectively belong, he opens a field of endless discussion. Many of the arrangements proposed by him appear to us, if practicable at all, very objectionable in point of policy. Though Russia must undoubtedly, in a general war, be our chief, and would probably be our most disinterested ally, he proposes to limit her aggrandizement on the side of Asia by restrictions which must destroy all confidence. Some of the accessions which he suggests to the British empire might be expedient; others seem to us unnecessary, and likely (if obtained) to excite universal jealousy. Upon the whole, we have derived more amusement than instruction from this well-meaning but not judicious writer.

MISCELLANIES.

ART. 30. *The Life of Joseph Priestley, LL. D. F. R. S. &c. &c. With critical Observations on his Works. By John Corry, Member of the Philological Society in Manchester.* 12mo. 112 pp. 4s. Wilks and Co. Birmingham. 1804.

Though the Life here published is little more than a sketch, extending to about 50 pages of this small book, the usual partiality of biography

graphy is not wanting in it. The author appears to consider his hero as a model of wisdom and virtue, though with respect to some of his peculiar opinions, he leaves it doubtful whether he fully adopts the sentiments he records or not.

Dr. Priestley was born, according to this account, within eight miles of Leeds, in March, 1733, and he died, February 6, 1804, not having quite completed his seventy-first year. The last ten years of his life had been passed in America. On the general subject of his character we prefer the sentiments of a friend, whom Mr. C. quotes, to his own. They are these.

“ I shall be glad to see a life of Dr. Priestley. Your object is to do good, by giving the public a fair account of the life of a great and useful man. As a philosopher, I highly esteem him, and consider him an honour to his country. I have often regretted that he ever meddled with *politics*, which were foreign to his calling, as an experimental philosopher and chymist; and still more so that he ever meddled with experimental *divinity*, which I am certain he never properly understood.

“ Many of the religious world imagine the Doctor to have been a *bad man*, because he had a *bad creed*. But the one is by no means a necessary consequence of the other. I have known very bad men who had a sound creed, and I have certainly known *good* and *useful* men, who held, what I thought, a very bad creed. Dr. Priestley, as far as I ever had an opportunity of knowing, was a strictly honest upright man: and when his outside was so fair, and his life so useful, it would be a most infamous usurpation of the prerogative of God, to judge his heart, or even suspect his motives.” P. 87.

This is making the best of the matter, that can be done with fairness; though it seems not to us very possible to justify the violence of his politics, nor that turbulence of his disposition which made it a real happiness to his country to have him removed to a vast distance, during the uneasy periods which followed the explosion of democratic fanaticism and wickedness in France.

ART. 31. *Evening Amusements; or, the Beauty of the Heavens displayed. In which several striking Appearances to be observed on various Evenings in the Heavens, during the Year 1805, are described, and several Means are pointed out, by which the Time of Young Persons may be innocently, agreeably, and profitably employed within Doors. Intended to be continued Annually. By William Friend, Esq. M. A. and Fellow of Jesus College, Cambridge. 12mo. 210 pp. 3s. Mawman. 1805.*

The design of this work, to encourage the taste for astronomical studies, and facilitate the approaches to the science, is so truly laudable, that we see the continuation of it with peculiar pleasure; rejoicing also to find the author so very usefully employed. The first volume appeared in 1804 (see Brit. Crit. xxiv. 337) and began to open the subject to young observers; the present supposes that foundation laid, and proceeds in a similar manner to announce the phenomena of the present year. It may be considered, in some respects, as an astronomical almanac, proceeding regularly through the months of the year, and not only pointing out the appearances of the heavenly bodies, fixed and planetary, but giving practical directions, by which the inexperienced

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The Inferno of Dante, Canto I. 17, with a Translation in English Blank Verse, Notes, and a Life of the Author. By the Rev. Henry Francis Cary, M. A. 8vo.

clear majority in favour of the church. This rule, we understand, is in full force, though it has not yet been printed in the papers of the Society. When, therefore, we see among the Vice-Presidents, &c. four of the most venerable bench of bishops, and in the Society at large some of the most honourable and most strenuous friends of our own church, we readily dismiss from our minds the apprehensions which the perusal of this Address has so strong a tendency to excite. We are inclined indeed to smile at the ideal terrors which haunt the imagination and agitate the nerves of this rural clergyman; who, under the plain and unexceptionable proposal of disseminating the Scriptures, *in the authorized editions*, in this and foreign countries, discovers plots, stratagems, conspiracies, and trains of gunpowder, by which he declares himself to be horribly afraid of having *the national establishment blown up, clergy and all, into the air.* P. 9.

ART. 38. *The Works of Diogenes. Volume I.* 8vo. 195 pp. Egerton. 1804.

Mr. Diogenes seems to have a fluent pen. To what extent he means to continue the volumes of which he here offers the first, we do not pretend to guess. Unless he should meet with some discouragement in the reluctance of the public to purchase, we conceive that his effusions would be voluminous. The chief part of the present is occupied by a comedy, entitled, "Every Day Characters," which is not exactly descriptive of it: for such characters as Sir Charles Freeman, and his son Albert, certainly do not often occur. The Irish servant, Lochlin, is Foote's Air-Castle in low life. The speeches in the play are clearly not every-day speeches, for they are frequently of a length which few days would be long enough to admit in any great number. This comedy is decorated with the previous accompaniments of "An Address to my Countrymen," an address "to the Dramatic Writers," another "to the Reviewers." A Prologue in Prose, "to be spoken by any performer that has courage to deliver it:" and, at the end, by "a farewell Address to my Readers." Notwithstanding all these efforts, Mr. Diogenes will probably experience the difficulty of attracting the public attention to an anonymous or pseudonymous author, which is equivalent: and when he shall undertake to write under his own name, he will find that useful check upon his pen, which will doubtless increase his merit with his care.

ART. 39. *The new Military Finance; containing the History, Pay, and Allowances of the British Army.* By Nathaniel Hood, Lieutenant in the Army. 12mo. 188 pp. 4s. 6d. Longman and Co. 1804.

However exact this author may be in his view of military finance, he seems to have paid but little attention to military œconomy, when he fixed the price of this very small book at 4s. 6d. The curious reader will, however, find in it the pay and half-pay of every person attached to the army, and many other particulars which it may be useful or desirable to know.

ART. 40. *A Father's Gift to his Children: consisting of original Essays, Tales, Fables, Reflections, &c.* By William Mavor, LL.D. Vicar of Hurley, Berks, and Chaplain to the Earl of Moira. Two Volumes. 12mo. 10s. 6d. Phillips. 1804.

Our General Index presents a long list of works written or compiled by Dr. Mavor, but among them not this, though it appears by the preface to have been published before. How it escaped our notice it is now useless to enquire: the present edition appears, if we mistake not, with augmentations and improvements. Utility has been invariably the leading object of this author's productions, and it has been pursued with zeal and judgment. The present book was written for the improvement of his own children, and is well calculated to perform the same service in other families. It consists of short Essays, so formed as to excite, and in some degree to gratify, a taste for liberal knowledge. We particularly admire those essays which are intended to form a familiar introduction to the Linnæan System of Nature. These are, the 32d on Botany; the 50th of the first volume. In the second, Essay 5, on Natural History; 10, Quadrupeds; 15, Birds; 20, Amphibia; 29, Fishes; 38, Insects; 44, Worms; 45, 50, 51, on other branches of philology; and, 60, termed the Botanical Walk.

Many other of the Essays are also pleasing, as well as instructive, and some poetical. They comprise indeed all the variety that is so attractive in periodical essays, but calculated in general to instruct and open the youthful mind. The volumes are neatly printed, and contain a vast variety of articles.

ART. 41. *Conversations, introducing Poetry, chiefly on Subjects of Natural History, for the Use of Children and young Persons.* 2 Volumes. 12mo. 7s. Johnson. 1805.

The youth of the present day are indebted to some of the most respectable talents of their country, frequently and successfully exercised for their instruction and amusement. A valuable library for young persons may now be formed from the works, expressly written for this excellent and amiable purpose, of Dr. Aikin, Mrs. Barbauld, Mrs. Trimmer, Mrs. West, Mrs. Pr. Wakefield, and lastly Mrs. Smith, not to enumerate many others. To this before us, of Mrs. Smith, we have one objection to make, and that not wholly unimportant; and we are very sorry that it distinguishes all the productions of this otherwise accomplished writer. Why should Mrs. Smith characterize individuals of rank and fashion, with the most distorted features of vice and folly? That they have their share of both nobody will presume to deny, but it is very unfair and extremely mischievous to insinuate that they are destitute also of the virtues which adorn humanity. The noblest qualities of the heart are found, and often found, in the most exalted characters, and the most unwearied disposition to assist poverty, and reward the humblest merit. With this exception, we do not hesitate to recommend Mrs. Smith's work. By directing the attention of young persons to the study of natural history,

the most solid foundation is laid for the reception of the truths, and the performance of the duties of religion. The poetry interspersed is, much of it, very beautiful, and well adapted by its simplicity to impress the youthful heart. We have room only for the following specimen.

“ *To a Green Chafer, on a White Rose.*

You dwell within a lovely bower,
Little Chafer, gold and green,
Nestling in the fairest flower,
The rose of snow, the garden's queen.

There you drink the crystal dew,
And your shurds as emeralds bright;
And corset of the ruby's hue
Hide among the petals white.

Your fringed feet may rest them there,
And there your filmy wings may close;
But do not wound the flower so fair
That shelters you in sweet repose.

Insect, be not like him who dares
On Pity's bosom to intrude,
And then that gentle bosom tears
With baseness and ingratitude!”

ART. 42. *A Key to the Pronunciation of Greek, Latin, and Scripture Proper Names; in which the Words are accented and divided into Syllables, exactly as they ought to be pronounced, according to Rules drawn from Analogy and the best Usage. To which are added, terminational Vocabularies of Hebrew, Greek, and Latin proper Names, in which the Words are arranged according to their final Syllables, and classed according to their Accents; by which the general Analogy of Pronunciation may be seen at one View, and the Accentuation of each Word more easily remembered. Concluding with some Observations on the Greek and Latin Accent and Quantity; with some probable Conjectures on the Method of freeing them from Obscurity and Confusion, in which they are involved, both by the Ancients and Moderns. The second Edition, with large Additions. By John Walker, Author of the Critical Pronouncing Dictionary, &c. &c. 8vo. 285 pp. Cadell and Davies. 1804.*

Mr. Walker may almost be said to have spent a life in the study and teaching of pronunciation. So very elaborate and excellent are the works which he has produced on various parts of this art, that no praise nor profit can repay him for the application he must continually have bestowed upon them. His Rhyming Dictionary alone, in which all the words in the English language are arranged by their terminations, might be considered almost as a matchless instance of diligence, had it not had a precursor in the *Dictionnaire des Rimes* of Richelet, in the French language. Few persons, except those who at some time have pursued minute and critical enquiries into the nature of accent and pronunciation, can conceive how very useful such an arrangement must be in classing particular forms, and ascertaining their general effects, or the exceptions to them.

In the present edition of the Key the author has adopted and introduced a similar mode of arranging first the Greek and Latin proper names; and, secondly, those that are scriptural. These are what he calls *terminational Vocabularies*, and are very valuable accessions to this second edition. The preparatory observations to the Essay on the Greek and Latin accent and quantity are also new. On the whole, though we do not quite agree with the author in his principle of making some classical names conform to the English accent, in spite of the original nature of their syllables, but think that they ought all to be recalled, as soon as possible, to their native pronunciation; yet we are perfectly of opinion that he has produced a very valuable, and, on many points, a learned book.

His former edition was commended in the *British Critic*, vol. xiv. p. 88, and appears to have had a rapid sale; the present, as being much improved, has a still greater right to that distinction, which will, we doubt not, be conferred upon it.

ART. 43. *A Letter to a Member of the Society for the Suppression of Vice; in which its Principles and Proceedings are examined and condemned.* 8vo. 64 pp. 2s. Cawthorn. 1805.

This is a pamphlet well written and speciously argued, with a great show of temperance and moderation; but on examination it will be found that its arguments are often inconsistent, and its objections not always founded in fact. In a long note, the writer particularly expatiates against a mode lately taken to suppress certain bad houses in the neighbourhood of Leicester-square. To this the reply made in the ensuing pamphlet is as satisfactory as it is concise.

“Before you made those transactions the ground of an attack upon, and condemnation of this Society, you were bound to have inquired whether the Society was in any way concerned in them. I can tell you, however, that they had no more concern in these transactions than yourself; and that I imagine they would join you in opinion that the mode adopted to remove the nuisance of a neighbourhood, proverbially infamous, was a highly censurable outrage on public decency.”

ART. 44. *Hear both Sides! or, a Defence of the Society for the Suppression of Vice; in reply to a Letter to a Member of that Society; in which its Principles and Proceedings are examined and condemned. By a Member of the Society for the Suppression of Vice.* 8vo. 64 pp. 2s. Rivingtons, and Hatchard. 1805.

This is a direct answer to the preceding tract, in the form of a Letter from the person there addressed: and we are of opinion, that whoever shall peruse it with candour, after reading the other, will be convinced that the arguments are fully answered, and all the material objections removed. We have produced one very remarkable instance in noticing the first Letter.

We could wish that the Society in question had, like that at Dublin, professed to *discourage* vice, rather than to *suppress* it. By undertaking too much, they have given force to some popular objections,

ART. 45. *A few plain Reasons, shewing by the Society for the Suppression of Vice, has directed its Attention to those criminal Offences which are chiefly committed by the lower Orders of the Community.* 8vo. 22 pp. 1s. Rivingtons, and Hatchard. 1805.

A specific and satisfactory answer to one of the particular charges alledged in the Letter to a Member, &c. turning chiefly on the more scandalous publicity of the offences which are thus brought to the punishment of the laws. A great part of this tract is evidently official, from the Society.

ART. 46. *Audi et alteram Partem.—An easy Cure for popular Phrensy, in the theatrical Concerns—having Reference to the indecent Plaudits and exorbitant Recompence bestowed by the English, Scotch, and Irish, on that puerile Performer called the Young Roscius; thereby tending to disparage the Merits of the adult Performers; and to manifest the Ingratitude of the British People.* By W. P. R. Sold by the Author only, Maiden-Lane, Covent-Garden. 12mo. 19 pp. 1804.

The title of this Pamphlet does not bely its contents—"English, Scotch, and Irish," are involved in one general mistake. We have already had occasion to deliver our sentiments of the Young Roscius, and we really are not induced to alter our opinion. As a proof of the style and argument used by this general censor of the public opinion, we need only subjoin the following extract:—"I take it for a fact that the Roscius is not strictly Roscia, or that *Master Betty* is properly so called; and on this supposition, I could ask whether, "a wise and understanding people would manifest such solicitude, as the people of the British Empire have manifested, to behold the theatrical performances of this boy? or whether the manner of bestowing their plaudits be consistent with the dignity of such a national body, duly considering the occasion on which they are bestowed? and lastly, whether it be not strong evidence of ingratitude?" Unless we ascribe it so completely to *phrenzy*, that judgment and recollection be left wholly out of the question; and if so, where is the proof of such extraordinary pains in this puerile performer?"—Satis superque.

It has not been often our lot to peruse a more ill-natured or vindictive publication.

CATHOLIC QUESTION.

ART. 47. *Hibernica trinoda necessitas. A Regulation of Tythes, a Provision for the Catholic Clergy, and Catholic Emancipation. Thoughts on the foregoing Heads; together with Observations on the Opinions of Doctor Patrick Duigenan.* By Robert Bellaw, Esq. of the Middle Temple. 8vo. 112 pp. (imperfect.) 2s. 6d. Ginger. 1803.

This publication, having accidentally been thrown aside when it came first into our hands, claims now to be noticed at a most critical period, when the subject of it is pressed on the attention of the legislature, and indeed of every one who feels an interest in the welfare of his country. The internal civilization, and, what is almost synonymous, the internal tranquillity of Ireland, are indeed considerations of the

the highest importance; but whether the unqualified admission of Roman Catholics to political power, which they solicit, and which is so improperly called *emancipation*, be the means of obtaining the object so much desired, has been questioned upon grounds, which the advocates of that measure will not easily remove. The author before us has attempted this task with a moderation, generally speaking, in his language, and an ingenuity in his arguments that undoubtedly claim attention. His proposal respecting tithes, so far as it applies to the leasing of them with the land, and settling the amount by an arbitration, may possibly be an useful and practicable expedient for preventing the disputes and animosities which are said to arise on that subject in Ireland; nor do we conceive that a legislative provision for the Roman Catholic clergy in that kingdom would, under proper regulations, be found impracticable or dangerous; but his opinion, that tithes should bear the burden of such a provision in a greater proportion than the profit rent of land, is, we think, highly objectionable; though our limits will not permit of our entering into the argument. The author, however, who refers to a former work, seems at last, though reluctantly, to yield to the general sentiment which opposed this favourite measure.

On the subject of what he calls "Catholic Emancipation," he argues at great length, stating the leading tenets of the church of Rome, in order to show that they have not, in a moral or political view, any dangerous tendency, and that "religious tenets have not placed an insurmountable barrier in the way of that harmony which should subsist between Catholic and Protestant." He gives a short history of the Pontificate, in order to prove that the causes which once rendered its power so formidable no longer exist. This may, in some degree, be true; but if, as the author justly observes, the Emperor Constantine committed an error "fatal to the peace of the Christian community, by making the spiritual independent of the temporal power in the state," how are we, should we (as the author proposes) revive that erroneous system, to be secured from many, if not all, its mischievous consequences?

That the doctrinal errors of the Romish Church might be harmless as to political effects, would perhaps be true, if the spirit which animated that church in many countries (and in none more than Ireland) were, as the author supposes, extinguished. But the contrary too plainly appears from various proofs, and even from the late publications of their most eminent divines; in whose writings the spirit of aggrandizement, of proselytism, and of hostility to the national church, is manifest, although it was peculiarly their interest at the present juncture to conceal them. But on this part of the subject, and indeed on the general question, we cannot do better than to refer our readers to the temperate and judicious tract called **Catholic Emancipation*; in which the expediency of the measure so strongly pressed by this writer, is very ably combated, and the mischiefs likely to ensue from it, strikingly pointed out.

* See Brit. Crit. for Feb. 1805. P. 157.

The remaining part of the work before us is employed in observations on the opinions of Dr. Duigenan, who, though a powerful, is certainly not always the most judicious advocate against the Catholic claims; and, by the frequent use of intemperate expressions, has laid himself open to many attacks. The question, however, is not whether the civil broils and massacres, so frequent in the history of Ireland, may not have arisen in part from political, as well as religious motives? But whether there is not, from that history, sufficient ground to believe that Protestants and Catholics, in *Ireland*, could not possibly be brought cordially and peaceably to unite in the participation of political power? An Address to Parliament, which this author proposes should be signed by the Protestants, in behalf of the Catholic claims, seems to conclude this work. As our copy wants a few pages at the end, we have only seen the first page of it; which is in very bombast and inflated language; and addresses the Parliament (improperly called *Imperial*) of the United Kingdom of Great Britain and Ireland, in terms too nearly resembling the Addresses to the mock *Legislators* of France.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A View of the Old and New Way of Doctrine, Discipline and Government, in the Churches of Christ, including Remarks on Baptism, the Lord's Supper, the Plurality of Elders, their Ordination, &c. &c. By David Mc Rea, A. M. 2s.

A candid Examination of the Rev. Charles Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*, in which some of the false Reasonings, incorrect Statements, and palpable Misrepresentations in a Publication, entitled, the True Churchmen ascertained, by John Overton, A. B. are pointed out, with occasional Strictures on the above-mentioned Work of Mr. Overton. 3s. 6d.

An Essay on the Spirit and Influence of the Reformation of Luther. From the French of Charles Villars, with copious Notes. By James Mill, Esq. 8vo. 9s.

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ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are much obliged to *R.* for his caution and information: and shall undoubtedly comply with the request he makes. We should have done the same indeed without a request.

LITERARY INTELLIGENCE.

The History of the *Deanery of Craven* will soon be published, by *Dr. Dunham Whitaker*, author of the History of Whalley and Clitherow. It will form a handsome quarto, with some fine plates.

Mr. Nichols will very soon produce a third volume of the *Progresses of Queen Elizabeth*.

We are informed also of a new edition of *The Artist's Repository*, revised, corrected, and augmented, with nearly 400 plates.

The new edition of *Mr. Bruce's Travels* is nearly completed. It will contain large additions, and many important corrections of imputed errors.

The complete edition of *Dr. Fortin's Works* will soon appear. We believe in fourteen volumes.

Mr. Todd's Spencer will be published within a month.

THE
BRITISH CRITIC,

For MAY, 1805.

“ Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.”

BACON.

ART. I. *The Transactions of the Royal Irish Academy.*
Volume IX. 4to. 666 pp. Graisberry and Campbell,
Dublin. 1803.

THE contents of this volume consist of twelve papers; namely, eight under the general title of *Science*; three under that of *Polite Literature*; and one under the title of *Antiquities*. Their subjects and their merits will be briefly stated in the following pages.

SCIENCE.

I. *On Dr. Halley's Series for the Calculation of Logarithms.* By the Rev. Richard Murray, D.D.

This paper commences by briefly mentioning the principles of the methods of calculating logarithms, as used by their original inventor, the famous Lord Neper, and likewise by Mr. Briggs and Dr. Halley. The latter of these gentlemen established his method on Sir Isaac Newton's binomial theorem; for, by throwing the root required (or rather the logarithm derived from it) into a converging series by the use of that theorem, the terms of the series are easily reduced to

K k numbers,

numbers, and a few of those terms are sufficient for the purpose. So that this difference in the manner of extracting the root makes the principal difference between the methods of Halley and his predecessors.

There are some properties of those roots which require proof when the binomial theorem is used. Therefore Dr. Murray, in order to prevent any interruption in the explanation of the method, premises those properties in the form of lemmas, of which there are four; he then proceeds to explain, in a clear and satisfactory manner, the nature of logarithms, and the practical method of calculating the same on Dr. Halley's plan.

II. *Account of the Whynn Dykes, in the Neighbourhood of the Giant's Causeway, Ballycastle, and Belfast, in a Letter to the Lord Bishop of Dromore, from William Richardson, D.D.*

This author, having formerly observed to the Bishop of Dromore, his having reason to believe that the Whynn Dykes, which of late have occupied the attention of naturalists in the western isles of Scotland, originated on the Irish coast, and especially about the Giant's Causeway, was requested by the bishop to collect further particulars concerning this remarkable fact. In consequence of this request, and having had fair opportunity not long after, he collected a variety of additional remarks, tending to elucidate the real course of those stupendous works of nature; and it is a statement of those particulars that forms the substance of the present paper.

To the account of the Irish Dykes, Dr. R. prefixes a few general observations on those in both countries; the principal of which are as follows.

“ The Whynn Dykes in the Hebrides are seen under very different circumstances from those on the northern coast of Ireland. There they are found on, and above, the surface, generally a few feet; and often serve as fences, whence they obtain their name. In this form they run northwards quite to the extremity of these islands, ascending and descending mountains, crossing seas, and where these are narrow, the Dykes that run into the water at one side of a channel, are seen rising out of it at the other side, steadily pursuing their formed rectilineal course.

“ With us they are sometimes exhibited in a very different manner. Their first appearance is in the faces of our vast perpendicular precipices, where they are seen cutting vertically the several strata of which these are composed, and then burying themselves in the northern ocean.

“ The observations made on these Whynn Dykes in the two countries, taken together, make our information on the subject complete. In

In the Hebrides we are surpris'd at the incredible length to which these mighty walls proceed, and we see them penetrating indifferently all substances they encounter: with us we can measure a part, and a part only, of their stupendous height, as at the Milestone one hundred feet, at Port Spagna three hundred and thirty, at Fairhead probably more: and we can observe the effect, or rather the non effect, produced at their contacts with the different materials they meet, as they are seen in the faces of our precipices.

“ By Mr. Mills's account, (Phil. Transf. 1790) the island of Lismore, entirely limestone, is crossed by Whynn Dykes, as is the limestone at Gartnefs; at Iona, granite is the contiguous matter, at Juva chert, at Perfabus a Whynn Dyke is crossed by a lead vein, and another at Glasgow Beg; at the isle of Arran, Mr. Jameson finds them cutting through porphyry and micaceous shistus.

“ With us the Whynn Dykes at the westward of the Giant's Causeway cut through strata of table basalt, and red ochreous matter, placed alternately; at the Giant's Causeway, and Port Spagna, they cut through strata of finer basalt, disposed in prismatic pillars; while at Fairhead they encounter new materials, to wit, alternate strata of freestone and coal.

“ In both countries these mighty walls are always of basalt; their general thickness is from twelve to fifteen feet, though in one or two instances they do not exceed two or three feet, and at Gartnefs the Whynn Dyke is twenty-three yards across; but it has not been ascertained in any instance to what depth they reach beneath the surface, even in the deepest mines.

“ Though the material of which these walls are composed seems to be in general the same, yet from Mr. Mills's account, there are important differences between the Scotch Whynn Dykes, and with us scarce any two of our Dykes, that are accessible, exactly (as will appear) resemble each other.” P. 21.

The subsequent account of the course of those dykes in Ireland, of the interruptions of that course, and of their peculiar conformation, height, solidity, &c. is interspersed with a variety of judicious remarks; but for those particulars we must unavoidably refer our readers to the paper itself.

Three copper-plate engravings are annexed to this paper, the first of which exhibits a view of a Whynn Dyke at the Giant's Causeway; the second shows a remarkable depression of the basalt strata at Bengore Head, one mile east of the Giant's Causeway; and the third exhibits a basalt precipice, at the summit of Cave Hill mountain, near Belfast, and likewise a lower columnar stratum with red ochre at Pleskin, and an upper columnar stratum at Port Spagna and Pleskin.

III. *An Essay on Credulity. By William Preston, Esq.*

This Essay is divided into four Sections, to which a pretty ample introduction is prefixed.

The introduction commences by observing, that the natural history of the mind, and the philosophy of the passions, though objects of the utmost consequence to human happiness, have not, however, been studied with a degree of attention equal to that which has been bestowed on the animal economy of man, or on other branches of natural knowledge. The author then points out, with propriety and energy, the extensive influence, and the astonishing effects of credulity, whence he infers the usefulness of the subject, or rather the necessity of studying it with particular care and attention.

“ When we consider”, he says, “ the various springs and motives of human action, which the daring and impetuous may employ by chance; the profound and politic on principle and by design, to gain a power and purchase, with which they turn and wield the human instrument, and make it most efficaciously perform the purposed work of the mover; we must be convinced, that there is none more potent than the principle of credulity.” P. 49.

In the sequel this author adduces a variety of instances, derived from history, and from common or daily experience, which evince the vast and almost incredible force of that principle in every station of life, and in every department of civil society. Such, for instance, are the effects produced by adventurous politicians, by religious fanatics, by empirics, &c.

Section I. Credulity is an innate Principle, and distinguished from rational Belief.—Use of Credulity—it is sometimes joined with Distrust and Suspicion, and why—Instances of successful Imposture, adduced to shew the general Prevalence of Credulity.

The illustrations of those particulars are derived from the common occurrences of human life, both in old and in modern times. The last paragraph of this Section contains some remarkable instances of the rise and progress of imposture. It is as follows:

“ It must be admitted in favour of the natural disposition of man to veracity, that the first commencement of imposture has most usually been fortuitous. Thus it was with respect to *Mahomet*. Being subject to attacks of epilepsy, and wishing to conceal this infirmity from his wife, he told her that his convulsions were occasioned by the sight of the angel *Gabriel*, who came to reveal to him many things, in the name of God. *Cadigba* immediately went about, and told from house to house, that her husband was a prophet; and endeavoured to procure him followers. It is observable, that a similar infirmity induced a woman in *England* of the name of *Elizabeth Barton*, to commence prophetess. She too had many followers; and was able to persuade them that the access of her disease was a divine trance, during

during which she was favoured with revelations from heaven. It is not improbable, that the inspiration of the *Pythian* priestess was of the same nature; and that she had habitually acquired the power of working herself into trances and convulsions. *Cromwell*, at his first outset in life, was sincerely and truly an enthusiast. He first deceived himself, and afterwards became the deceiver of his adherents. His dissimulation was gradual, it was forced on him by incidents; and he was borne on, by the stream of events, to sovereign hypocrisy, and sovereign power. "In fact, there is nothing so improbable in itself, but what persons of a certain turn of mind may be predisposed to believe." Thus we find, in this enlightened age, *Baron Swedenborg* has published a new religion, an account of his conversation with angels, and of the wonders of heaven and hell, and many believe in his reveries." P. 60.

Section II. *Locke's Grounds of Probability do not apply to Credulity, which is a feeling. Reason, with respect to Credulity, is rather to be employed to determine the Grounds of Dissent.*

Section III. *Grounds of dissenting from popular Rumour.*

Section IV. *How the Abuse of popular Credulity may be remedied or prevented.*

Several nice distinctions between faith and credulity, truth and probability, together with the various facts from which they are deduced, and the useful instructions that may be derived from them, form the contents of those Sections.

In the latter part of the paper the writer shows, that credulity principally originates in ignorance, after which he concludes with saying,

"Where, then, shall we find an antidote against the prevalence of this epidemic malady? To counteract what is inherent in human nature must, as I have said, appear even in theory a visionary attempt, and has been proved such by repeated experience. The growth of the evil may be checked; the consequences of it may be rendered less fatal; but the means, I fear, will seem *Utopian* to the generality of mankind. What are they? the promoting of a free circulation of opinion, an encrease of rational lights, the diffusion of knowledge, the facilitating and giving publicity to the statement of important facts, in which the people are interested, by means of which, freedom of speech, and of the press, ought to be maintained. The approaches to public instruction should be facilitated, judicious systems of public education should be adopted. An enlightened and well educated people will doubt, will enquire, will think for themselves; while a rude, ignorant, and miserable peasantry, discontented with their present state, their understandings clouded by barbarism, and warped by their wishes and their fears, will eagerly catch at every report or suggestion, that flatters the hope of change; of change which must naturally be ever welcome to the miserable. I forbear to enlarge on this subject, it might betray me into a length of discussion inconsistent with

with the form and measure of an essay, but I trust that the great importance and political utility of considering this subject, will appear; and if the slight essay which I now venture to lay before the Academy, should induce some writer of more leisure and ability, to treat this topic in a more detailed and perfect manner, I should flatter myself that I had rendered a service to science and morality." P. 141.

IV. *An Examination of various Solutions of Kepler's Problem, and a short practical Solution of that Problem pointed out. By the Rev. J. Brinkley, A.M. &c.*

This paper commences with the following words:

"From the time when Kepler discovered by the observations of Tycho Brahe, that the motions of the planets were performed in elliptical orbits, astronomers and mathematicians have been continually proposing different methods of obtaining the true from the mean place of a planet. A direct method of solution was long unknown, and even after the improved state of the analytical art furnished a direct solution, or more strictly speaking, a direct approximation, it was found that indirect solutions are the readiest for practice. Many indirect solutions have been given, and I cannot but think that an examination of the principal of them, and a comparison of their different degrees of accuracy, will be considered both as curious and useful." P. 143.

This author then proceeds regularly to examine, first, Kepler's statement and solution of his problem; secondly, Boulliald's first hypothesis; thirdly, Seth Ward's simplification of that hypothesis; fourthly, Boulliald's correction of Ward's hypothesis; fifthly, Mercator's new hypothesis; sixthly, Sir I. Newton's two practical solutions; seventhly, Cassini's solution, with De la Caille's correction of the same; eighthly, Machin's ingenious solution; ninthly, Thomas Simpson's rules; tenthly, Dr. Matthew Stewart's solution; and, lastly, De la Caille's method.

After those examinations, Mr. B. recommends an indirect method, which is deduced from a combination of the methods of Kepler, of Newton, and of the second Cassini. It is applicable even to the eccentric orbits of comets, and will, in all cases, rapidly approximate.

This method is described with clearness, and the practical use of it is illustrated by means of suitable examples.

One plate of diagrams is annexed to this paper.

V. *Journal of the Thermometer, Hygrometer, Barometer, Winds, and Rain; kept at Windsor, Nova Scotia. By the Rev. William Cochran, President of King's College.*

This Journal is divided into six columns, the first of which contains all the days of each month, from the first of January,

ary, 1794, to the thirty-first of December, 1796. The other five columns express the observations of the above-mentioned five particulars, which were noted down daily at noon only.

“ The place where the instruments were kept is situated about ten miles south from the bay of Fundy, in lat. 45° . The elevation above high-water mark, until August, 1795, was about fifteen feet; after that period about sixty-five. The thermometer was fastened on the outside of a window in the second story; the aspect north-westerly. The hygrometer and barometer were kept in a lower chamber, of the same exposure, but without fire.”

VI. *A Theorem for finding the Surface of an oblique Cylinder, with its geometrical Demonstration. Also an Appendix, containing some Observations on the Methods of finding the Circumference of a very eccentric Ellipse; including a geometrical Demonstration of the remarkable Property of elliptic Arcs, discovered by Count Fagnani. By the Rev. J. Brinkley, A. M. &c.*

This author's theorem is, that

“ The surface of an oblique cylinder is equal to a rectangle contained by the diameter of its base and the circumference of an ellipse, the axis of which are the length and perpendicular height of the cylinder.”

The demonstration is geometrical, according to the method of the ancients, viz. by means of circumscribed and inscribed prisms. The method of determining the circumference of an ellipse, being requisite for the practical application of the above-mentioned theorem; and the method of obtaining the circumference of a very eccentric ellipse being by no means easy; Mr. B. in order to facilitate the attainment of the desired object, subjoins another theorem; which is as follows:

“ If that semidiameter of an ellipse be taken, which is a mean proportional between the semiaxis, and be produced to meet the circumscribing circle, then the point, where the ordinate to the circle drawn from the point of intersection cuts the ellipse, divides the quadrantal arc of the ellipse into two parts, the difference of which is equal to the difference of the semi-axes.”

One plate of diagrams, necessary for the demonstration of those theorems, accompanies this paper.

VII. *Essay on the natural Advantages of Ireland, the Manufactures to which they are adapted, and the best Means of improving those Manufactures. By William Preston, Esq.*

This very long Essay occupies 270 pages of the volume. It is divided into two books, each of which contains three chapters, and each chapter is subdivided into several sections.

In an address to the reader, which is prefixed to the whole, the author mentions, that his essay was presented to the Academy some years ago as a prize essay; and was honoured by that body with the proposed reward. Its great length prevented its being published in an earlier volume; and it is on this account that some of the remarks and observations therein contained, may at present appear trivial or unseasonable, particularly considering that the great and well-known event of the Union has, of late, produced considerable changes in the political state of Ireland.

An introduction follows the above-mentioned address. In this introduction Mr. P. justly observes, that

“ Every attempt to ameliorate the condition of the labouring poor, is laudable at all times, but is peculiarly seasonable at a juncture, when it must be confessed, great discontents prevail, among the lower classes of the people; and although the general prosperity of the country may be progressive, many and galling grievances subsist, much severe and encreasing misery is felt in many quarters, and discontent and famine too frequently pervade the habitation of the peasant and the manufacturer.” P. 171.

He then proceeds to show, that the population of Ireland has, of late, been increasing in a surprising degree, and, consequently, that it is much more incumbent on those who are able, both to suggest and to forward plans of national improvement, whereby the poor might find employment and subsistence. He shows the necessity of examining the state of the last-mentioned individuals, as well as the political state of the island in every department, in order that the cultivation of waste lands, the establishment of manufactures, and the encouragement of commerce, may be introduced or promoted wherever it may appear practicable and useful.

The first chapter of the first book treats of the natural advantages of Ireland, and is divided into four sections, the titles of which are, first, natural advantages of a country in general; secondly, natural advantages of Ireland in particular; thirdly, of certain disadvantages under which Ireland labours; fourthly, the general sketch of manufactures to which the natural advantages of Ireland might be supposed to lead her inhabitants.

In those sections the natural advantages of a country in general are explained, and are referred to their principal heads, viz. *to the internal comforts*, which are easy subsistence, opulence, the health and longevity of the inhabitants, and the consequent increase of population; or *to foreign relations*, that is, to the extension of trade and commerce, and to the enjoyment of peace and security.

With

With respect to Ireland this author asserts (and his assertions generally rest upon proper documents) that its climate is mild, temperate, and salubrious; and though subject to a superabundance of moisture, yet that apparently unfavourable circumstance does not appear to be in any degree injurious to health.

The fertility of Ireland, according to Young's opinion, is, acre for acre, superior to that of England; and Mr. P. observes, that a variety of highly useful plants, especially flax, vegetate on its soil with peculiar luxuriance. The soil in general is very rich, and well watered by a multitude of rivers and lakes.

The internal parts of the earth in Ireland are also very rich; for they abound with metallic and other strata; such as lead, iron, copper, cobalt, gold, coals, marbles, &c.

Its advantages with respect to commerce are shown to be principally its situation, which places it between the old and the new world, and its numerous and safe harbours.

The disadvantages peculiar to Ireland are said to be the scarcity of timber and of fuel; which defects increase in a great degree the expences attending the building of houses, ships, machines, and other utensils, in the construction of which wood is employed, and greatly retard the progress of manufactures.

“ I may reckon”, Mr. P. says, “ among the disadvantages under which Ireland, at present, labours, the spirit of insubordination, the temper of agitation and ferment, the working leaven of revolution, disposing men to wish and look for change and innovation; and, to visionary expectations of sudden opulence, without previous labour, which are highly injurious to the spirit of patient and honest industry. Hence have arisen those outrageous and illegal combinations to enhance the prices of labour, which are a reproach to a country, and must prove the bane of commerce and manufacture. No sooner does an increased demand arise for any branch of manufacture, or any particular kind of commodity, which requires labour in the preparation, but, instantly, the workmen concerned in it combine to extort higher wages. This disposition is most fatal, to the interests of the country at large, and even to the peculiar interests of the wretched men, who blindly sacrifice permanent prospects, and a sense of duty and deference to the laws, to a brief present gain, and indulgence in licence and intemperance. The consequences are, that the country will thus be thrown out of the possession of foreign markets, which are only to be secured, by the cheapness and goodness of manufactures. They discourage master manufacturers from commencing new works, or extending those already established: and, it must be remembered, that the exorbitant price of labour falls with a severe re-action on those who enhance it, and makes them pay dearer, in proportion to their own extortion, for every necessary of life. If the mason, the slater, the carpenter, combine

bine to exact enormous wages from their employers; the taylor, the shoemaker, the hatter, the weaver, the rustic labourer will do the same; and thus these foolish and wicked men make their crime its own punishment, since they become the cause of raising on themselves the price of every article of food and cloathing they consume, of every tool they employ in their respective trades. Let not, then, the combining tradesman, or labourer, vainly imagine, that he shall become richer, or increase his comforts by extorting increased wages from his employer; nothing can be farther from the truth: for if he gains, on the wages of the one trade exercised by himself, he is sure to lose, in proportion, on all the trades and callings, exercised by all other labouring men in the community: for, to every one of them he will find occasion to resort, in the course of the year, by purchasing some thing or other which it produces. He will find himself obliged to pay dearer, than he otherwise would, for his bread, his beer, his potatoes, his meat;—the hat, the coat, the shirt, the shoes he wears;—for the apparel of his wife and children;—for the room which he inhabits;—the very bench or stool on which he sits, and the tool, or instrument, with which he executes his labour. Thus, by the destructive spirit of combination, the labouring poor are, without being sensible of it themselves, engaged in a cruel intestine warfare of exaction, and eagerly employed, to distress and impoverish each other.”

P. 191.

With respect to the manufactures, which ought to be established and encouraged in Ireland, this author justly observes, that they are dictated by nature itself; for instance, the cultivation of particular plants ought to be established on those spots which seem to be peculiarly fit for their production. The rearing of sheep and other animals ought to be confined to those rocky spots, which, being lightly covered with earth, produce only a short and sweet herbage; and so forth. In short,

“ Industry may bring to perfection, may combine, modify, and employ in different productions of art, the productions of nature; she cannot change their essence. Nature is liberal to those who cultivate her; but it is for man, to follow and embellish, not to force, to violate, or counteract her.”

Chapter the second contains, general observations on the preference of one manufacture to another. It is divided into five sections; the titles of which are, first, “ a limited capital should not embrace too many objects at once”; secondly, “ manufactures considered on the ground of intrinsic excellence and value”; thirdly, “ manufactures still further examined on the ground of intrinsic excellence and value”; fourthly, “ manufactures considered with regard to the political circumstances, the domestic habits, and foreign relations of a country”; fifthly, “ comparison of manufactures with regard to the peculiar circumstances of a country continued”.

The subjects of those sections are not susceptible of much abridgment, principally on account of their mutual connexion with one another, and with a variety of local and temporary circumstances.

The third chapter treats of certain manufactures considered in detail, with a reference to the natural and political situation of Ireland. It is divided into seven sections, the titles of which are, first, "of the linen manufacture"; secondly, "of the woollen manufacture"; thirdly, "the cotton manufacture"; fourthly, "the three preceding great manufactures compared"; fifthly, "of the silk manufacture"; sixthly, "of hardware and other manufactures, where fire is the principal agent"; seventhly, "miscellaneous observations on some other manufactures".

The linen manufacture is undoubtedly the principal concern of Ireland; for in whatever point of view it can be considered, the advantages derived from it are exceedingly great. Every branch of it employs the products and the labourers of that same country, and no part of it is in want of foreign articles. Thus the flax of the best quality is abundantly produced and prepared in Ireland; the weavers, the bleachers, the venders, and the carriers to foreign markets, are all Irish.

"To shew", Mr P. observes, "the vast importance of the linen manufacture, I shall state an extract from the public accounts of Ireland. They make the average yearly value of linen cloth and yarn exported from *Ireland* during thirty years, beginning with the year 1748, and ending with the year 1778. £1 228,148—they make the average yearly quantity of linen cloth exported from this country during seven years, ending with the year 1777—20,252,230 yards. They make the average yearly quantity of yarn exported during the same period, 31,475 cwt. and during those periods the manufacture was almost entirely confined to the province of Ulster." P. 226.

The woollen manufacture formerly was very extensive in Ireland. But this author laments the neglect of it at present. He shows some causes of its diminution, and at the same time points out the means by which it might be promoted, and might be rendered of the utmost advantage to that country.

The cotton manufacture must be considered as an establishment of recent date in Ireland; yet it has already obtained a considerable footing in that island. The legislature of the country has shown a laudable solicitude to encourage and protect it, and fair hopes of its rapid advancement are now entertained.

With respect to the silk manufacture, it may be observed, that it has of late experienced a considerable diminution in every country, owing to the present prevailing custom, which renders the consumption of silk for the garments both of men and

and women, nothing like what it was in former times. But in Ireland, this author says,

“ The silk manufacture was formerly of much greater extent and dignity, than it is at present; yet, still it is respectable, even in decay. Many of its productions are still in constant use, and though the consumption of silken fabrics is wonderfully diminished, it affords employment to a large number of persons. Of those persons many are women and children; a circumstance which must always entitle a manufacture to the consideration and support of an enlightened legislature.” P. 254.

Other manufactures are not very forward in Ireland, which, in general, is owing to the want of some indispensable article; thus the hardware manufacture is in a low and contracted state, principally from want of fuel. The like observation may be extended to other manufactures.

In a short introduction to the second book (which treats of the encouragement of manufactures in Ireland) Mr. P. concisely states the general measures which ought to be pursued for the extension of industry, for the improvements of manufactures, and for the increase of national prosperity. He likewise adverts to the obstacles which are commonly opposed to trade and manufactures in every country.

The first chapter of the second book treats of general methods of promoting industry and arts, of unequivocal utility and certainty in their operation. It is divided into nine sections, the titles of which are, first, “ application of philosophy and science to manufacture”; secondly, “ the abundance of provisions and agriculture”; thirdly, “ of frugality, with a glance at the prodigality of Ireland”; fourthly, “ subject of the prodigality of Ireland continued”; fifthly, “ of the removal of manufactures from the capital”; sixthly, “ of morals and public instruction”; seventhly, “ the subject of morals and public instruction continued”; eighthly, “ of regulation and controul”; ninthly, “ of charitable loans”.

The influence of philosophy, chemistry, and mechanics in manufactures, which in fact are only branches, or practical applications of those sciences, is too obvious and too generally understood at this time, to need any particular elucidation. This author’s observations are, however, just and properly expressed; and he mentions several instances of very great improvements which, of late, the manufactures have derived from the assistance of the above-mentioned sciences.

Of the means necessary for the advancement of manufactures, Mr. P. looks upon the abundance of provisions as the principal; and for this purpose agriculture must, in the first place, be encouraged.

“ We must”, Mr. P. justly says, “ look to the husbandman, and the shepherd, for the raw materials of our most important manufactures. The former supplies us with flax and hemp; the latter with wool. An abundant supply of food, for our manufactures, is also offered by fisheries, which may be carried on with great advantage, from all the shores of the kingdom. Every encouragement, therefore, which is given directly, to agriculture and fisheries, by increasing the supply, and diminishing the price of food, is indirectly an encouragement to every branch of manufacture.” P. 289.

After the means of subsistence, the next requisite for the advancement and prosperity of manufactures, this author says, is frugality, together with correctness and simplicity of manners. He briefly considers the tendency of those particulars in every country, and then applies his observations particularly to Ireland.

“ All Ireland”, he observes, “ is, in some degree, in the situation of a great capital, practising a luxury beyond its means, and exhibiting the varieties of unproductive labour. Its principal trade is the importation of foreign luxuries, and the drain, which this disadvantageous traffic, and a numerous band of absentees occasion, is only supported by the exuberant productions of a most fertile soil, and the solitary aid of the linen manufacture. There are few countries, of the same size and population, where so many idlers are fed, with the bread of the industrious.” P. 296.

In the fourth and following sections of the same chapter Mr. P. recommends, in the strongest manner possible, first, the removal of manufactures from the dissipation and the vices of a large city, which, joined to the impure air, relax and debilitate the frame, at the same time that they corrupt the mind of the industrious; secondly, the institution of committees of moral inspection and public instruction in each district or parish, for the diffusion of knowledge, and the preservation of morals; thirdly, the establishment of certain regulations, which may operate so far only as to prevent encroachments from one part of the community on the other; fourthly, the expediency of assisting manufacturers with certain loans, which may enable him to purchase the articles necessary for his work.

“ I am convinced”, Mr. P. says, “ that he who lends a sum to a manufacturer, and strictly holds him to repayment, as soon as repayment is in his power, is more truly his friend, and will serve the cause of industry more effectually, and extensively, than he who should bestow an equal sum, without any expectation of return, on the manufacturer in question.”

The subject of chap. II. is, schemes for the encouragement of industry, and the advancement of manufactures whose utility is questionable. It is divided into six sections on the following

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ing particulars: first, "on bounties"; secondly, "on protecting duties"; thirdly, "on establishments for the prosecution of trade and manufactures by government, or the public on its own account"; fourthly, "on corporations"; fifthly, "on the maximum in the price of labour"; sixthly, "on foundations".

Those subjects are examined under different points of view. Various reasons are stated to prove their use or their bad tendency; and the opinions of some able writers on the subjects are mentioned, and, according to their merits, are either recommended or refuted.

The third chapter contains brief notes respecting the encouragement of specific manufactures. It is divided into six sections, the titles of which are, first, "the linen and hempen manufacture"; secondly, "of the woollen manufacture"; thirdly, "of the cotton manufacture"; fourthly, "of the paper manufacture"; fifthly, "on the providing food for the manufacturers"; sixthly, "miscellaneous observations and conclusion." In this last chapter the immediate application of the means of encouragement, which have been examined in the preceding part of the Essay, is particularly pointed out; such as the most expedient method of securing the growth of the materials; the necessary amelioration of the subservient machinery; the expediency of imposing taxes on the importation of certain articles, which might be fabricated at home; and other similar regulations.

Having thus given an idea of the various parts of this very extensive Essay, we may, upon the whole, observe that the style is perspicuous and methodical. In almost every page this author shows his thorough knowledge of the subject, and he always reasons with moderation and propriety. But several of his observations are trivial or superfluous; and a good many topics have been unnecessarily spun out to too great a length. By a contraction of the latter, and a suppression of the former passages, this Essay might perhaps be comprised within the half of its present size.

(To be concluded in our next.)

ART. II. *The Triumph of Music; a Poem, in six Cantos.*
By William Hayley, Esq. 4to. 148 pp. 10s. 6d. Payne,
&c. 1804.

THE author of the present Poem, Mr. Hayley, has been too long before the public as an original writer, for us to feel ourselves called upon to characterize either the merits or defects

defects of his poetical style. There are few readers or judges of English poetry, who have not already formed their opinion on that subject, which it would be a vain attempt for us to endeavour, even if we thought ourselves able, to correct. The final judge of poetical merit is public opinion, which being the gradual result of many critical decisions, formed by competent judges, cannot reasonably be opposed by any single pen.

What it is most material for us to say, respecting the present production, is, that it contains a very interesting story, including several romantic but not altogether improbable incidents. The virtuous love of Lucilio and Venusia, the dark revenge of Donado, the penitence and self-inflicted solitude of Manfredi, and the beautiful scene of his retreat, all dispose the mind to pay attention to the tale; the winding up of which is well contrived, well concealed, and extremely gratifying to the reader when at length developed. We would not interrupt, by anticipation, the pleasure of the readers whom our report may lead to peruse the Poem, and therefore refrain from stating the circumstances of it; contenting ourselves with producing one or two specimens of the mode of narrating. To these we may premise the observation, that to relate a story in verse, without the aid of epic dignity, is a task of great difficulty. Dryden himself, who had more genius than almost any other poetical fabulist can pretend to, will yet be found to exemplify this difficulty, by many unavoidable inequalities. If this has happened also to Mr. H. which in our opinion it has, in such a proportion as might be expected, what we have said will in part excuse it. The retreat of the secluded Manfredi, near Milan, will afford a favourable part of the narrative.

“ And now with zeal, that ’scapes all searching eyes,
By nightly journies, and by deep disguise,
The friendly priest has led the tender pair,
Where quiet seems to consecrate the air;
Where pensive fancy, with a voice sedate,
Appears to whisper all who pass the gate,
“ Ye, who have enter’d, banish every fear,
For safe tranquillity is sovereign here!”—
In times remote, this fair, and fertile spot
Of a young noble form’d the busy lot;
Manfredi’s ancestor! his active mind
Indulg’d unbounded love for arts refin’d.
Here, with a skilful architect his friend
He bade his statues, and his shrines ascend;
Here he so mingled, with his cells and towers,
His streams, his pastures, and his sylvan bowers,
The charms of Greece to second life he rais’d;
In one bright villa all Arcadia blaz’d.

But

But here, where new-born art attain'd her prime,
 Rash prodigality, assisting time,
 Half its profuse magnificence destroy'd,
 Ere its new lord the verdant scene enjoy'd.
 When first this heritage became his lot,
 Manfredi sigh'd o'er the dismantled spot;
 For statues, of prime note, had fled away;
 Towers fell, and temples trembled in decay.
 Still with sunk charms, yet awfully serene,
 The ghost of grandeur seem'd to guard the scene.
 Manfredi's penetrating eye could see
 All it had been, and all it yet might be :
 Tho' in the mould'ring villa he had found
 Scarce half the beauties, that once deck'd the ground,
 Yet, as these suited his afflicted soul,
 He deem'd the half superior to the whole.
 The relicks, soon with guardian order grac'd,
 He cherish'd with neat care, and pensive taste.
 His house, beneath whose roof a prince might dwell,
 In part unfurnish'd stands, a sumptuous shell !
 In parts, with modest elegance compleat,
 For many a friend might form a choice retreat.
 Open arcades of different aspects run
 To catch the rising, and the setting sun ;
 O'er these apartments, of nice order rise ;
 Each with a prospect to enchant all eyes !
 His eastern wing allotting to his guest,
 Lonely Manfredi lurks within the west ;
 But like a secret minister of good,
 Some unseen genius of a sacred wood,
 With quiet bounty, searching as the air,
 Broods o'er the charge confided to his care ;
 And, tho' for ever to their sight denied,
 Leaves not a want, they suffer, un supplied." P. 58.

We think Mr. Hayley mistaken in mixing so much lyric composition, however accounted for, amidst his narrative. Sonnets, in particular, are seldom interesting, even when they speak the feelings of living agents ; but when they are formed for imaginary persons, in fabled situations they are still less powerful. The Sonnets here introduced are numerous, and all of the regular construction. The following appears to us one of the best among them ; and is particularly elevated by the happy and pious application of the last line.

" Wisely from man his maker has withheld
 Freedom of option, or to live, or die ;
 Else, quick to quarrel with a cloudy sky,
 The human spirit, by caprice impell'd,
 Or lur'd by fiends, who 'gainst their God rebell'd,
 Would spurn existence, Heaven's rich gift belie,

And from the slander'd charms of nature fly,
Leagued with her foes, by virtue to be quell'd.

In changeful scenes, mortality's domain!

Let piety prepare the mind elate
Bliss to enjoy, or sorrow to sustain,
Firm as her sightless bard, whose heavenly strain
May reconcile the soul to lingering fate!

"They also serve, who only stand, and wait." P. 100.

Many hymns and songs are also interspersed; among which, we may select this:

"Lord! who hast call'd, with sovereign power,
The heart thy real throne,
May I perceive thee every hour
Establish'd in my own!
Unstain'd, like glory's vital ray,
In scenes by seraphs trod,
Make thou the temple, day by day,
More worthy of the God!" P. 95.

Recollecting the humorous observation made in the lively Antijacobin newspaper, on the phrase "sweet enthusiast", &c. we wished, with a smile, not to have met with it so often here; but on this and other objections, of more or less weight, for the reasons already assigned, we do not think it necessary to dwell; but willingly give our general approbation to the tale.

ART. III. *The History of Scotland, from the Union of the Crowns, &c.*

(Continued from p. 400.)

WE have bestowed merited praise on the arrangement of Mr. Laing's Dissertation on the murder of Darnley; but we cannot praise the abruptness of his transition from the facts previous to the murder, to those by which it was succeeded. The murder itself was attended with very singular circumstances, furnishing much of that moral evidence which he deems more satisfactory than direct proofs. Why were not these circumstances fully and fairly stated, and the evidence arising from them laid before the reader?

This omission, we think, can be attributed only to Mr. Laing's professional habits. He undertook to defend the character and conduct of the Scottish rebels, and to establish the

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guilt of the unfortunate Queen; and considering himself as an advocate addressing a jury, he may have thought that it became his character to bring forward only such evidence as appeared fit for the purpose of his pleading. Though we are not retained on either side, we beg leave to supply his omission, and to call the reader's attention to the real state of the controversy, and to the very singular manner in which Darnley was murdered.

The friends of Mary say, that the murder was devised by Murray and his associates, and perpetrated by some of them, in such a manner as should excite the public suspicion against the Queen; and they add, that the object of all this was to carry into effect the plot which had been formed, before her return from France, to precipitate her from the throne, and place her bastard-brother at the head of the government. Her enemies, on the other hand, alledge, that the murder was conceived by herself and Bothwell, only that she might rid herself of a capricious husband, and marry the man with whom she had for some time been engaged in a criminal amour.

That the Queen had any criminal intercourse with Bothwell during the life of her husband, is in itself extremely improbable, and rests on no other evidence than a series of letters and sonnets, &c. which have long been abandoned, as palpable forgeries, by her enemies as well as by her friends. Supposing the case, however, to have been otherwise, why should she have preferred the getting rid of her husband by murder, rather than by those methods which Lethington assured her, in the presence of Murray and his friends, that they had devised for making her quit of him, with safety to her honour, and without injury to her son? Does the guilt of murder loading the conscience add a zest to the enjoyment of sensual love? Or had Mary ever appeared to delight in blood?

But, granting that she had united in herself the dispositions of Nero and Messalina, what motive can she be conceived to have had for murdering her husband, by *blowing up with gunpowder the house in which she herself had lodged him?* To carry into full effect all the plans which she is said to have formed, it was absolutely necessary that she should preserve the esteem of at least a great part of her subjects; but as she is admitted by all to have been no fool, she could not hope to retain the public esteem, should she ever be discovered to have imbrued her hands in the blood of the man whom, by every tie of duty and honour, she was bound to protect from illegal violence. In such circumstances, surely she would have had recourse to poison or to private suffocation, had she intended

to murder Darnley; and not have first suffocated him, then carried his body into an adjoining garden, and at last blown up the house, in which she had so very lately taken leave of him with every expression of endearment.

“ Darnley was at all times in her power; he had long been in a languishing state of health, after a dangerous malady. This was most favourable for her purpose, if she meant to be his murderer. His sudden death, under these circumstances, would have been no wife surprising; it would have been considered as the natural termination of his disease. As it is agreed by all the historians that he was suffocated,* why not rest upon that? when Darnley's breath was stopped her purpose was effected. Why, contrary to every consideration which common sense could dictate, should the Queen think of proclaiming this murder in the face of day to all the world, attended with every circumstance of horror, and such as to fix suspicion on herself? Humanity, conscience, *common sense*, all revolt against the supposition of Mary's having the smallest concern in, or foreknowledge of Lord Darnley's murder;”—

and the whole mass of this author's moral evidence of her guilt, as it lies scattered through his book, from the beginning to the end, is lighter than air, when put in the balance against this one moral proof of her innocence.

But why might not Murray and his associates have had recourse to poison or private suffocation, as well as the Queen, had they resolved to murder Lord Darnley? Bothwell, whom the friends of Mary consider as one of those associates, and

* The learned Whitaker, from whom it is not often safe to differ in opinion, thinks that Darnley was not previously suffocated, but really blown alive into the air with the fragments of the building, and killed by the violence of his fall. He calls the story of his strangulation the rebel lie of the day; and we readily admit that the rebels were capable of fabricating any lie to serve their purpose; but we cannot conceive what purpose such a lie as this could serve. Besides, it seems to us hardly possible that Darnley and his servant could have been both blown into the air and killed by their fall, without marks of violence appearing on their dead bodies. From the very nature of the expansive force of gunpowder, we apprehend that if they had been blown up, they must have been blown *through* the roof of the house, and their bodies mangled in a dreadful manner; for we believe it to be a fact, that such persons as have been saved from ships blown up at sea, have been generally, if not always, stationed, at the time of the explosion, on the tops and upper decks; those below being killed by the fragments of the vessel. On this point, therefore, we have adopted the opinion of Tytler and all the historians; and we have adopted it the more readily, because we can conceive the motives of the conspirators for a conduct, which in Mary would have been utterly unaccountable. See Tytler's Inquiry, p. 84, &c.

whom all admit to have been one of the murderers, had at this period unrestrained access to that unfortunate prince; and it was little less consistent with his ambitious views, than with the views attributed to the Queen, to bring upon himself the suspicion of so foul a crime. He aspired, if not to the crown, at least to regal power; and it would surely have been prudent in him not to proclaim to the public at large, that he had prepared the way for his own elevation by murdering the King, with every circumstance of horror and atrocity.

The prudence of this is indeed so obvious, that, limited as Bothwell's understanding appears to have been, it could not have escaped him, had the murder been devised by himself; or had he received from the Queen any hopes of obtaining her hand on the death of her husband. The friends of Mary therefore contend, that the *manner* in which Darnley was murdered could not have originated even with Bothwell; but that it *must* have been devised by that junto who wished to exclude her from the government before her return from France; who laboured to prevent her marriage with Darnley; who rose in open rebellion against her on their disappointment; who murdered her secretary in her presence, for the obvious purpose of destroying her child if not herself; and who afterwards, in terms which though dark and ambiguous when uttered, were clearly illustrated by the event, offered by the mouth of Lethington, and in the presence of Murray, "to find one moyen to make divorcement betwixt hir grace and the King her husband, without prejudice of her sone." The object which they had in view was not simply to murder Darnley, but to make his murder notorious while he was under the immediate protection of the Queen, that the odium of so foul a crime might fall directly upon her, and render her government hateful to the nation. To accomplish this object the more completely, they drew into their conspiracy the Earl of Bothwell, on whom Mary had lately bestowed several places of power and profit, as the reward for his fidelity, both to herself and to her mother, and who was supposed to have great influence in directing her councils. On the ambition of that profligate and vain-glorious man, who seems to have been a stranger to every virtue except the loyalty of a soldier, they easily practised, by holding out to him the prospect of marrying the Queen; and his objections to the proposed mode of murdering the King would, in such circumstances, be naturally over-ruled by his own consciousness that it was not popular esteem, or an unstained character, but the support of the conspirators alone, to which he could trust for

for the accomplishment of his towering hopes. No passion more completely clouds the understanding than excessive ambition; and Bothwell, intent only on the delusive prospect which had been presented to his view, would, of course, overlook the consequences of blowing up with gunpowder the house in which the Queen had lodged her husband.

These consequences, however, were undoubtedly foreseen by the *original* conspirators, whose object was to involve both the Queen and Bothwell in ruin.

“ One part of their plan, and a striking one, was to leave no room to doubt but that Lord Darnley must have died a violent death, and to proclaim to the world that he was murdered, and the murder conducted by persons in power.”

Bothwell appeared at that period to stand highest in the esteem of his sovereign; or, if any person could be supposed to share it with him, that person was the Earl of Murray. But Murray, under the pretence of visiting his wife at St. Andrew's, formally asked and obtained leave to depart from court immediately before the perpetration of the murder; and, in these circumstances, to whom could suspicion point, but to the Queen and Bothwell? To the Queen and Bothwell accordingly it did point; though Murray's mind was so fully charged with the idea of the murder, that *looking throw his fingeris theirto*, according to Lethington's prediction, and *behalding the doings* of the actual murderers, he said to a trusty servant, as he was riding through Fife, on the very day before it happened, *this night, ere morning, the Lord Darley (Darnley) shall lose his life*!*

This unguarded exclamation, so unlike the usual caution of the *gude regent*, was the natural overflowing of a heart elated by the near prospect of attaining the object of its most ardent desires. It was uttered, however, to a confidant and dependent, and therefore not revealed to the public till the conspirators had fixed the suspicion of guilt on the Queen; precipitated her into a train of other disasters; wrested from her hands the sceptre; placed her bastard-brother at the head of the government; and thus accomplished the object of that plot, which had been formed before her return from France, and never, for a moment, lost sight of by Murray and his associates.

In this view of Darnley's murder, every circumstance of it, however singular, may be naturally accounted for, say the advocates for Mary; for they were all calculated to serve the

* Whitaker, vol. iii, p. 276.

purpose of the conspirators, who may have had their own reasons even for putting him to death, and carrying the dead body into the adjoining garden, before they set fire to the mine which blew up the house. They might have supposed it possible that Darnley, though he could not escape unhurt, might escape with life from the dreadful explosion; and they were determined to make sure of his death at all events. It might have been part of their plan to harangue the multitude over the dead body, and, by keeping out of view the defects of Darnley's character, and expatiating on his youth and external accomplishments, excite an insurrection in Edinburgh, as Antony had in Rome, by artfully declaiming over the dead body of Cæsar. Or they might have imagined that the Queen, unaccustomed to scenes of death, would avoid with horror the body of her murdered husband, and from that circumstance intend, according to the superstitious notions of the age, to derive a popular argument for that guilt, with the suspicion of which they were determined to load her.

But if either of these two last-noticed ideas entered into their original design, it would naturally occur to them that the body, if left to share the fate of the building, might be blown to atoms, or so completely buried as not to be found in time for their purpose.

“ Thus the circumstances attending the death of Lord Darnley, which, with the Queen's enemies, have been held up as strong evidence of her being the author of it, when judged of according to the principles of common sense, appear to be altogether irreconcilable with any rational plan which she could have devised for that end. On the contrary, when deliberately considered, they afford, in our apprehension, an invincible argument of her innocence, and absolute ignorance of it; while, at the same time, they lead to the strongest presumption, that the plan of Lord Darnley's assassination, with all its circumstances of horror, was framed, devised, and executed by the Earl of Murray and his associates, to pave the way for her destruction and their usurpation.”*

Mr. Laing, without taking the slightest notice of this reasoning, of which the greatest part had been stated by Tytler, infers the Queen's guilt from the *style* in which she wrote of the King's death to her friends at Paris.

“ She exaggerated” he says, “ the effects of the explosion, the diligence which the privy-council had already exerted to discover the murderers, and her own resolution to exact a rigorous and exemplary vengeance; but no expression of affliction, or pity for his untimely fate, not even the name of husband, escapes her pen. On the con-

* Tytler, vol. ii, p. 88.

trary, she seems to congratulate herself on her own escape; intimates that the enterprize was directed as well against her as the King, as she lay most part of the last week in the same lodging, remained there with most of the lords till midnight; and of *very chance* tarried not all night, by reason of a *musk* at the abbey; but we believe it was not chance, but God, that put it in our head." P. 47.

He who infers from these circumstances that the Queen was privy to the murder of her husband, must have a mind far estranged indeed from that charity which thinketh no evil. It was hardly possible to exaggerate the effects of the explosion, as they are described by the writers on both sides of the question; it was surely most natural to congratulate herself on her own escape, as she could not help concluding that the conspiracy had been formed as well against her as against the King; and her expressing no extravagant grief for the untimely fate of Darnley is to us a moral proof of her innocence. Had she been his murderer, her expressions of affliction would probably have been excessive; but the court of France knew the terms on which she and her husband had lived: and her language, being the language of truth, outstripped not the moderation of her feelings.

But in the proclamation which she issued next day, she offered a reward of 166l. sterling, to the discoverer of the murderers; and the author insinuates that, had she been innocent, she could not have offered so small a sum. Yet he himself informs us that, in the reign of Queen Anne, when the value of money had fallen greatly, Lord Bamff sold his hereditary seat in Parliament for *eleven pounds twelve shillings*, and adds, that "such bribes are quite adapted to the poverty of the country in those times"!

We are then told that, on the same day on which her husband was buried, Mary conferred on Durham, the servant who had *deserted or betrayed him*, a place about the person of her son; and on the Earl of Bothwell the reversion of the feudal superiority of Leith. But Robertson, the only author referred to for these facts, says not one word of Durham's *treachery* and *reward*; from which circumstance some judgment may be formed of Mr. Laing's accuracy in making quotations. The story of Durham we believe to be a tallhood, without even the shadow of foundation; for were it a fact, the author would surely have known where he found it. This is really pushing the duty of the advocate too far; though it is not to be compared with the following extraordinary assertion:

"The Queen and Bothwell had already retired to Seton, where a pension was conferred on Seigneur Francis, the very day after the placard

placard * appeared ; and all enquiry into the murder was silently, yet *so completely abandoned*, that from the proclamation issued on the 12th, it does not appear that a privy-council was once held till the 1st of March, when it met for the dispatch of indifferent affairs." P. 50.

Were this account of the Queen's conduct true, it would be a complete proof of the guilt of Murray, who returned to court a few days after the murder ; remained there for two months ; attended all the privy-councils ; and lived in strict intimacy with the Earl of Bothwell ! But this account is not true. The Earl of Lennox, the father of Darnley, in a letter to the Queen, dated Houston, 20th of Feb. 1567, far from insinuating that all enquiry into the murder was completely abandoned, thanks her for a *most gracious and comfortable letter* which he had received from her on that subject, and acknowledges with gratitude *the travel and labour* that she was taking to discover the guilty !

But Mary must have suspected somebody ? Certainly ; and there is reason to believe that she did suspect Morton. Nay, says our author ;

“ If innocent, she was not left to the pretext of ignorance, and her suspicions *must, indisputably, have pointed towards Bothwell*. Voices were heard in the streets at midnight, paintings were affixed to the public buildings, to denounce the murderers ; nor was Mary ignorant of the placards accusing Bothwell and his accomplices, her servants, and *herself* !”

Far be it from us to apply to Mr. Laing the character which Swift draws of lawyers in general ; † but, on this occasion, he really appears “ disposed to pervert the general reason of mankind.” If Mary was innocent, her suspicions must indisputably have pointed *from Bothwell* ; for she could not but be conscious of her *own* innocence ; she knew that Bothwell had hitherto been remarkable for his *loyalty* ; she must have been aware, that among her factious nobles he had many secret enemies, for the part which he had acted after the murder of Rizio ; and she would naturally, and even *necessarily*, conclude that the person who, in his placards, had dared to accuse *herself* falsely of the murder of her husband, would not hesitate to accuse falsely of the same crime her most *faithful servant*. After the appearance of the placards, it was utterly impossible for a mind like Mary's to *suspect* the guilt of Bothwell, till established by the most complete proof. This circumstance fully accounts for what the present author censures

* Of this placard and others we shall take some notice by and bye.

† Gulliver's Voyage to the Houyhnhnms, ch. 5.

in her correspondence with Lennox; a correspondence which, even in the distorted view of it which he has given, appears in every respect proper, and worthy of a Queen.

“ The placards, she said, were so numerous, and the names so different, that she knew not on which to proceed; but if any were named whom HE thought worthy of trial, upon information from HIM, she would take such cognizance of them as might stand with the laws.”

Lennox accordingly accused Bothwell, but in such a way as must have effectually prevented the Queen from supposing him guilty, if she was conscious of her own innocence; “ for indeed”, says she, “ as ye wrait, we esteem ourselves party, gif we were resolute of the auctours.” Bothwell, however, is ordered on his trial, and Lennox requested to attend on the 12th of April, to make good his accusation. The trial was indeed a most solemn mockery of justice; but the author arrogates to himself a very singular dominion over the minds of men, when he says, that

“ From the whole circumstances, and correspondence on the subject, *no doubt can remain with an impartial mind*, that Mary, *conscious of Bothwell's guilt*, and of the suspicions entertained of her own connivance, endeavoured to prevent, and afterwards to frustrate the accusation, by precipitating a trial which she could not with decency refuse.” P. 58.

How can *she* be said to have endeavoured to *prevent* the accusation, when she called upon Lennox to name such as he thought worthy of trial? and what evidence is there that *she* endeavoured to *frustrate* the accusation, or that *she precipitated* the trial? Mr. L. urges none; and it is really too much to require us to adopt, on his bare assertion, an opinion, not only improbable in itself, but also in direct opposition to the *proofs* urged by Whitaker and Tytler, that the whole plan of Bothwell's trial and acquittal, and subsequent marriage with the Queen, was concerted and carried into effect by Murray and his associates. The apology which the author makes for Murray's withdrawing before the commencement of the trial is ridiculous, and utterly inconsistent with that statesman's character. Murray was no fool nor coward. He had courage to meet danger in any cause which he chose to maintain, and had already proved himself more than a match in sagacity both for Huntley and for Bothwell. Had it been his wish to convict Bothwell, he would have joined his influence to that of the timid Lennox; and far from retiring, “ because he disapproved, and refused to sanction an acquittal procured by the Queen's collusion”, he would have assembled

bled his retainers, and, supported by the whole Protestant interest of the kingdom, would very quickly have brought Bothwell to the block. Mr. Laing's reason for his departure is, indeed, a proof of his guilt; for if Murray was not in the secret, how could he possibly *know*, when he resolved on his expedition to France, that Bothwell would be acquitted? His suspicions might have been strong; but if so, it was his duty to remain at home, and exert, in support of justice, some part of that influence and address, which he had so often employed in the cause of rebellion, and which he soon afterwards employed to imprison his sister and sovereign, for her pretended knowledge of that very crime, which he now refused his aid to bring home to Bothwell! On either supposition, that of Mr. Laing or that of Mr. Tytler, Murray acted, on this occasion, the part of a most consummate villain: he deserted his cause at a crisis when every sense of duty required him to maintain it, and retiring to France, left to the Earl of Bothwell, as his most entire and trusty friend, the care of all his affairs in Scotland; and to his well-tryed agents, Morton and Lethington, the management of that dear friend's trial.*

All, therefore, that the author says of the precipitancy with which the trial was hurried on, against the remonstrances of Elizabeth and Lennox, is a mere *petitio principii* instead of an argument for the Queen's guilt. It is indeed one of the most shameful sophisms that we have ever seen; for Elizabeth's remonstrance was written on the 8th of April, Lennox's on the 11th, and the trial had been fixed, as they both knew, for the 12th of that month, in consequence of Lennox's earnest intreaties to *hasten the trial*, which, in a letter dated 26th of February, he had declared was no parliament matter!

The trial, we admit, should have been delayed; though, from repeated delays, Mr. Laing, and such partizans as he, would have drawn the same conclusion which they have inferred from the precipitancy; but it could not have been delayed in consequence of Elizabeth's remonstrance, which, notwithstanding his implied compliments to the goodness of that princess, he has himself proved could not reach Edinburgh sooner than the *afternoon* of that day on which she knew that the trial was to take place!† This circumstance suggests to the mind many reflections, which the narrow limits of a Review will not permit us to express; but we are surprised

* See Tytler, vol. ii, p. 98. And Whitaker, vol. iii. p. 282.

† See his note, p. 63.

that the friends of Mary have not stated more forcibly the moral proof which may be drawn from it, for the reality of that deep-laid plot, in which they say Elizabeth was leagued with the Scotch rebels. At all events, Mary could not, by her own immediate act, put off the trial, unless the office of a Scottish sovereign was the same with that of an English Attorney-general. Every thing relating to the trial, as Mr. L. himself acknowledges, was regulated by the *privy-council*; and in that council Murray, Morton, and Lethington, unquestionably sat with their dear friend Bothwell!

Mr. Laing next endeavours to prove, that Morton did not manage the trial for Bothwell; and because he has discovered, as he imagines, a single falsehood in Leslie's Defence of the Queen, he very *sagely* concludes, that no reliance can be placed on a single fact in the instructions and protestations of *those who adhered to that unfortunate princess!* But are there no falsehoods in the writings of Buchanan relating to Mary; in the history of the famous letters and sonnets; or in the rebel accounts of the confessions of those who were executed for the murder of Darnley? These things have been proved to be nothing else than a complication of falsehoods; and, therefore, according to this mode of reasoning, no reliance is to be placed on a single fact in the *remarks* and *dissertations* of those who have at any time been embarked in the cause which the present author has undertaken to defend! The truth however is, that what "Mary's apologists appeal for to Leslie" is confirmed by Camden, who wrote not on the authority of a Scotch refugee or a popish priest, to whom this PIOUS PROTESTANT forsooth admits no credit to be due, but under the patronage, and from the papers of *Cecil himself*: and that Morton concerted measures for the acquittal of Bothwell, and stood impannelled with him during his trial, has been so completely proved by Whitaker,* that it will require reasoning very different from Mr. L.'s, to shake what he acknowledges to be now the universal belief.

But Mr. Tytler, one of Mary's most successful apologists, affirms, on the authority of Leslie, that Bothwell's acquittal was ratified by the estates in Parliament; and this, says Mr. Laing, is a gross fiction! Is it indeed? How then comes he to assert, that "as some kind of *retribution* to Bothwell for his *past services, dangers, and losses*, which are highly magnified, the grants and offices which he derived from

* Vol. i, pp. 302—304, and vol. iii. pp. 225—230.

the Queen, were approved and ratified in the most ample manner"? P. 73. Surely the estates in parliament did not mean to reward the services of a traitor and assassin; and Mr. Tytler, who had too much sense to suppose that Bothwell was *twice tried* for the same crime, very naturally and properly considered this conduct of parliament as a ratification of the acquittal by the court of justiciary.

In the same parliament, which was held immediately after Bothwell's trial,

"The attainder of Huntley, and of his friends, was at last reversed. But as Huntley had already consented to Bothwell's divorce from his sister, and marriage with the Queen, the inference that such consent was the consideration, for which he was restored to his paternal estate and honours, can admit of no dispute." P. 10.

If this be a legitimate inference, surely the author will not be so inconsistent as refuse his assent to the following:

"In the same parliament, Murray's earldom was also ratified, according to Mary's promise before his departure". P. 73.

But as Murray had, in conformity with Lethington's promise,

"looked throw his fingeris to the murderers of Darnley, and beheld their doings, saying nothing to the same, and had likewise consented to the Queen's marriage with Bothwell, the inference that such connivance and consent were the considerations for which this ratification was made, can admit of no dispute".

That the one argument is as conclusive as the other, no *Englishman*; we are persuaded, will presume to deny; but that they are both fallacious is rendered incontrovertible by a document published by Mr. L. himself*, which fully accounts for the reversal of Huntley's attainder, and the parliamentary confirmation of Murray's earldom.

The author of this Dissertation next takes some notice of the famous, or rather *infamous* bond of the Scotch nobility, asserting the innocence of Bothwell; recommending him to the Queen as the most proper person that she could choose for a husband; and swearing, "*as they shall answer to God*", to fortify the said Earl to the said marriage, so far as it might please their said sovereign lady to allow, and therein to spend and bestow their lives and goods, against all that live or die may"! Mr. Laing does not pretend to deny the existence of that bond. He only insinuates, that it was subscribed in consequence of a warrant from the Queen; and labours to prove, that it was *not* subscribed by Murray. But that the insinuation is false must

* Appendix, No. 7.

be obvious to every person of candour, from the unquestioned fact, that the subscribers afterwards solicited the Queen's pardon for any accusation that might be brought against them for seducing and betraying her into that marriage; and that Murray subscribed it before he retired to France, and left it with his friend Bothwell, has been proved by Whitaker, with such cogency of argument, that we should as soon attempt to answer one of Euclid's demonstrations, as to confute his proof of that hypocrite's subscription. The task, however, our bolder author has attempted; with what success the reader will be able to judge, by comparing what he replies to the reasoning of his antagonist with that reasoning itself, or with the history of the bond given by Tytler*.

Mr. Laing, true to his cause and his character as an advocate, disputes, as he says others have done, every inch of ground in this controversy. On the 24th of April 1567, twelve days after the mock trial of Bothwell, that nobleman, at the head of eight hundred or a thousand horse, seized the person of the Queen, as she was passing from Stirling to Edinburgh, and carried her captive to Dunbar. According to her enemies, this was done with her own consent; whilst her friends contend that it was part of the traitorous plan formed for her ruin by Murray and his associates. It is needless to say, that the present author has adopted the former of these opinions. This was indeed natural for him, because the question is of importance; but whether the Queen was seized to the east or to the west of Linlithgow, seems not to be of much consequence. He labours, however, with great pertinacity to prove, that Bothwell came up with her eight or nine miles eastward of Linlithgow; and affects to treat Whitaker with supercilious contempt, because, *for the purpose of discrediting one of the rebel journals*, he endeavours to prove, *by forced etymologies*, that the seizure was made to the westward of Linlithgow. If the reader will take the trouble to consider attentively what Mr. Whitaker has written on this subject, he will find him urging arguments for his opinion, very different from forced etymologies, and such as have not yet been confuted; and if he have not, like a friend of our's, resolved not to listen to any thing that can be urged in behalf of the Queen, he will admit that, wherever she was seized, or whatever becomes of Whitaker's etymologies, his purpose of discrediting the rebel journal is completely accomplished †.

* Whitaker, vol. ii. pp. 348—373, and Tytler, vol. ii. pp. 103—148.

† See Whitaker, vol. iii. pp. 399—414.

It is however of more importance to ascertain, whether, as the present author says, "she was conscious of Bothwell's designs", than whether it was at the Avon or the Almond that these designs were carried into execution; and, fortunately for us reviewers, this inquiry is not more important than easy; for, says Mr. Laing, "every thing conspires to demonstrate that she was conscious of his designs"! This is at least the language of confidence; but whether that confidence be well founded, may perhaps be questioned by those who, like Tytler and Whitaker, *proceed analytically*; for such *perverters of historical facts* will very soon discover, that the phrase *every thing*, comprehensive as it usually is, includes here only the seven following proofs, of which there is not one that does not fall far short of demonstration.

1. The Queen, after Bothwell had secured her friends, made no resistance while he conducted her to Dunbar!
2. Melvill was assured by one of Bothwell's officers, that nothing had been done without her own consent!
3. If displeased, she must have expressed some resentment at least to Lethington!
4. Melvill, upon his release next day, must have received some intimation to solicit aid for her relief!
5. The two suits for Bothwell's divorce from his wife the Lady Jane Gordon, were instituted before the seizure, "in two different courts, to satisfy the Protestants as well as the Papists, that the Queen's marriage with Bothwell was strictly legal".
6. A privy council held at Dunbar on the 29th April, six or seven days after the seizure, "refutes the idea of any personal constraint", though it was held only to regulate certain payments for the Queen's household!
7. If the Archbishop of St. Andrew's had not *known*, that the seizure of the Queen was altogether fictitious, "he never would have issued, as the first act of his revived jurisdiction, a commission to determine Bothwell's divorce during the suspension of justice, for the *avowed purpose* of his marriage with the Queen."! (pp. 79—86.)

To the first of these proofs the friends of Mary may reply, and indeed have replied, that a helpless woman could make no resistance to eight hundred horsemen in arms; and that had she been seized with her own consent, she would have loudly called out for help to impose upon her own people and foreign courts; aware, as she must have been, that the peasants unarmed could not effect her rescue. That Melvill was assured by Bothwell's officer that nothing had been done without the Queen's consent is highly probable; but it proves nothing more than that Bothwell's plan of the seizure had not been concerted by drivellers. To the third proposition it is sufficient to reply, that Lethington was deeply embarked with Murray in the conspiracy

spiracy against their sovereign; that he was joined with that hypocrite in the conferences in England; and that he has been proved to have repeatedly forged her subscription. Such a man, if she expressed to him her resentment of Bothwell's conduct, was not likely to repeat what she said. The fourth proposition is ridiculous. It is infinitely more probable that the Queen was not permitted to talk confidentially with Melvill, and that Bothwell released him the *next day*, least she should have found some opportunity to state her situation fairly, than that she wilfully neglected such an opportunity. As the two suits for Bothwell's divorce from his wife were not instituted by the Queen, they cannot prove either her innocence or her guilt: they prove only that Bothwell acted on that occasion like a man of common sense, flattered and deceived as he was by the bond of the nobility. "It is ridiculous", says the present author, "to talk of restraint or compulsion, when a privy council was held in the Queen's presence at Dunbar"; and it is ridiculous, say we, to make this absurd assertion. When the Queen, to retrieve her injured honour, and comply, as she imagined, with the wishes of the Nobles, had resolved, unwisely we admit, to marry Bothwell, was it necessary to neglect the affairs of her household to prove that she had not been carried to Dunbar with her own consent? That the council at Dunbar was held in her *presence* is affirmed without proof; and the act of that council, as published by this author*, plainly indicates that she was *not* present. When Mr. Laing, in his seventh proposition, affirms that if Archbishop Hamilton had not *known* that the seizure of the Queen was fictitious, he would not have issued a commission to determine Bothwell's divorce during the suspension of justice, he only betrays his own ignorance of the canons and constitution of the Church of Rome; but when he adds, that the commission was issued for the *avowed purpose* of Bothwell's marriage with the Queen, he insults the common sense of his readers. But the proceedings in that divorce have been so clearly detailed, and the legality of the sentence of both courts so fully established by Whitaker †, that it would be impertinent in us to add one word more on the subject.

On the marriage of the Queen and Bothwell, Mr. L. has advanced nothing new or of much importance. He affirms, indeed, that they were married both in the Popish and in the Protestant form by the *same individual Bishop of Orkney*; and, as usual, he treats Whitaker with supercilious contempt for

* See his Appendix, No. 8.

† Vol. iii. pp. 349—372.

giving more credit, on this point, to Melvill than to the rebel journals. Yet Whitaker does not rely on the testimony of Melvill alone; but on that testimony as corroborated by the Queen herself, who, before she was under any *temptation* to falsify, says,

“ He hes finalie *drevin* us to end the work begun, at sic tyme, and in SIC FORME, as *be thocht mycht best serve his turn*; quhairin we cannot dissebill yat *be has usit us utherwayis*, yan we wald have wiffit, or *zitt have deserved at his hand*; having mair respect to *content yame* BY QUHAIS CONSENT GRANTIT TO HIM BEFOIRHAND HE THINKS HE HES OBTENIT HIS PURPOIS, yan *regarding oure contentation*, or *zit weying quhat wes convenient for us*, yat hes bene norissed in oure AWIN RELIGION, and never intends to leif the samyn for him or ony man upon earth *”.

This is such a corroboration of Melvill's testimony, in opposition to the rebel journals, and so decisive a proof that the ill-fated marriage of the Queen to Bothwell was brought about by the influence of the Protestant party in Scotland, and celebrated only in the Protestant form, that if the author of the Dissertation had not suppressed the most important part of it, he would not have been true to his cause. It is to the same professional habits, and the same ideas of the duty of an advocate, that we are, doubtless, to attribute his suppressing what has been urged against the rebels from their very singular conduct at Carberry Hill, after the Queen had delivered herself into their hands, and abandoned Bothwell to his fate.

The associated lords, as this author chooses to denominate his clients, assigned as the reason of their rising in arms against their sovereign, their desire to dissolve an unlawful marriage, and to bring Bothwell to a fair trial for the murder of the late King. They professed the utmost loyalty to Mary; declared that they considered her as in the hands of a ravisher; and at Carberry assured her, by the mouth of Grange their ambassador, “ that all of them were ready to honour and serve her as their sovereign, on condition that she would abandon Bothwell, who had murdered her husband”. She did abandon Bothwell, and go over to the rebels; but did they attempt instantly to seize that murderer, and bring him to the trial, which they had hitherto professed to be the sole object that they had in view? This question let the Queen herself answer; and let Mr. L. make a reply in the next edition of his work.

* Whitaker, vol. iii. p. 136.

“ Upon their promeis, for eschewing of bludeshed, her Majestie consentit theirt, and passit with the said Laird of Grange to theme; quho at the samyn time TUK THE EARL OF BOTHWELL BE THE HAND, AND BAID HIM DEPART, PROMISING THAT NA MAN SHOULD FOLLOW NOR PURSEW HIM, and swa, BE THAIR AWIN CONSENT, HE PAST AWAY. And gif they had bene myndit to perfew him onlie, they wald nocht haif left the doing of all diligence was possible, quhairthow he mycht haif bene tane; bot fre (from the time) they had gottin her Majestie's persoun in their handis, they maid *na travell nor persuit* agains him, *sa lang as he was in the countrey neir thame*, quhair he remanit *ane gryte spece*, and mycht haif apprehendit him mare easilie*”.

Well might the Queen say, that for a great space he remained so near them that he might easily have been taken, had the bringing him to trial been the object of their rebellion. He might have been seized at Carberry Hill on the 15th of June, instead of being *desired to depart with a promise that no man should follow him*; and, after retiring from the field, he was suffered to remain unmolested at Dunbar—distant only twenty-seven miles from Edinburgh—till the 8th of July, when he set sail for Orkney †. During that period the rebels neglected the guilty Bothwell; but after exposing the unfortunate Queen to unheard of insults, they tumbled her from her throne, and imprisoned her in Lochleven. It is therefore ridiculous in our author to say, that

“ From the passages quoted by him, it appears sufficiently that the first cause of her removal, and severe confinement to Lochleven castle, was her obstinate attachment to Bothwell, whom, instead of refusing to abandon, or, in other words, to *renounce as her husband*, and to subject to the just punishment of his crimes, she was fully determined, on the first favourable opportunity, to recall from the north.” P. 105.

Mary could not *renounce as her husband*, the man to whom she was lawfully married; for, easily as at that period divorces seem to have been obtained in Scotland, it was yet necessary to go through the legal forms. That she did not refuse to subject Bothwell to the just punishment of his crimes, we have her own testimony, which is at least as credible as the testimony of the rebels, and is on this point confirmed by facts which were never questioned. Bothwell was in the power of the rebels from the 15th of June to the 8th of July; from which, as she reasons, “ it appeiris manifest, it was NOCHT HIM THEY

* Whitaker, vol. i. p. 276.

† Whitaker, vol. i. p. 241.

SOCHT, but THAIR AWIN PARTICULAR PROFIT; quhairthrow to all men of hail judgment it may appere, her Grace perferri nocht his eschaiping and impunitie, to her awin honour; for quhatsoever was left ondone, it may maist justlie be laid to thair awin charge*”.

This is unanswerable. It was indeed not Bothwell that they fought, but the sovereign power, which they soon obtained by the Queen's forced resignation of the crown, and the advancement of Murray to the regency; objects which the apprehension and trial of Bothwell would probably have placed beyond their reach, by evincing their guilt, and the Queen's innocence.

(To be concluded in our next.)

ART. IV. *The present State of Peru: comprising its Geography, Topography, Natural History, Mineralogy, Commerce, the Customs and Manners of its Inhabitants, the State of Literature, Philosophy, and the Arts, the Modern Travels of the Missionaries in the heretofore unexplored mountainous Territories, &c. &c. The whole drawn from original and authentic Documents, chiefly written and compiled in the Peruvian Capital; and embellished by twenty Engravings of Costumes, &c.* 4to. 487 pp. 2l. 2s. Phillips. 1805.

OF the real internal state of Peru, its topography, natural history, customs, and manners, very little indeed has hitherto been known, as the Spanish authors who have written on the subject, such as Garcilaso, Herrera, &c. have rather been historians of their own exploits than accurate describers of this interesting region. Neither must the reader expect any regular and systematic information on the subject from the present volume, the history of which is literally as follows: a periodical work, printed at Lima, under the title of “*El Mercurio Peruano*,” or Peruvian Mercury, fell into the hands of the editor, by the capture of the *St. Jago*, bound from Callao, the port of Lima, to Cadiz. This appears to have been in the nature of one of our monthly Magazines, and to have treated on the various subjects of literature, natural history, topography, and philosophy, in a concise and desultory way; to have consisted indeed of detached miscellaneous

* Whitaker, vol. i. p. 276.

essays. This book, therefore, possesses these essays arranged and methodized by the editor, but the book has also a number of coloured prints, respecting the costume of Peru. This circumstance is thus explained :

“ The old English saying, “ to shoot at a pigeon and kill a crow”, was, however, verified by him, when he obtained the set of Peruvian Mercuries, the selection from which forms the basis of his work. He was in quest, not of books, but of a valuable Peruvian remedy belonging to the vegetable kingdom (the carahuala), little known in this country. To the end that the adventure might be complete, he stumbled on a painting, which he has employed, partly with a view to illustrate the subject matters of his work, and partly to render the work itself more agreeable to the reader, where such illustration was not absolutely necessary. The painting in question, the production of an untutored native, denied the advantages which the high cultivation of the arts in Europe affords, is in many of its parts finely executed, as will appear by the subjects that have been taken from it on the present occasion. It represents the Indian festival, in the great square of Lima, on the event of the accession of his present Catholic Majesty, Charles the Fourth, to the throne. In the engravings, the design of the artist has been strictly adhered to; and it ought therefore to be noticed, that, as he was planted on an eminence, his picture presents what is termed by painters a bird's-eye view. The curve of the petticoat in some of the female figures, may, with other peculiarities of a similar kind, be thus explained.” P. ix.

Such is the history of this volume, which certainly contains a great deal of entertaining matter on the subject of Peru, mixed with a large share of extraneous detail, and written in a style by no means remarkable for its simplicity or elegance. In his Preface, the editor talks of having recourse to *reticences* and any misrepresentation. To prevent some of our country readers from having recourse to their dictionaries, we venture to inform them, that by *reticences* the writer probably means *concealments*. Indeed, the style is throughout turgid and affected. We shall, however, enable the reader to judge for himself. The work is divided into eight parts, with an Appendix, which is by no means the least important part of the volume. It gives an account of different Itineraries into the interior as well as mountainous territories of Peru. The first part of the volume discusses the subject of the Peruvian territory; the second, its natural history; the third, its mineralogy; fourth, the commerce of Peru; the fifth, the Peruvian capital; the sixth, the Indian and other inhabitants of Peru; the seventh, its topography; the eighth, subjects of literature and philosophy.

We have been somewhat at a loss whence to take our specimens, but perhaps the following may suffice :

“ Account of the Costumes, Superstitions, and Exercises, of the Indians of the Pampa del Sacramento, and Andes Mountains of Peru.

“ Of the three classes of men who exist in the universe, destined to invent fables, and to obtrude them on the credulity of their fellow-creatures, it is uncertain which has been the boldest and most fertile in inventing them, or the most successful in inducing their belief. They have all of them inundated the earth with visions, and have alike gained over profelytes. These are, the poets, the philosophers, and the travellers. The first insinuate falshood even into the heavens, and cause it to be adored by stupid mortals: the second dispose tyrannically of Nature and her magnificent works, and draw into their lures the republic of the learned: the third feign marvels at their will, and impress with a belief of them, both the monarch and the minister of state.

“ With the conquest of the Americas, such a swarm of the latter description was raised in the western continent, that if all the empires and opulent cities of which they dreamed had been real, the planet of the earth would not have contained them, and it would have been necessary to place a part of them in that of the moon. In those times, Manoa was the first and most celebrated city. It was conjectured to be the capital of the empire of Dorado, so called, because gold not only glittered in the temples, palaces, and gardens, as in Peru, but likewise, according to report, in every part of its vast territory, inso-much, that the banks and profound depth of the lakes, nay, the groves even, were covered with that precious metal. One of its discoverers, who was enabled, by the dispersion of the advanced bodies of troops stationed to defend the frontiers, to reach a point whence he descried the above-mentioned capital, reported that its walls were crowned with statues and turrets of the finest gold, which was infinitely more flattering to the view, than were the gardens with which Semiramis adorned the walls of Babylon, and even than the Elysium of the poets. So grateful a piece of intelligence, to which the spoils of Atahualpa and Montezuma attached some degree of credit, made a rapid progress from America to the north of Europe. While the Pizarros, in Peru, Ordaz, in Quito, and Quezada, in the new kingdom, made preparations for its conquest; and while the court of Madrid glowed with pretensions founded on a priority of claim, and fitted ships in the ports of Spain, the active English, and other powers, opened their coffers, and redoubled their efforts, with a view to be the foremost to seize on the prize. But this prize, like the enchanted palaces of fairy tales, fled from province to province, mocking those by whom it was pursued. The imagination, and the eyes, view objects in a different manner. To the latter they diminish with the distance, and augment in proportion as they are approached: but to the former, on the other hand, they enlarge in the ratio of the space by which they are separated, and decrease in the same manner by the proximity, until they entirely disappear. Thus it happened to Raleigh, and to all those who engaged in the conquest of Dorado.

“ Far happier would have been the lot of Don Francisco Bohorquez, had his reveries been realized. In the year 1635 he discovered Enim,
reached

reached its confines, and ordered his arrival to be announced to the monarch. His lofty stature, his valour, his fine personal qualities, and his discretion, procured him an access to the capital. Its plan, its superb pillars, the order and disposition of its palaces and squares, and the refined policy of its inhabitants, would have terrified any other than Bohorquez. He was, notwithstanding, overpowered by surprize at the sight of the imperial alcazar, or castle. It was built on a multitude of columns of porphyry and alabaster, and had its flooring skirted by a spacious gallery, at the extremities of which the cedar and the ebon were sculptured in a thousand forms. The majesty of the portico could not be described, unless by saying that Nature and Art had challenged each other at that spot, to vie in the production of its beauties. The staircases and entrances were most sumptuous. In all the inner apartments the energy of the pencil was displayed on jasper, in portraying the august heroes, the lords of this favoured region. The floors were covered with the richest carpets of feathers, and the air perfumed with the most fragrant aromatics. Our adventurer having been ushered into the royal cabinet, found the sovereign reclined on a throne of ivory, and surrounded by his principal courtiers, who occupied various estrades of gold, superior to that of Arabia.

“ He was received with every token of humanity, and placed next to the throne. The ceremonials, festivals, and tournaments by which the monarch, in exhibiting his own magnificence, endeavoured to afford him pleasure, were essentials which required, for their description, the pen of Homer, or of Virgil, or, rather, that of Miguel Cervantes Saavedra. The diversions being concluded, and he being desirous to set out on his return, the eldest daughter of the king, into whose bosom the god Cupid had introduced the violent flame of love, enveloped in the graceful form of the stranger, made a tender to him of her person. But our Bohorquez, in whom the madness of Don Quixote must have been blended with the address of Cacus, chose rather to be the depredator, than the peaceful possessor of the new empire. — After having beguiled Peru with his fabulous Enim, he entered that territory, accompanied by thirty-six Spaniards, in the year 1643, to achieve its conquest; but was guilty of so many piracies, not only among the barbarians, but likewise in Jauxa and Tarma, that the viceroy was under the necessity of sending a detachment of troops to apprehend him. This having been successfully accomplished, he was banished to Valdivia, with another individual, named Villa-Nueva, his captain-general. Don Antonio, and Don Benito Quiroga, inhabitants of la Paz, were not more successful in the conquest of Gran Paititi, in their endeavours to accomplish which they consumed a very flourishing capital, and were left in an impoverished state. This reward was justly due to an insatiable ambition.

“ Time has slowly dissipated these chimeras, which have been in one respect useful, inasmuch as they have stimulated certain missionaries to explore the mountains. From their relations we can collect, that throughout the whole extent of them, in Manoa, and in the immense plains which separate them from the cordillera of Brasil, there are not any other treasures, beside those that will be pointed out

out in illustrating the peregrinations of fathers Sobreviela and Girbal; nor any greater degree of civilization and policy than that which is exhibited in the account we now proceed to give, of the costumes, superstitions, and exercises of the barbarians who inhabit them.

“ They live dispersed in the forests and woods, and are collected, under the direction of one or two caciques, into small tribes, each of which considers itself as a distinct nation, and even hostile to the others. They are usually tall, robust, and well made, it being the invariable custom, whenever any male child is born, with the limbs distorted, or with any remarkable defect, instantly to deprive the infant of life, as an inauspicious birth. Their complexion is fairer than that of the Peruvians, and some of them, the Conivos, for instance, would even vie in that respect with the Europeans, if the erratic life of the mountains, the unguents, and the punctures of the sand-flies and mosquitoes, did not give them a swarthy hue. All their attention is bestowed on preserving a firm texture of the body, and on flattening the forehead and hinder part of the head, with a view of resembling, as they say, the full moon, and of becoming the strongest and most valiant people in the world. To attain the former of these aims, they bind the waist, and all the joints, of their male offspring, from their tender infancy, with hempen bands. With a view to the latter, they wrap the forehead in cotton, and lay on it a small square board, applying another similar board to the occiput, and adjusting them with cords until the intention has been answered. Thus the head is elongated above, and flattened both before and behind. This practice cannot fail to alter the functions of the brain; and, accordingly, the reproach of stupidity is attached to the bonzes, or Japanese priests, at whose birth the head is compressed, until it acquires the shape of a sugar-loaf, to the end that it may serve as an altar on which the minister may kindle the sacred fire, as a token of their being admitted into the priesthood. In reality, our Indians of the mountains are remarked to be the people the most devoid of thought any where to be found.

“ They go in a great measure naked, but with some distinction. The men wear a short cotton shirt, painted with a variety of colours, and provided with a half sleeve; this covering, which reaches to the middle of the thigh, is named *usti*. The married women are invariably clad in a *pampanilla* of the same stuff, or, in other words, in a short petticoat, open at the sides, which barely reaches from the waist to the knees. In seating themselves, both men and women carefully cross the skirts of their garment between the legs, to cover the parts which decency obliges them to conceal. The unmarried females, however, appear like Eve in Paradise. When we reflect that, among the nations in question, there must be many virgins in a state of puberty, we cannot fail to be persuaded, that custom is a species of antidote against the darts of the impure god of the gardens, whose wounds beneath the torrid zone, give an impulsion to the sexes, and hurry them on blindly: *in furias, ignesque ruunt*. There are other tribes in which all the individuals of either sex present themselves, like the *athletæ*, the wrestlers at the Olympic games, who, after the accident that befel Orcippus, appeared entirely naked. This custom, which

was highly reprehensible in a civilized nation, such as Greece, is perhaps not so much to be condemned in our barbarians, who are incited to it by the warmth of the climate, in the particular regions they inhabit. The men cut short their hair, leaving it to fall in front to the brows, and behind as low as the point of the ear: on the top is a knot or wreath, interwoven with long and beautiful feathers. They perforate the chin, and the cartilaginous part between the nostrils, after the manner of the Persians, Arabians, and inhabitants of the coast of Malabar: and wear a variety of pendants of gold and silver. They adorn the arms and neck with bracelets and collars, made of the teeth of men who have perished in the war, or of those of animals. Over the shoulder they throw the quiver, and in the hands they bear the bow and the arrow. The women likewise cut the hair in front, leaving it to fall to the brows; but are particularly careful of the hinder hair, which flows loosely and copiously over the shoulders: they ornament their ears with the choicest trinkets. Both males and females stain the teeth and lips of a black hue, and the body of various colours. In painting the face, they have recourse to red, the colour which, among the Romans, served as a distinctive mark to Jupiter on the days of the public festivals, and which likewise decorated the countenance of the heroes, when they made their public entry into Rome. If the god Cupid were to throw off his bandage, he and his mother Venus might serve to depict these nations. But the resemblance in this respect, does not produce in them an identity of customs, as happens to the inhabitants of the Maldivian Isles, in whom an analogous stile of dress, or rather the absence of all covering, has obliterated even the idea of shame." P. 264.

The Appendix will please many readers the best. We presume that the travels of the missionaries here described, are authentic translations from the Spanish originals. They are certainly very curious, and might demand notice in preference to any thing which occurs in the body of the work, which is by no means valuable in proportion to its price; but which nevertheless is, on the whole, acceptable, as giving some information where much is to be desired, and where little can be obtained.

ART. V. *An Investigation into the Principles and Credit of the Circulation of Paper Money, or Bank Notes, in Great Britain; as protected and enforced by Legislative Authority, under the Suspension of paying them in Cash; into the Extent of such Paper Money, the Responsibility attached to it, and its Effects upon Prices and Commodities, individual Income, Agriculture, Manufactures, Commerce, and upon the Course of Exchange with foreign Countries; together with a Discussion of the Question, whether the restraining Law, in Favour of the Bank of England, from paying Notes in Money, ought, or ought not, to be continued as a Measure of the State? By William Howison, Esq. 75 pp. 1s. 6d. Stockdale. 1803.*

IT has been held by many persons, and those of no mean judgment in such affairs, that the itinerant natural philosophers who travel the country, each with the most magnificent and most numerous collection of wild beasts and birds, giants, and dwarfs, that ever were exhibited in this kingdom, greatly hurt their own interest, in exposing publicly a picture of them all, as large as the life, on a painted cloth, to induce the passers by to pay for admission to see them; as it gratifies the curiosity of many of them quite sufficiently. A prolix title to a tract has almost the same effect. If it be ill drawn up it is absolutely repulsive; and if we had been reviewers of title-pages, we might have pointed out something of repulsive in the title of this work.

But as this power does not always produce its effect; and a work with such a title-page may serve to extend vulgar errors, or to give birth to new ones, when they are on points of present importance, it is incumbent on us to point them out. Of those contained in this work, a few only will be here noticed; and principally those relating to the causes and the effects of the suspension of cash payments in 1797. The cause of that event Mr. Howison affirms to have been a great advance, made by the Bank to Government, between the years 1795 and 1797, and to the extent of fifteen millions*. Our readers who are not acquainted with, or have not kept in memory, the state of the debt to the Bank in those years, will be surprised perhaps to be informed, that in that very period the debt to the Bank was actually diminished 3,105,639l.; for,

* P. 23.

on Dec. 19, 1795, the principal of that debt was 13,223,439l. and on Feb. 25, 1797, it was reduced to 10,117,800l. And we have recently shown that, even in 1795, the ratio of the advances to the whole transactions, or paper of the Bank, fell short nearly 20l. per cent.* of the proportion obtaining in 1783, or at the end of the preceding war. The pressure of the advances to government upon the Bank are always, by the nature of the thing, heavier in war than in peace; but considered as a year of war, it was in 1795 relatively light; but in 1797, when its effects were represented to have been so extremely fatal, it was light in a very high degree.

“Former legislatures”, Mr. H. says, “had restrained the credit of Government with the Bank by severe penalties upon it; until that barrier was removed, on the application of the Minister”. Hence it should appear, that the repeal of the clause (seemingly to this purpose) in the act for the formation of the Bank, *was a scheme of administration*. We have the evidence of Mr. Bosanquet, on oath, to the contrary. The sense of it he deposes to have been “always a matter of doubt”: and further, that as Governor of the Bank, by the desire of the Directors, *he applied to Mr. Pitt*, for parliamentary indemnification for advances of money by the Bank to be made on Treasury bills: the amount of these bills discounted and unpaid, at the suspension, was 1,512,270l. This was the amount of the debt to the Bank, contracted under the new power, which Mr. H. states at fifteen millions; but about fourteen months before, this advance had amounted to 2,854,000l.

It is here objected to the paper of the Bank, that a person who holds one of its notes, pays to the Company an interest on that paper by holding it †: but the person who has a quantity of coin lying unemployed by him, loses, in like manner, the interest thereof: and further on it is said, that the public sustains the loss, by holding notes issued to Bank debtors, who are not in circumstances to repay the Bank paper issued to them—A singular position. The loss of a single pound note cannot fall upon the public, or the individual holder, until the total assets of the Company are exhausted. The concealment of the quantity of money in the Bank, Mr. Howison observes, seems to import that it was less than was wished to be known. At the safest periods, that Company always had wished that its amount, together with that of its paper, should be as much con-

* Vol. xxiv. p. 611. Article, Thornton.

† P. 14.

cealed as possible; and no doubt that motive operated as to its cash, at that difficult period; and we conceive it was at that time equally the object of those who guided our public councils. But there has been less mystery in the business since; and we believe we have good authority in stating the sum of coin and bullion, then in its coffers, at 1,272,000l.* This writer proceeds to affirm, that since that period, "the Bank of England has had no occasion to retain gold"; "and it is against its interest to retain it when there is no occasion for it" †; and in divers places he takes it as a fact, that its coffers have since contained a very small sum. The Report of the Secret Committee in Nov. 1797, most directly contradicts this as to that period, the quantity of coin and bullion having exceeded five times its amount in the preceding February, or 6,360,000l. ‡ Although, in our discussion on this subject, we have rated both the constitution and the conduct of the Bank no otherwise than what it seems to us to be, our censures shall be always as ready for those who attribute to it misconduct it has

* Magen's Inquiry, &c. p. 47.

† P. 26.

‡ Magens, p. 50. By this it appears, that the money and bullion brought into the Bank in those nine months, exceeded 5,088,000l. This the Company obtained for value paid, that is, by effective purchase. In the seventeen months preceding the suspension, the Bank coined 958,000l. only; but on the average of the ten preceding years, 3,291,000l. in every equal term. If they had continued their coinage during the last seventeen months at the average rate, they would have had in their coffers 2,333,000l. more than the sum found, or 3,605,000l.; and if the drain of coin during those seventeen months had been the same, there would have been no shadow of necessity for stopping of cash payments at that period.

Thus it appears, that the money and bullion brought into the Bank in those nine months, exceeded 5,088,000l. In the year ending October 25, 1796, the Bank sent to the mint for coinage 493,000l. and in proportion to that sum in the following four months, there would have been coined on the Bank account 164,000l. But there are circumstances in the total, to March 18, 1797, given in the Lords' Reports of that year, proving that sum to be less than the truth; and that it probably amounted to 300,000l. That Company coined therefore, in the whole sixteen months, 793,000l. Now, their average coinage for ten years, ending Oct. 24, 1796, was 2,323,000l. yearly; and their proportional coinage for sixteen months, 3,097,000l. exceeding the actual sum, 793,000l. by 2,304,000l. Now, if they had continued the coinage at the former rate during these sixteen months, and the drain of cash been neither greater nor less than that which they experienced to February 26, 1797, the Directors would have had

2,304,000l.

has not shown, and evils it has not caused, as for those who ascribe to it that good which it has not produced.

We finish this article on Mr. Howison's tract, with some observations on his style, which is too singular to pass without notice. Paper credit he describes as "an amazing invention, by which old linen *is rendered into every degree of wealth*". Of the effect of speculation in the corn-market, he observes, that the increase of price *behoved to rest* on the consumer; and a few lines after, speaking of like speculations in other commodities, that it is *visible to afford* a serious distress to the commerce of the country. Sometimes he borrows a word from the French; the bearer of a bill is the *porteur*; he who takes up his security given to a banker, is said to *relieve it*; and at others, he steals a phrase from a postillion, and talks of *a drink of water*. We tax him not with affecting a figurative style, on a subject which almost disclaims it; but we can but smile at such comparisons as these: "Force, like frost on the fair vegetation, chills and annihilates the system" [of credit]: and the second is on the same subject. "It is in the power of opinion to support or annihilate the system in an instant; and paper money, from its general influence, may, *like a helm*, become the instrument of changing the course of that opinion."

2,304,000l. more coin in their coffers: the coin and bullion would have amounted to 3,576,000l. instead of 1,272,000l.; and there would not at that time have existed the shadow of a necessity for the suspension of payments. It will be said, this addition to the coinage would have involved the Bank in a great expence; but no one will venture to contend, that it would not have been better to incur an expence to have prevented the suspension, than to make the same sacrifice to restore the cash payments after it had taken place. Now, in the following nine months, the Bank were at the much greater expence of procuring five millions in coin and bullions for the latter purpose; which, though certainly good, was inferior to the former.

We should not have been so particular on this matter here, if it had not given us an opportunity to note, that we had, on a former occasion (vol. xxiv. p. 621, Article, Thornton) taken the entry of the gold coined in the year 1797, (in the Lords' Reports) which is but for five months, as the amount for the year, being subequal, besides, to that of the former year, and stated 479,000l. as the average of two. Circumstances point out, that the amount of the last complete year contained in that account 493,000l. might very well have been taken alone, for the comparison there made.

ART. VI. *Christian Theology; or, an Inquiry into the Nature and General Character of Revelation.* By the Rev. Richard Lloyd, A.M. Minister of Midhurst in Suffex, and late Fellow of Magdalen College, Cambridge. 8vo. 382 pp. 7s. Hatchard. 1804.

THIS work, like many others that have appeared, in this revolutionary and eventful period, deserves the highest praise for its good design of strengthening the hands of the establishment, and giving a check to the insidious attacks which are daily made upon it, by infidels and enthusiasts, not less to the danger of the establishment, than to the corruption, abuse, and overthrow (if it were possible) of Christianity itself. Yet in no part of the whole work is the cause defended with undue warmth, or on principles in the smallest degree intolerant. The chief object of the work, to use the author's own words, is to give a General Character of Revelation, and more especially upon the great doctrine of atonement, which is founded on the fall of man, and the necessity of being regenerated by the spirit, as well as pardoned and justified by the meritorious obedience of Christ. Upon all which points Mr. Lloyd has certainly displayed much good sense, and a competent knowledge of the subject. We are entirely disposed to agree with him, in the zeal he displays concerning the great doctrine of redemption, without a due consideration of which we cannot properly be called Christians, and which is such a stumbling-block to the Deist and Socinian. We have here abundant references to other writers, and quotations from them: all from writers of the first respectability. Their opinions on various litigated points are well brought together, and judiciously handled. Mr. Lloyd has precluded us from objecting to the frequency of these references, and the *great length* of many of the notes*, by his own remarks upon them in his Preface; from which also we learn, that he did not entirely follow his own intentions in regard to the printing of them. This has been the case with many very eminent writers, and perhaps upon the subject of notes and references in general, authors, booksellers, and readers, will never be perfectly agreed. There are many parts of the work from which

* Among these long notes, there is a good one on the baleful effects of despair, and another on the much-abused doctrine of universal benevolence.

we should be inclined to make extracts, if we could do it with any justice to the learned author; but, on account of their length, some of these passages could not be inserted entire, and to curtail them would be to misrepresent them. As specimens of the work, however, we shall select the following passages:

“ Infidelity is a deep, radical disorder. It is connected not only with intellectual pride, but arises chiefly, as we have already hinted, from the *self-sufficiency*, the *independency*, and *rebellion* of the heart. Hence, the grand doctrines of the Cross excite such peculiar enmity and virulent opposition, as they prove by implication the depths of the fall. Exclusive of the many strong and express declarations of Scripture relative to man's apostacy, the character of God fully authorizes us, in inferring the same conclusion from the nature of the remedy provided for his recovery. It is a mark of wisdom to proportion the means to the end. In the works indeed of human agents, however wise they may be reputed, there will be occasional transgressions of this rule, but God cannot err. Whatever his perfect intelligence designs, must be designed upon the best ground, and executed in a manner the best adapted to the end proposed. And if this be true of the general dispensations of Providence, we cannot but admit the same principle in the great work of Redemption, unless we would arraign the divine wisdom, and charge it with defects inconsistent with its nature and uniform operations. Upon this assumption therefore we may fairly conclude that the *greatness of the remedy proves a correspondent greatness in the disease*. If Christ, in the gracious plan of salvation, sustains the important offices of King, Prophet, and Priest, we must infer that we are guilty, ignorant, and depraved, and that it is our consequent duty to receive Him in the full extent of his Mediatorial character, that “ of God He may be made unto us wisdom, and righteousness, and sanctification, and redemption.” The adversaries of the truth are aware of this necessary consequence; and instead of arguing from the recovery, as stated in Scripture, to the fall, they argue from their own false and superficial notions of the fall to the recovery. Perceiving that these doctrines rise and sink together, they studiously endeavour in their own defence to lower the standard of God's law from a perfection to a sincerity of obedience; and having thus, with a kind of legislative authority, reduced and accommodated the Divine rule to their own corrupt propensities and imaginary attainments, they of course proceed to depreciate the remedy in the same degree that they exalt themselves. Thus we discover one grand and principal source of their enmity to the Christian Religion, of their opposition to it from the lowest expression of it in the Members of Christ through all its intermediate gradations, to Christ himself, the living Head, whose essential Godhead, which ennobles and stamps such infinite value upon all that He has done and suffered, they blasphemously deny; regarding Him only as a Prophet; his death as symbolical; and his divine grace, as nothing more than God's general providence and blessing, without any respect to the influences of the Holy Spirit, as the purchase of his death, and a necessary part of the new covenant.” P. 187.

Another

Another extract we shall insert from p. 288, as applicable to some erroneous principles always too prevalent, and which cannot therefore be too often exposed.

“ In traversing the globe of human life, let us proceed from Pharisaism and superstition to the contemplation of more modern and worldly characters; and, among this description, let the man of honour pass in review before us.

“ The law of honour,” says Paley, “ is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose.” If such do not infringe the rules of this intercourse, or incommode it by their conduct, they may insult the Deity by the most tremendous imprecations, pour contempt upon his revelation, neglect his public and private worship, and yet be *honourable* men.

“ In respect to their fellow-creatures, they may injure tradesmen by insolvency or delay of payment, be cruel to their servants and dependants, uncharitable to the poor, angry and vindictive even unto death against their equals who affront them, and in their own persons indulge every sensual passion, and yet “ are they all—all honourable men.”

“ Now a principle which *admits* so much impiety and profligacy, which *allows* men to be Atheists, bad husbands and parents, bad masters and citizens, must be fundamentally defective and corrupt.— Though many other motives may mix and co-operate with this law, creating a great diversity of character among those who fall under its jurisdiction, such is nevertheless the nature and operation of the law itself. And how many, alas! stand well in their own estimation, and in that of others of the same rank, for no other reason, but because they avoid *dishonourable* crimes, and move within the precincts of these arbitrary, capricious, but fashionable rules. In short, they seem to think, that a consistency of conduct in these respects throws such a lustre around their character, as either sinks into oblivion all their faults and imperfections, or serves as a full compensation for them.

“ Now this principle of commutation extends, under multiplied forms and appearances, to different orders and conditions of life. How frequently do men enter into a kind of *composition* with God, and by these means endeavour to silence and tranquillize their conscience. The man of mere morals concentrates all his obligations in those which relate to his neighbour, as if the duties of the second table comprehended those of the first, or were so transcendently superior, as to atone for the neglect of them. Thus he separates his morality from religion, and attempts to raise an edifice without a foundation.

“ Behold intemperance inveighing against avarice, and all her low, mean, and sordid vices; and thus losing sight of her own enormities and crimes, under the assumed character of benevolence, or the transient blaze of some occasional acts of munificence. Avarice repels the charge. She expatiates with indignation on the poverty and distress consequent upon extravagance, and from this train of calamities deduces a triumphant argument in her own vindication and praise. Whilst she exhibits an haggard figure, a countenance hard and repulsive, overshadowed with gloomy suspicions,—whilst her ear is deaf to the

the cry of surrounding misery,—whilst her hand never opens to feed the hungry, to clothe the naked, or to remove the tear from the eye of dejected sorrow; in short, whilst she contracts and rolls up a man in himself, extinguishing every gleam of benevolence, and leaving him nothing but the form of a human being; she still glories in her frightful and preternatural insensibility, gilding it over with the appellation of prudence and economy. Thus one sin wars with another; and different individuals are strongly opposed to each other's wrong habits and courses, without any real hatred, on either side, of the moral turpitude attaching to them, or any Christian regard to the divine will. Nor is this all: the same contention takes place in the breast of each individual. There is, indeed, a MASTER PASSION, which ever bears the principal sway; yet it retains not an undisturbed possession of the heart; other corrupt passions operate, and, in the contest for the mastery, will sometimes prevail, and appear in occasional acts, which exhibit no resemblance to the ordinary colour and complexion of the man's conduct.

“When we reflect on the little hold that religion has upon mankind at large, or picture to ourselves the monstrous and desolating effects resulting from the *absolute* and *uncontrolled* dominion of any one vice, we cannot but admire the manifold wisdom of the great Governor of the world, in thus overruling the conflict of jarring, discordant passions; in making one evil propensity corrective of another; and thus rendering them, by their own native operations, and without any design in the agents themselves, instrumental not only to the prevention of many crimes subversive of society, but even to the promotion of many actions conducive to its security and welfare.

“In discriminating the manners of men, and in tracing the sources of human conduct, we may add to what we have already stated, that the dread of the consequences of sin often restrains from crimes, where there is no regard to their corrupt and heinous nature. It is so ordained in the constitution of the world, that vice, especially of some descriptions, should be accompanied with such a train of evils, as to inflict an immediate and sensible punishment upon the transgressor. The libertine, reaping the sad fruits of his irregularities in his health, reputation, fortune, and the miseries he entails upon his family, may awake to some sense of duty, measure back his steps with sorrow for the past, and with a sincere determination to reform. This reformation, founded *solely* upon such principles, however salutary their operation, has only the semblance of virtue. It has nothing *sacred* or *divine* in its nature; it does not rise above the character of prudence; having no regard to the glory of God, or the authority of his law.

“This conclusion supposes also the *permanence* of the change; but alas! how often do these alarms of conscience, and the good purposes resulting from them, pass away like the morning cloud, or the early dew. They flow from temporary causes, and disappear with them. Hence, though Ahab humbled himself, Saul wept aloud, and Felix trembled, their emotions, however, were like the irregular currents of a sudden inundation, which, not being replenished by any uniform, perennial spring, but dependent only on the rains and winds, soon subside, and leave no vestige behind them. As to Cain and Judas, their impressions

impressions were more fixed and poignant, yet they engendered only horror of mind, torment, and despair. It seems, indeed, that sensible fear, however necessary in the present life, and often rendered introductory to true piety, involves no inclination to virtue. It may restrain; but "whatever has the effect of compulsion upon an agent, whether it be good or evil in itself, can have nothing *moral* in its nature."

At p. 334, &c. we have some very judicious remarks on the use of learning to ministers; and towards the end of the work, the natural but pernicious effects of ignorance and enthusiasm, are very ably exposed. In the concluding note, Mr. Lloyd speaks with great moderation and Christian charity of itinerant self-commissioned preachers, while at the same time he properly objects to them; and very justly points out the great danger there is of their being made tools of by the crafty and disaffected. To all reasonable toleration Mr. L. professes himself a warm friend, (and indeed the temper with which he treats of many disputed points, both in religion and morality, convinces us he is sincere); but in respect to the practices of our most modern dissenters and itinerant preachers, he very judiciously cautions the laity against being led by a mistaken charity, "operating under the semblance of a Catholic spirit," to countenance and support what "is in its tendency detrimental both to Church and State"; and the clergy are exhorted not to suffer themselves to be flattered into undue connections with any Dissenters, which may argue a relaxation of their obedience and steadiness to the Church of England.

ART. VII. *Correspondence between Frances, Countess of Hartford, (afterwards Duchess of Somerset) and Henrietta Louisa, Countess of Pomfret, between the Years 1738 and 1741. 3 Volumes. Crown 8vo. 1l. 1s. Phillips. 1805.*

THESE are familiar and confidential letters between two ladies of fashion, distinguished in their time as Ladies of the Bedchamber to Queen Caroline, and were written after her majesty's death.

Lady Hartford, who was afterwards Duchess of Somerset, was the favourite of poetic genius, a poetess herself, and was praised by Savage, Thompson, and other wits of the time; she was also the friend of Dr. Burnet, Dr. Watts, Shenstone, Mrs. Carter, Lady Luxborough, &c. &c. Lady Pomfret was descended from Lord Chancellor Jefferys. In 1720 she married Lord Lempster, afterwards created Earl of Pomfret, Knight

Knight of the Bath, and Master of the Horse to Queen Caroline. On the death of the Queen, she retired with her family to the Continent. After residing for some time at Monts, near Paris, she proceeded to Italy, passing through Lyons, Aix, and Marseilles, and thence to Genoa. From Genoa she went to Florence, and afterwards returned to England by way of Bologna, Venice, Augsberg, Frankfort, and Brussels.

Much interest can hardly be expected, either from the description of the above-mentioned places, or from the familiar conversations between two females in such circumstances. Many of them, indeed, are the mere chit-chat relation of family occurrences, interlarded with high-strained compliments; at the same time they contain many pleasing anecdotes, and exhibit a very agreeable representation of the manners of the period in which these epistles were written.

One or two short specimens will be sufficient to justify the opinion we have given.

“ How shall I describe to you, my dear Lady Pomfret, the sentiments that arise in my heart at the reading your letters? I feel a mixture of esteem, affection, admiration, and sorrow, to think how many years passed by in which I might possibly have enjoyed the happiness of your conversation, or even been admitted to your friendship, had I sought it with that care and assiduity which I am now truly sensible it deserves. How blind was I to my own interest, and to a merit which I scarcely had leisure (after it had waked me from my lethargy) to be acquainted with, till, as a just punishment for my former want of discernment, I was doomed to live banished from it! But the generosity of your disposition inclines you to alleviate a chastisement which I too well deserved, by allowing me a place in your memory though I am exiled from your sight, and permitting me to hope for a share in your heart, which (if I know my own) I would not part with for all the wealth and splendor of the east.

“ I do not wonder that you shed tears at the profession of the unhappy votress at Genoa, since I could scarcely restrain mine at the recital of her sufferings. I am afraid solitude is not a cure for love; but I think the inclination to it a very natural effect of that passion, when it is unsuccessful: it leaves the mind in a state of languor and melancholy that makes it shun society, and retire from mankind, to indulge the idea of what it ought most carefully to avoid, and which probably it would endeavour to free itself from, were it not generally attended with a depression of spirits, that is to the mind what fetters are to the body, and prevents it from using sufficient motion to put itself in a more easy situation.

“ In return for your story of the nun, I will relate to you one which I had within these few days from a friend of mine, a woman of great veracity and good sense: she assured me of the truth of it, from her own knowledge.

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“ A

“ A gentleman in Suffolk had an estate of two thousand pounds a-year; and an only son, who was brought up with the expectation of being heir to that fortune after his father's death. This took place when he was just four-and-twenty: but, when he came to look into his inheritance, he found the whole property so involved, that he had only left four hundred pounds a-year, which proved to be in churchlands. He lived on this for about twelve months, but during that time was very melancholy. He then declared to his friends, that it was against his conscience to enjoy the revenue of what had belonged to the church, and that he could make himself easy in no other way but by restoring the lands; which he did, in spite of the persuasion of all his relations to the contrary, and left himself with no more than an annuity of fifty pounds. In the neighbourhood there was a quaker, who always went once, and sometimes twice, a-year into Yorkshire, on business. At one house in that county he was received upon a footing of great intimacy; by an old gentleman, who had an only daughter, that was to be his heiress—elegant in her person, of good temper, and well accomplished. The quaker one day asked him why he did not get this young lady married. The gentleman replied, that it was what he wished to do, but he was determined never to dispose of her but to a man whose principles he approved, and who would come and settle upon the estate. If he could find such a person, he would give his daughter to him, though he was not worth a shilling. The quaker related to him the history of his neighbour: and the old gentleman was so much delighted with his character, that he desired the quaker to bring him to his house the next time he came; and, if the young people liked each other, it should be a match. The honest quaker returned home, and with great pleasure told the young gentleman the prospect of this good fortune; but was surpris'd to find all the arguments he could use wanted force to prevail on him to go. He declared that he would rather live upon his small annuity all his days, than marry a woman he did not previously love, though she possessed the wealth of the Indies. When the time drew near for the quaker to go again into Yorkshire, he applied to a relation of the young gentleman with whom he lived, and shewed him several letters from the lady's father, requesting him to bring his friend along with him. By the importunity of this relation, and the quaker's entreaty, the youth was at length prevail'd on to accompany him; but under a feigned name, and only as an acquaintance whom he had met by accident on the road. Matters being thus settled, he set out with the quaker, and was introduced to the old gentleman and his daughter. They were all three so well pleas'd with each other, that they soon became better acquainted, and the young gentleman discovered who he was. The marriage was quickly concluded; and he now enjoys eighteen hundred pounds a-year, which his wife brought him, besides a considerable sum of money. They have now lived together fix years in perfect happiness, and have two children.” Vol. i. p. 148.

The last volume will best repay the reader's attention; the writers, as their intimacy strengthened, seem to have been inspir'd with increased energy and animation. The following anecdote is related by Lady Pomfret with considerable spirit:

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“ The pleasure I enjoyed at the safe return of my son, and the hopes of seeing him soon, are both suspended, since he is gone again to the West Indies. How severe a trial this is to me, is easier for you to imagine than me to tell. Yet I have not so far involved my reason in affection, as not to know that it was the properest part he could take; and am infinitely obliged to Lord Vere Beauclerk’s friendship, who has sent him with such a recommendation, as, if it please God to spare his life, must advance him. My life, however, is made bitter by the absence and danger of one who is so justly dear to me; but committing him to the Protector of us all, I will here conclude this subject, which you have more than once forbidden my making any excuses for entering upon.

“ The only company we have in this house, at present, are Mr. Burrish, who has just succeeded to Mr. Cope, as secretary to the commission, at Antwerp, for settling the Terif; and Mr. Goodcheap, an East Indian merchant, who is with him. They have both travelled a vast deal in different parts of the world; which, with the thorough knowledge they appear to have of trade, makes them very entertaining whenever they talk upon the subjects they are masters of; and which I never fail promoting as much as possible, being inclined to think with the Spectator, “ That a general trader of good sense is often better company than a general scholar. As one speaks from practice, and the other from theory, the real truth is surer to be found with the first, though the arguments of the last may be more eloquently delivered.”

“ A fact that lately happened in Batavia, and which, no doubt, you have heard something of, being particularly well known to Mr. Goodcheap, by means of a correspondence he has there, I shall endeavour to repeat to you, as I heard it from him. It is of an extraordinary nature, and may perhaps produce extraordinary effects. The settlement that the Dutch have in Batavia, was originally a conquest gained from the kings of Bantam and Java, who still retain some sovereignty amongst the rocky parts of the island. The Chinese that inhabit there, were invited by the Hollanders, as absolutely necessary towards carrying on their trade. They planted, prepared, and worked the commodities imported to Europe; and, in consideration of the advantages and protection from the Dutch, the captains of their tribes (for by such they are governed,) are obliged to pay a yearly tribute to the governor-general of Batavia. This tribute the captains raise again from the people under them. These, in consequence of the great debts owing to them from the Dutch, were not able this year to produce the tribute, which the chiefs amongst them represented to the governor, desiring a fair hearing for the settling of their matters. The governor, whose name was Falconier, and who was originally sent thither a writer, from which low station he has risen, through every degree to the highest, (with this remarkable circumstance, that no body was ever put over his head, nor he over any body’s,) made no other answer than that of putting them into prison, and threatening ruin to them all, if he was not immediately paid. Upon this, the others in the country assembled together, and wrote a letter to a bastard son of the emperor of China, who had a band of men wander-

dering about in those parts, to come and head them. This he accordingly did, and they marched directly to the city, took a gate and killed two or three hundred people, but were soon repulsed, with great slaughter, and driven back into the country; from whence they sent a flag of truce, desiring leave to represent their grievances, and to submit. The governor having assembled the council, Mr. Introff, director-general, (the second in command,) a man of birth and humanity, spoke for the hearing of them, alledging, that there could be nothing lost by it; and that it would still be in their power to receive or reject what the men had to say, as they found it just or not. But Falconier, furious and revengeful, vowed the destruction of them all, by massacre, that very night. Against this, Mr. Introff and Mr. Van Arden (first of the council, and third in command,) loudly protested; and the governor put them both into chains, and sent them directly to Holland. The rest of the council, fearing the same treatment, assented to his determination, who that night, about twelve o'clock, summoned the officers and seamen from the ships, and leading them himself, murdered all the Chinese he could find in the town, to the number of seventeen thousand, seizing their effects, and not sparing even the hospitals where the sick were lodged. The slaughter continued for three days: after which, he published a pardon to all who would return from the country in a month, wearing a paper on their sleeves, in which should be written their crime and contrition. Many came in on this proclamation; and as fast as they did so, they were murdered. In the mean time, the ship in which he had sent Introff and Van Arden put into the Cape of Good Hope, where they met other ships from Holland; one of which had brought a packet, directed to Mr. Introff. Upon opening it, he found that he was appointed governor-general, in the room of Falconier; and therefore returned with the other ships to Batavia, where he put his antagonist in the same state he had been in; and, with an account of his crimes, has sent him to Amsterdam. Mr. Burriſh tells me, (to my great sorrow,) that there is no instance of a crime committed in Batavia being revised in Holland; and that he will (if his conscience can suffer him) still enjoy his ill-got wealth. The government of Batavia is endeavouring to stop all boats that can give intelligence to China of the barbarities practised on the Chinese, for fear the emperor should prohibit any future commerce with the Dutch. This attempt Mr. Goodcheap hopes will be ineffectual, and that we shall for the time to come have all the Chinese trade to ourselves." Vol. iii. p. 406.

Some poetry is interspersed through the volumes, but we have not met with any of sufficient interest or importance to communicate. A head of Lady Hartford is prefixed to the first volume; we presume that one of Lady Pomfret was not to be procured. On the whole, this may be denominated a pleasing publication.

ART. VIII. *Asiatic Researches. Vol. VI.*

(Concluded from p. 408.)

WE had thought of including the remaining part of this volume with the account of the seventh; but we find the matter too abundant to be so compressed, and therefore treat it separately. The reader must now prepare for a journey into the barren and mountainous tract of Sirinagur, which the feet of European travellers have seldom traversed; and which, in direct contrast to the rich and luxurious soil of India, presents, in general, a scene of dreadful misery and desolation. Through its dreary vallies, and among its steep defiles, the Ganges rolls in solitary majesty for nearly 300 miles; till at Hurdwar, in about the latitude of 30 degrees north, it pours the collected tribute of its waters into the plain of Hindostan. To penetrate these desert regions required no small resolution; but Captain Hardwicke boldly undertook the task, and has made his countrymen acquainted with scenes and people at once novel and interesting; nor in a country abounding with marshy land, and forests of vast extent, has he neglected to notice, in systematic order, that rare and rich assemblage of flowers, plants, and vegetables, which was naturally to be expected in such a region.

Captain H. commenced his journey thither from Futtehghur, in company with Mr. Hunter, on the 3d of March, 1796. They took, he says, a circuitous route through the *Douab*, for the sake of visiting several thriving indigo plantations established by European gentlemen in these latitudes, so remote from Calcutta; and their adventurous spirit of commercial enterprise has very much improved a country otherwise to the last degree neglected and unproductive. After this survey and inspection, Mr. Hunter left him, and he arrived at Hurdwar on the 1st of April. This celebrated town is remarkable only for a few brick buildings, the property of eminent *Goosejays*, a religious sect of great celebrity, attracted hither by the sacredness of the spot where the Ganges first displays itself to the adoring Indian. He represents the stream, after having escaped from the Sewalic mountains, its last barrier towards Hindostan, as dividing itself into three channels. The deepest channel he describes as of the depth of fifteen feet, and round the hill, or Ghaut, through whose base it has worked its passage, a variety of figures of Hindoo gods and sacred symbols present themselves; and particularly a stone TRIDENT, fourteen feet high, in allusion possibly to their three grand deities of India, is erected on a square base of mason's work, ornamented with figures of the sun and moon, and of the Hindoo god

god of wisdom, GANESA. The period of Captain H.'s arrival was the peculiar season of an annual celebrity holden here, for the purpose of bathing in the sacred waters of the Ganges, on which account an innumerable concourse of people had resorted to this solitary spot, in hopes of washing away their sins, as well as of enriching themselves at the usual fair, which, as at Mecca, is at the same time established for the exchange of commodities between the inhabitants of all the neighbouring regions for many hundred miles around. The appearance of this motley croud, in point of dress and manners, strongly attracted the notice of our travellers, as did their appearance, dress, &c. the attention of the Asiatic multitude. The following extract, describing this fair, and these mutual sensations, will doubtless be acceptable to our readers.

“ This *Mela*, or fair, is an annual assemblage of Hindus, to bathe, for a certain number of days, in the waters of the Ganges, at this consecrated spot. The period of ablution is that of the sun's entering Aries; which, according to the Hindu computation, being reckoned from a fixed point, now happens about twenty days later than the vernal equinox. It accordingly fell on the evening of the 8th of April. But every twelfth year, when Jupiter is in Aquarius, at the time of the sun's entering Aries, the concourse of people is greatly augmented. The present is one of those periods, and the multitude collected here, on this occasion may, I think with moderation, be computed at two and a half millions of souls. Although the performance of a religious duty is their primary object, yet, many avail themselves of the occasion, to transact business, and carry on an extensive annual commerce. In this concourse of nations, it is a matter of no small amusement to a curious observer, to trace the dress, features, manners, &c. which characterize the people of the different countries of Cabul, Cashmir, Lahore, Butaan, Sirinagur, Cummow, and the plains of Hindustan. From some of these very distant countries, whole families, men, women, and children, undertake the journey, some travelling on foot, some on horseback, and many, particularly women and children, in long heavy carts, railed, and covered with sloping matted roofs, to defend them against the sun and wet weather: and during the continuance of the fair, these serve also as habitations.

“ Among the natives of countries so distant from all intercourse with people of our colour, it is natural to suppose that the faces, dress, and equipage of the gentlemen who were then at Hurdwar, were looked upon by many as objects of great curiosity: indeed it exceeded all my ideas before on the subject, and as often as we passed through the crowd in our palanquins, we were followed by numbers, of both women and men, eager to keep pace, and admiring, with evident astonishment, every thing which met their eyes. Elderly women, in particular, salaamed with the greatest reverence; many shewed an eagerness to touch some part of our dress; which being permitted, they generally retired with a salaam, and apparently much satisfied.

“ At

“ At our tents, parties succeeded parties throughout the day, where they would take their stand for hours together, silently surveying every thing they saw.

“ Sometimes more inquisitive visitors approached even to the doors of the tent, and finding they were not repelled, though venturing within, they generally retired, with additional gratification; and frequently returned, as introducers to new visitors, whose expectations they had raised, by the relation of what themselves had seen.

“ The most troublesome guests were the *Goosfeyns*, who being the first here in point of numbers and power, thought it warrantable to take more freedoms than others did: and it was no easy matter to be, at any time, free from their company: it was, however, politically prudent, to tolerate them; for, by being allowed to take possession of every spot round the tents, even within the ropes, they might be considered as a kind of safeguard, against visitors of worse descriptions; in fact, they made a shew of being our protectors.

“ In the early part of the *Mela*, or fair, this sect of *Fakeers* erected the standard of superiority, and proclaimed themselves regulators of the police.

“ Apprehending opposition, in assuming this authority, they published an edict, prohibiting all other tribes from entering the place with their swords, or arms of any other description. This was ill received at first, and for some days it was expected force must have decided the matter; however, the *Byraagees*, who were the next powerful sect, gave up the point, and the rest followed their example. Thus the *Goosfeyns* paraded with their swords and shields, while every other tribe carried only bamboos through the fair.” P. 312.

A succeeding paragraph states this town and district as properly under the jurisdiction of the Mahratta government; but, at the period of the fair, the tribute collected, which is very considerable, and the whole political management is usurped by the sacerdotal band last mentioned, and connived at by a court addicted to the same superstition. A dreadful affray afterwards took place between these holy fakeers, and a large body of armed *Seeks*, who asserted their right to bathe in the Ganges, but being opposed and driven back by the *Goosfeyns*, they returned in great force, and, rushing upon the fakeers, with their swords, and the discharge of fire arms, put above five hundred of their miserable tribe to death.

On the 12th of April, Captain H. commenced his journey towards the capital of Sirinagur, sometimes over lofty ridges, rugged and bare, and at others through deep vallies, ploughed up by torrent floods descending from the surrounding mountains; now through vast forests that had never, perhaps, felt the axe, and now through wild savannas, luxuriant in vegetation, and abounding with plants “ never yet, perhaps, brought under the systematical examination of the botanist.” P. 325. As he approached nearer that metropolis more frequent signs of cultivation appeared in the vallies and the sloping sides of the

the green mountains, with here and there a town, consisting of a few straggling huts; and, as he ascended the more northern hills, the prospects grew still more extensive and diversified; trees of greater magnitude arrested his attention; and the *nullahs*, or rivers, of which there were many, rolled in a broader current; at length our traveller reached the capital, called after the province, SIRINAGUR, and seated, he tells us, in a burning valley, of which it occupies nearly the centre. It is wretchedly built, though the houses are of stone, the granite of the country, as is the Rajah's, which is large and lofty, but much out of repair. Captain H. was treated with distinction and respect by the Rajah, who was no stranger to the recent successes of the English in the Rohilla district, praised their political and military skill, and was gratified with a display of the tactics of European warfare, in the manœuvres of the seapoys, who attended Captain H. as a guard to his court. The object of his visit is not declared, but it probably was undertaken with another view than the mere exploring of a country so difficult of access, and so destitute of all comfortable accommodation for an European traveller. The eastern dominions of Great Britain now extend so wide in every direction, that an accurate knowledge of the countries on our vast frontier, especially on the northern quarter, is a desideratum of considerable political importance. Captain H. has added, by way of appendix, an enumeration of plants, noticed in the preceding tour, classed after the Linnæan system, which cannot fail to gratify the curious student in Indian botany, and must prove a valuable addition to the collections of the kind in former volumes of this work by Sir W. Jones and Dr. Roxburgh.

10. *Description of the Caves or Excavations, on the Mountains, about a Mile to the Eastward of the Town of Ellore.**

The description of these stupendous caverns is prefaced with a letter from the writer, Sir C. W. Malet, to Sir John Shore, then President of the Asiatic Society; in which he declares that all his efforts to acquire a knowledge of the precise period of their formation, or their history, have turned out unsatisfactory, though the mythology is undoubtedly *Hindu*, and the predominant deity designed is MAHDEW, or SEEVA. The letters of the inscriptions on them, however, differ considerably from the characters now in use in Hindostan, which he accounts for from the rapid changes which letters undergo in the course of ages; and from the difficulty which even so

* See the account of Mr. Daniell's beautiful views of these excavations, in our Review for March, 1805, p. 233.

learned a Sanscrit scholar as Mr. Wilkins had in decyphering the inscriptions in the neighbourhood of GHYA. With respect to their antiquity, he presents us with two widely different opinions relating to them and their presumed age, which he obtained upon the spot, from two very different authorities, which in the following extract is in his own terms submitted to the reader.

“ On this very interesting point, I mean the antiquity of these astonishing works, I shall here trouble you with the different accounts of two intelligent men, one a *Mahomedan* the other a *Hindu*. The first, named MEER ALA KHAN, an inhabitant of *Ahmednugger*, who said that he had heard it from a person of acknowledged erudition, but whose name I forgot. The second, a *Brahmen*, inhabitant of Roza, who quoted a book entitled *Sewa Lye Mahat*, or the grandeur of the mansion of SEWA, i. e. MAHDEW, as his authority; for the authenticity of which I have hitherto fought in vain.

“ The *Mahomedan* says, “ the town of Ellora was built by Rajah EEL, who also excavated the temples, and being pleased with them, formed the fortress of *Deoghire* (*Doulatabad*), which is a curious compound of excavation, scarping, and building, by which the mountains were converted into a fort, resembling, as some say, the insulated temple in the area of the Indur Subba. Eel Rajah was contemporary with Shah Momin Arif, who lived 900 years ago.”

“ The *Brahmen*, on the other hand, says, “ That the excavations of *Ellora* are 7894 years old, formed by Eeloo Rajah, the son of Peshpont of Elichpore, when 3000 years of the Dwarpa Yoag were unaccomplished, which added to 4894 of the present Kal Yoag, makes 7894. Eeloo Rajah's body was afflicted with maggots, and in quest of cure, he came to the famous purifying water named *Sewa Lye*, or, as it is commonly called *Sewalla*, that had been curtailed by Vishnu (at the instigation of Yemdurhum, or Jum, the destroying agent) from sixty bows length (each four cuvits square,) to the size of a cow's hoof. In this water, Eeloo dipped a cloth, and cleansed with it his face and hands, which cleared him of the maggots. He then built a *Koond* (or cistern) and bathing therein, his whole body was purified; so that, looking on the place as holy, he first constructed the temple called *Keylas*, &c. to the place of *Biskurma*.”
P. 384.

In neither of these two accounts, probably, is the true history of the phænomenon to be found; certainly not in the Mahomedan, if *Deoghira* and *Tagara*, as asserted by Mr. Wilford in the first volume of these Researches, p. 374, are the same city; for that in the Periplus of Arrian, is stated to have been at the period of the arrival of the Greeks on the shores of India, previously to the conquest of Egypt by the Romans, the metropolis of a large province, and a celebrated mart of commerce. Nor can any more decisive opinion be formed of their real antiquity from the vague and romantic account of the Hindoo chronologist, in whose system, it is well known,

known, figures are added or diminished at pleasure, as best suits the fraudulent purposes of interest, or of ambition. To obtain their true æra, we must patiently wait for the translation of those inscriptions that probably contain it, as well as the meaning of their mysterious hieroglyphics. The obscurity of the character in which they are composed is a considerable argument in favour of their high antiquity, and the astonishing number and magnitude of the excavations seems to prove them to have been the work of a powerful sovereign, reigning in peace over an obedient and superstitious people, whose patient labour for a series of years could alone have fabricated such amazing works.

Any description of these rock-excavations, without the accompanying plates, by which they are illustrated, must be necessarily very inadequate to impress the reader with a just conception of their magnitude, and the various imagery with which the walls are decorated. The most wonderful seems to be that called "*Keylas, or Paradise*"; of a part of which (for the whole is far too long for insertion) the following extract is a description :

“ This wonderful place is approached more handsomely than any of the foregoing ; and exhibits a very fine front, in an area cut through the rock. On the right hand side of the entrance is a cistern of very fine water. On each side of the gateway, there is a projection, reaching to the first story, with much sculpture and handsome battlements, which, however, have suffered much from the corroding hand of time. The gateway is very spacious and fine, furnished with apartments on each side that are now usually added to the *Decorries* of the eastern palaces. Over the gate, is a balcony, which seems intended for the *Nobut Khanneh*. On the outside of the upper story of the gateway are pillars, that have much the appearance of a Grecian order. The passage through the gateway below is richly adorned with sculpture, in which appear *Bouannee Ushboosza* on the right, and *Gunnas* on the left. From the gateway you enter a vast area cut down through the solid rock of the mountain to make room for an immense temple, of the complex pyramidal form, whose wonderful structure, variety, profusion, and minuteness of ornament, beggar all description. This temple, which is excavated from the upper region of the rock, and appears like a grand building, is connected with the gateway by a bridge left out of the rock, as the mass of the mountain was excavated. Beneath this bridge, at the end opposite the entrance, there is a figure of *Bouannee* sitting on a lotus, with two elephants with their trunks joined, as though fighting, over her head. On each side of the passage under the bridge is an elephant, one of which has lost its head, the other its trunk, and both are much shortened of their height by earth. There are likewise ranges of apartments on each side behind the elephants, of which those on the left are much the finest, being handsomely decorated with figures. Advanced in the area, beyond

yond the elephants, are two obelisks, of a square form, handsomely graduated to the commencement of the capitals, which seem to have been crowned with ornaments, but they are not extant, though from the remains of the left hand one, I judge them to have been a single lion on each.

“ To preserve some order, and thereby render easier the description of this great and complex work, I shall, after mentioning that on each side of the gateway within there is an abundance of sculpture, all damaged by time, proceed to mention the parts of the centre structure; and then, returning to the right side, enumerate its parts; when taking the left hand, I shall terminate the whole in a description of the end of the area, opposite to the gateway and behind the grand temple. Exemplifying the whole by references to the annexed plan.

“ ENTIRE BELOW.

“ Passing through the gateway below, you enter the area, and proceeding under a small bridge, pass a solid square mass which supports the bull *Nundee* stationed above; the sides of this recess are profusely sculptured with pillars and figures of various forms; having passed it you come to the passage under another small bridge, beneath which there is, on one side, a gigantic sitting figure of Rajah *Bhoj* surrounded by a group of other figures. Opposite to which is as gigantic a figure of *Guttordhuj*, with his ten hands. At the end of this short passage commences the body of the grand temple, the excavation of which is in the upper story that is here ascended by flights of steps on each side.

“ RIGHT AND LEFT HAND SIDES OF THE TEMPLE BELOW.

“ The right hand side is adorned with a very full and complex sculpture of the battle of *Ram* and *Rouon*, in which *Hunomaun* makes a very conspicuous figure. Proceeding from this field of battle, the heads of elephants, lions, and some imaginary animals, are projected as though supporting the temple, till you come to a projection, in the side of which, sunk in the rock, is a large group of figures, but much mutilated. This projection was connected with the apartments on the right hand side of the area by a bridge, which has given way, and the ruins of it now fill up the sides of the area. It is said to be upwards of 100 years since it fell.

“ Passing the projection of the main body of the temple, it lessens for a few paces, then again projects, and after a very small space on the line of the body of the temple, the length of this wonderful structure, if what is fabricated downwards out of a solid mass can be so called, terminates in a smaller degree of projection than the former. The whole length is supported, in the manner above-mentioned, by figures of elephants, lions, &c. projecting from the base, to give, it should seem, the whole vast mass the appearance of moveability, by those mighty animals. The hindmost, or eastern extremity of the temple, is composed of three distinct temples elaborately adorned with sculpture, and supported, like the sides, by elephants, &c. many of which are mutilated. The left-hand side (I mean from the entrance) differs so little from the right, that it is unnecessary to be particular in mentioning

mentioning any thing, except that opposite the description of the battle of *Ram* and *Rouon*, is that of *Kyso Pando*, in which the warriors consist of footmen, and others mounted on elephants, and cars drawn by horses, though I observed none mounted on horses. The principal weapon seems the bow, though maces and straight swords are discoverable.

“ CENTRE ABOVE.

“ The gateway consists of three centre rooms, and one on each side. From the centre rooms, crossing the bridge, you ascend by seven steps into a square room, in which is the bull *Nundee*. This room has two doors and two windows. Opposite the windows are the obelisks before-mentioned.

“ From the station of *Nundee*, you cross over the second bridge, and ascend by three steps into a handsome open portico, supported by two pillars (above each of which, on the outside, is the figure of a lion, that though mutilated, has the remains of great beauty, and on the inside, two figures resembling sphynxes) towards the bridge, and two pilasters that join it to the body of the temple, the grand apartment of which you enter from the portico by four handsome steps and a door way, on each side of which are gigantic figures. Advancing a few paces into the temple, which is supported by two rows of pillars, beside the walls that are decorated with pilasters, there is an intermission of one pillar on each side, leading to the right and left, to an open portico, projecting from the body of the temple, from the right hand one of which, the bridge already mentioned as broken, connected the main temple with the side apartments, to which there is now no visible access, but by putting a ladder for the purpose, though I was told there is a hole in the mountain above that leads into it, which I had not time nor strength to explore. The access to the opposite is by stairs from below. The recess of the *Ling* of *Mabdeaw* to which there is an ascent of five steps, forms the termination of this fine saloon, on each side of the door of which is a profusion of sculpture. The whole of the ceiling has been chunamed and painted, great part of which is in good preservation.

“ A door on each side of this recess of the *Ling* of *Mabdeaw* leads to an open platform, having on each side of the grand centre pyramid, that is raised over the recess of the *Ling*, two other recesses, one on each side, formed also pyramidically, but containing no image. Three other pyramidical recesses, without images within them, terminate the platform, all of them elaborately ornamented with numerous figures of the *Hindu* mythology. Many of the outer as well as the inner parts of this grand temple are chunamed and painted. The people here attribute the smoky blackness of the painting within, to *Aurungzebe*, having caused the different apartments to be filled with straw and set on fire; which I can reconcile on no other ground, than to efface any (if any there were) obscenities, as there are many in the sculpture. Upon the whole, this temple, of which I was too much indisposed to give even the inadequate account that I might, if in perfect health, has the appearance of a magnificent fabric, the pyramidal parts of which seem to me to be exactly in the same style as that of the modern *Hindu* temples.” P. 404.

We are lost in astonishment as we proceed in the investigation of those immense fabrications by the laborious industry of pious Hindoos; and when, in addition to these, we turn our eyes to those of Canara, of Elephanta, and Salfette, our wonder is increased in a tenfold degree, and the pyramids of Egypt are lessened in our estimation. The dimensions of this rock-temple are given in a table that forms an Appendix to the above account; but as it is very minute, and extends through several pages, we are compelled to omit it. We shall just mention, that the breadth of the outer area of the excavation, as there delineated, is 138 feet, and 88 feet deep; the inner area is 247 feet long, and 150 in breadth; while the height of the solid rock, out of which the court is excavated, is 100 feet. P. 411.

11. *Remarks on some Antiquities on the West and South Coasts of Ceylon, written in the Year 1796. By Capt. Colin Mackenzie.*

The writer of this article justly remarks, that Ceylon, since its reduction under the British dominion, having become of considerable importance in the scale of Asiatic politics, every investigation into its natural and civil history, and antiquities, &c. must be particularly gratifying. Similar strata of calcareous rocks, marine productions, and shells also perfectly similar, show this island to have been once attached to the continent. The Sanscrit dialect is the basis of the languages of Ceylon, and continues unadulterated in the names of ancient and celebrated cities, and places of worship. The manners and customs of the Ceylonese are not more distinct from those of Hindostan than may reasonably be supposed, during the long lapse of years that have revolved since it was subject to the Hindoo government, and from the ceaseless influx of foreigners. The principal feature in the Cingalese religion is their reverence of Buddha, to which sect of Hindoos they are proved to belong, by the massy symbols of stone erected to his honour over the whole island. Knox had observed this above a century ago; for, speaking of their ruined temples and images, that correct traveller observes, "they spared not for pains and labour, to build temples and high monuments to the honour of this god (Buddha) as if they had been born to hew rocks and great stones, and pile them up in heaps*." Captain M'Kenzie confirms this account of the prevailing

* Knox's Account of Ceylon, p. 186.

system of devotion; and, in many of the pagodas which he visited on the coast, was shown books of that religion, containing beautiful illuminations, allusive to his history, and the severe penances which he underwent to arrive at the distinguished honour of an avatar. The narrative of Captain M. is very entertaining, and it is illustrated by an engraving or two of the temples which he has described; but we forbear to make any quotation, on account of the recent appearance of Mr. Percival's volume, in which more ample details on this subject have been presented to the public.

12. *On Mount Caucasus. By Capt. Francis Wilford.*

We are again about to enter with Mr. Wilford on the mythological ground of the *Indian Puranas*. All that we shall pretend to, will be to give a summary analysis of the arguments used by him, and of the positions which he assumes, leaving to our readers to consult the original, and form those deductions from the perusal of it which it may seem to authorize.

Caucasus is so denominated from the *Chafas*, a most ancient and powerful tribe; its former inhabitants, and celebrated in the Hindoo books. The present kingdom of *Cashgar* was their original country. A part of this immense ridge was called by the Greeks *Paropamisus*. That word, stripped of its Greek termination, is plainly compounded of two Sanscrit primitives, *para-vami*, or the pure and excellent city of *Vami*, commonly called *Bamiyan*. This celebrated city, situated in the middle of that range, is cut out of a vast rock, as are its numerous temples and idols, some of a colossal size.

In the earliest ages, according to the *Puranas*, *Bamiyan* was the residence of the ancestors of the human race: on the lofty summit of the mountain on which it stands, the ark rested after the deluge; and the progeny of Menu or Noah excavated the apartments out of the living rock. A variety of information follows in relation to his offspring, who settled in these elevated regions and in Hindostan; and both Shem and Abraham celebrated the purest rites of their religion in the cavern-recesses of *Bamiyan*. P. 469. It became afterwards the central seat of the fire-worshippers, for *Balhh*, in Khorasan, was of far later origin. Cashmire, the paradise of Asia, and in the neighbourhood of these mountains where the ark rested, was in all probability the paradise of Scripture, or, at least, it existed in its neighbourhood, for the Hindoos constantly speak of "that abode of delights" as on the summit of an immense hill on the north of India, and call it the *Vaicontha*, or paradise of *Veesnu*. Local circumstances, and particularly the four rivers that

that watered it, and for which Capt. W. finds Sanscrit names, mark its situation amidst the mountainous tract extending from Balhh and Candahar to the Ganges. He traces these four streams with geographical accuracy, and finds in the countries through which they roll all those rich productions, the *gold*, the *bdellium*, and the *sardonyx*, in which they are said to abound. P. 486, &c. He finds in the Sanscrit legends the cherub and the flaming sword that guarded the gate of Eden: he surmises that *Aryavarta*, the native name of India, is the *Ararat* of Scripture; and in the vineyards, abounding between Bamiyan and the Indus, a district which he affirms to be "the native country of the vine", he finds full employment for the amiable but inebriated patriarch; and, in proof of his hypothesis, emphatically observes, "Since we are told in Scripture of NOAH cultivating the vine, we may be sure, that it was in its native country, or at least very near it". P. 494. We own ourselves astonished at these additional discoveries from a Sanscrit source; we sincerely commend the laudable efforts of the writer, in thus endeavouring to reconcile (a thing at present so unfashionable) the Mosaic and Hindoo relations of primæval events; and we heartily wish that he may not have sacrificed his judgment to his zeal.

13. *On the Antiquity of the Surya Siddhanta.* By Mr. J. Bentley.

This is the last article in the volume, but by no means the least important, for it goes to overturn the greatest part of what Sir W. Jones and Mr. Davis have written in former volumes on the antiquity of the Hindoo astronomy; and in direct opposition to those writers, and Mr. Playfair's elaborate calculations, attempts to reduce the age of this celebrated treatise, the most ancient in India on the subject, to within a period of between 7 and 800 years. This article is already so disproportionately long, and the present dissertation is so full of arithmetical computations, of the most intricate kind, that it is impossible for us to give any satisfactory analysis of it, or any very extended transcript from it. As Sir W. Jones was a profound mathematician, we are not at all inclined to conceive either that he proceeded upon principles, not fully investigated, or drew conclusions not fully justified by the premises assumed. Yet this glaring defect is imputed to his, as well as to Mr. Davis's, and Mr. Playfair's attempts to explain the system of the Brahminical astronomy. The reason adduced by Mr. Bentley for this bold assertion is, principally, that the computations of the Brahmins are founded not on *real*, but *imagined*, conjunctions

conjunctions of the planets at some very remote period, and that consequently all their deductions are, of necessity, *false*. The following passage will fully explain his meaning.

“ In the first place it is necessary to observe, that in most of the Hindu systems, certain points of time back are fixed on as epochs, at which the planets are assumed to fall into a line of mean conjunction with the Sun in the beginning of Aries. From the points of time, so assumed as epochs, the Hindu astronomer carries on his calculations, as if they had been settled so by actual observation; and determines the mean annual motions, which he must employ in his system, from thence, as will give the positions of the planets in his own time; as near as he is able to determine the same by observation.

“ In fixing on these epochs, the first Hindu astronomers took the precaution to throw them so far back into antiquity, that the difference between the assumed, and real places of the planets, whatever they might be at that time, would, when divided by the number of years expired from thence, in a manner vanish; or at least become too inconsiderable, to affect the mean annual motions of the planets, deduced from thence for several years. For, it is easy to perceive, that a point of time may be fixed on so far back, that the mean annual motions of the planets to be from thence deduced, (upon a supposition of their being then in a line of mean conjunction in the beginning of Aries) shall give the real positions of the planets at present, agreeing with observations: and yet, the mean annual motions, so deduced, shall not differ from the real mean annual motions, above any assignable quantity, however small.

“ For, let an epoch of mean conjunction, be assumed at only the distance of 648000 years ago; without troubling ourselves at all with the real positions of the planets at that time, (which it would be impossible to know) now since the greatest possible difference that can ever happen, at any proposed time between the assumed and real place of a planet, cannot exceed six signs; if we divide this quantity by the number of years supposed now expired, we shall have $\frac{6^{\circ}}{648000} = 0^{\circ} 0' 0'' \cdot 1$, or one-tenth of a second, for the greatest possible difference that could arise between the real mean annual motions of the planets as determined by European astronomers, and those which it would be necessary to employ, reckoning from the epoch thus assumed, as would give the positions of the planets at present, with the same degree of accuracy, as the most modern of European tables.

“ It must therefore appear obvious, that the further back an epoch of mean conjunction is assumed, the nearer should the annual motions to be thence adduced, agree with the real mean annual motions, determined from actual observations: and on the contrary, the nearer such epoch is assumed to our own time, the greater the difference will be; unless a point of time is found by computation, at which the planets were either in a line of mean conjunction, or so near, that the difference, when divided among the years expired, would not sensibly affect the mean annual motions to be thence derived: but in this case, it is necessary that the Sun and Moon, should be in a line of mean conjunction

junction at the assumed epoch: or at least very nearly so, in proportion to the distance of time back; for otherwise, the computed times of conjunctions, oppositions, and eclipses, of these luminaries, would not agree with observation, for any considerable number of years.

“ Upon this principle, the epoch now commonly called the commencement of the Cali yug, appears to have been fixed on, by Varaha and some other Hindu astronomers, since his time: for, though the planets were not then actually in a line of mean conjunction, yet, the differences between their respective positions, and that which was assumed, when divided among the years expired from that epoch, to the time of Varaha, were considered as too small, to cause any considerable difference between the real mean annual motions, and those which it would be necessary to assume, so as to give the positions of the planets at that time, or even to cause any sensible error in their computed places, deduced from thence for many years.” P. 538.

VARAHA, mentioned in the above extract, is the supposed author, or rather promulgator, of the SURYA SIDDHANTA, and the date of its composition is placed in the most extravagantly remote æras, even in the Satya Yug, some millions of years ago; but upon more accurate inquiry it turns out, that VARAHA actually flourished not more than 700 years ago; and an astronomer of that period, by name SOTANUND, was not only his pupil, but, in a commentary upon the BHASVATI, an astronomical treatise of great celebrity, written by the latter, positively asserts VARAHA to be the author of the SURYA SIDDHANTA. This, however, is the only *written* evidence brought forward to sanction the assertion, and we cannot think it sufficient to shake its antiquity; for who can tell (since *forgery* seems to be the *order of the day* at Benares) whether the whole passage about Varaha may not be the interpolation of some *envious*, or *sportive* Brahmin? Who can tell whether there might not be a Varaha of very remote, though not of such unfathomable antiquity, as the assigned date of its composition, whose name was assumed by the more modern astronomer? With respect to the internal evidence of its being so recent a composition, willing as we are to give every credit to the industry and accuracy in calculation of Mr. Bentley, we are astonished that it should have escaped such sagacious investigators as those respectable scholars above-mentioned, and are of opinion that some latent error yet remains to be detected. Such a deep shade of doubt and suspicion hangs over these Sanscrit documents, that we are determined at least to suspend our faith, nor subscribe to doctrines that so directly tend to subvert a fabric, raised by the united efforts of one who, when living, knew no rival in the path of Oriental literature.

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ART. IX. *A General Itinerary of England and Wales, with Part of Scotland; containing all the Direct and Principal Cross Roads to every City and Market Town, with the Market Days, the Names of the Towns which supply Post-horses, the Number of Houses and Inhabitants, according to the Returns made to Parliament, and the Distances to the nearest Market Towns to which all branching Roads lead; with Notices of nearly Ten Thousand Noblemens' and Gentlemens' Seats, and other Objects worthy Attention. Arranged on a new Plan, by which every Information is given to Travellers, as the Objects occur on the respective Roads, without the Trouble of referring from one Page to another. With copious Indexes. The whole compiled and arranged by David Ogilby, jun. 7s. 6d. Robinsons, &c.*

FROM the number of Road Books which have been published within a few years past, it might naturally be expected that they must have attained the highest degree of improvement and perfection; but it turns out upon investigation that most of them are extremely deficient in point of correctness. The matter, as to the main object, the roads, is of course nearly the same in all; and, as they have borrowed with freedom from each other, we find among them no great diversity, except as to their arrangement, execution, and extent. We shall, however, take a retrospective view of the principal books on this subject, and their different periods of publication, and, by a comparison, endeavour to show whether the work before us, which is the last, has in any respect a claim to superiority.

The first book of the roads of any consequence was the production of a Mr. Ogilby, who was employed in the reign of Charles II. to make a survey of the direct, and some of the cross roads in England and Wales. It appeared under the title of *The Britannia*, in 1675, and consisted of one hundred whole sheet maps. This work was republished in 1720 by Mr. Owen, under the title of *Britannia Depicta*, in a more convenient form, but without any other material improvement: indeed, he calls it a correct copy of Ogilby. Several other editions have been printed; but they also are, in general, mere copies of each other.

Mr. Daniel Paterfon, Assistant Quarter-Master General of his Majesty's Forces (now Lieutenant-Colonel Paterfon) having traversed the kingdom in various directions on official business, discovered numerous errors in Ogilby's book and its
copies,

copies, though no doubt it was correct, as far as it extended, when Ogilvy wrote; but many of our best roads, at this time, have been made through what were then impervious woods and trackless forests.

The first edition of Paterfon's work was published in 1771, under the title which it still bears, of "A New and Accurate Description of the Roads of England and Wales," &c. &c. and it has ever since been in high repute. It passed through many editions, and became considerably enlarged and improved in its progress.

Some years afterwards, Mr. Paterfon published another work, entitled "Paterfon's British Itinerary;" in which the principal roads are delineated and engraved, with the turnings or branches to the right and left, in the manner of Ogilby; but much more comprehensive. This is a neat, though expensive, work, in two volumes octavo.

About the year 1796, Mr. Cary, a map and print-seller, was employed by the General Post-office to measure the mail-coach routes, and in 1798 he published a book under the title of "Cary's New Itinerary," &c. In this, besides the mail-coach routes; (which only occupied about a fourth part of the work, and had been mostly measured before) he introduced the other roads of the kingdom, which were evidently copied from "Paterfon's Description of the Roads;" as was indeed the whole plan of the book, as well as its principal contents.

The success of Mr. Cary's book stimulated the proprietor of Paterfon to active exertions; and in order to preserve the favour of the public, which he had so long enjoyed, he determined to recompose his work *de novo*; which, by the communications of the provincial surveyors of the post-office, and by other official aid, as well as by a variety of new admeasurements, and the skill of an attentive and industrious compiler, has been effected in an enlarged edition, being the 13th, under the sanction of the Postmaster General. This, which came out in 1803, is a very accurate production.

In the year 1801, before this last edition of Paterfon, Mr. Kearsley published his "Traveller's Entertaining Guide through Great Britain." The plan of this work varies both from Paterfon and Cary, the local descriptions being more full, and differently arranged; but the routes are much less numerous, and, in this respect, the book is of course less useful. It is a compilation from Paterfon, and Cary, and from Crutwell's Tour through Great Britain.

Other books of roads have since appeared, but they are not of sufficient importance to deserve notice. The work before us must therefore be examined by a comparison with Pater-

fon's, Cary's, and Kearsley's roads, for it is made up of these three books; nor would it be difficult to prove, that the proprietors of it have not been at the trouble of measuring a single mile.

We shall pass over the general arrangement of the roads as a matter of little moment; but we cannot help observing, that Mr. Ogilvy has given the principal north roads from Shore-ditch church, though not one of them is measured from that standard, further than where the Huntingdon road falls into the great north road. When the traveller arrives at Peterborough (see p. 306) he finds the distance by this book 77 miles and $\frac{1}{4}$, but by the mile-stone 81 miles; so at Lincoln (p. 307) 128 miles and $\frac{1}{4}$ by the book, instead of 133 miles by the mile-stone in that city; and the distance to York (p. 289) 195 miles and $\frac{1}{2}$, instead of 199. This erroneous statement is copied from Mr. Cary's Itinerary; and it affords a sufficient proof, that these authors neither travelled, nor attended to, these roads, or they would have known that the mile-stones are numbered from Hicks's Hall.

The distances from London are given by Mr. Ogilvy on the left of the name of the place, and those from one place to another are omitted. This is precisely Mr. Kearsley's plan. Mr. Ogilvy also gives the market days, the inns which supply post-horses, &c. as Mr. Kearsley has done; but he has added the number of houses and inhabitants in every large town from the statistical report of the House of Commons. This, indeed, is original; and we may venture to say, without fear of contradiction, that it is the only original part of any consequence in the book.

Where a road is of considerable length, it is traced forward and backward, as from London to Port Patrick, and from Port Patrick to London (see from p. 172 to 184); but in the return route the market towns and places of note only are mentioned. This is the plan pursued by Mr. Cary in the second edition of his Itinerary; and if it be not an exact copy, it is as nearly as possible a copy. See Mr. Cary's book, page 270 and 271.

Mr. Ogilvy informs us in his Preface, "that the plan invariably followed has been to avoid repetition, and compress every necessary information into as small a space as possible, placing it exactly as it occurs, or comes in view, on the respective roads. Much disappointment has been experienced by travellers, in unknowingly passing by many objects which they wished to have viewed, either through the uncertainty of their exact situation, or the difficulty of selecting them from the mass of names *hitherto huddled together at the end of each route.*" A pretty strong charge against his predecessors! But
though,

though it must be admitted, that if this author had placed the seats in exact and regular order as they occur on the roads, and noted only such as are in view, it would have been an improvement; yet it happens (rather unfortunately indeed) that he has *picked out* these very objects from the *huddled masses* of which he complains, and classed them, in a manner still more *huddled*, in his own columns; and that often in places where they cannot be seen at all.

Mr. Cary, we believe, was the first who noted in letter-press the turnings, which go off to the right and left of the main roads, though they had been given long before in our engraved books of roads, such as "Owen's Britannia Depicta", "Paterfon's British Itinerary", "Armstrong's Survey", "the Suffolk Traveller," &c. &c. but these turnings and branches are more correctly described in the 13th edition of Paterfon, together with the very useful addition of the distances to the nearest market towns or remarkable villages on the right or left of the roads. Mr. Ogilvy has adopted this improvement, and availed himself of the labours of the editor of Paterfon (no small gain) throughout the volume.

From the advantages which Mr. Ogilvy derived from Paterfon's, Cary's, and Kearsley's books, from which his work has been evidently composed, the public might naturally be led to expect a more correct and convenient performance than any of them; but in this they will be disappointed, as we shall proceed to show. The following road, printed verbatim from page 359 and 360, will be a specimen of the work; and it will exhibit, in the distance of 26 miles, almost as many errors, and deviations from its own professed design.

" LONDON TO EAST AND SOUTH BOURNE.

Miles.		Miles.	
1	KENT STREET TURNPIKE	7½	SOUTH END
3	R. to Peckam, ¾ m.		R. to Croydon, 6¼ m.
3½	NEW CROSS	7¾	R. Seat of Mrs. Flowers
3¾	L. to Deptford, ½ m.	8	R. Beckenham Place, J. Cator, Esq.
	KENT.	8¾	BROMLEY HILL
5	Cross the Ravensborne River		R. Seat of the Right Hon. C. Long
5¼	LEWISHAM		L. ½ m. Plaistow Lodge, Mrs. Theluffon
	L. Seat of the Earl of Dartmouth	9½	BROMLEY, Thursday, Bell, White Hart,
	L. to Eltham, 3 m.		424 Houses, 2700 Inhab:
	L. to Dartford, 11½ m.		L. Bromley College
	R. Brockley House, Mrs. Swinton		R. to Croydon, 6 m.
6¼	RUSH GREEN		L. 2 m. Langley Park, Lord Gwydir;

Miles.

	Gwydir; and Eden Farm, Lord Auckland	Miles.	R. 1 m. Chevening Place, Earl Stanhope
10 $\frac{1}{2}$	MASON'S HILL L. Seat of the Bishop of Rochester	21	DUNTON GREEN
11	R. 1 m. Hayes Place, Lord Lewisham	21 $\frac{1}{2}$	Cross the Darent River R. Chopped Place, — Polhill, Esq.
12	R. to Westerham, 10 m. R. 2 m. Holwood, Rt. Hon. W. Pitt	22	RIVERHEAD, <i>White Hart</i> , R. to Westerham, 4 $\frac{1}{2}$ m. L. to Maidstone, 17 $\frac{1}{2}$ m. R. Montreal, Lady Amherst
13	LOCKS BOTTOM R. Hollydale House, Colonel Kirkpatrick; and Seats of G. Norman, Esq. Major Rhodes, and — Weston, Esq.	23 $\frac{1}{4}$	SEVENOAKS, Saturday, <i>Crown, Royal Oak</i> , 416 Houses, 1403 Inhab. L. to Dartford, 13 m. L. 1 m. Wilderneys, Earl Camden
14	FARNBOROUGH, <i>George</i>		R. Kippington, F. M. Austen, Esq.
15 $\frac{1}{4}$	GREEN STREET GREEN	23 $\frac{3}{4}$	R. Seat of M. Lambert, Esq.
16 $\frac{1}{2}$	PRATTS BOTTOM	24	L. Knowle Park, Lord Whitworth R. Ash Grove, — Cook, Esq.
17 $\frac{1}{2}$	RICHMORE HILL L. Halsted Place, G. A. Arnold, Esq.	26	RIVER HILL TURNPIKE L. Seat of H. Woodgate, Esq. and Belle Vue, R. H. Gordon, Esq.
18 $\frac{1}{2}$	KNOCKHOLT	27 $\frac{1}{4}$	WATTS' CROSS R. to Tunbridge Wells, 9 $\frac{1}{4}$ m.
19 $\frac{3}{4}$	MARAMS COURT HILL R. 1 $\frac{1}{2}$ m. Ovenden, Lady Stanhope R. 2 m. Coombank, Lord F. Campbell; and Hill Park, J. H. Barrow, Esq.	29	HILLDEN GREEN."

REMARKS.

The road at New Cross goes forward (not to the left, as here stated) towards Deptford, and it bends on the right to Lewisham bridge, which crosses the Ravensborne river. Beyond the bridge, a road turns off on the left to Deptford and Greenwich; straight forward goes to Eltham and Dartford, and you pass through the former to the latter; but you would suppose from this book, that the roads to Eltham and Dartford were two different turnings on the left at Lewisham, instead of being one direct continuation as far as Eltham. It should also have been noted, that the road we are travelling turns to the right to Bromley. The seat of the Earl of Dartmouth can scarcely be seen from Lewisham; it is upon Blackheath; nor is Bromley house, Mrs. Swinton's, in view of the road. At South End there are two turnings on the right; the first leads to Sydenham, &c. the second (which is just before Mrs. Flower's house) to Croydon through Beckenham. Mr. Cator's house is not visible till you get half a mile beyond the eight milestone,

stone, and the turning off to Plaistow is beyond the nine mile-stone. Bromley College is the first building on the left, at the very entrance of Bromley, and the turning to Croydon is nearly opposite to it. Langley Park, the seat of Lord Gwydir, is on the right (not the left) near West Wickham, and cannot be seen from any part of this road; so Eden Farm, Lord Auckland's, which is beyond Beckingham. (These are very properly omitted by Paterfon in this road, and placed in that which leads from Bromley to Croydon, where they occur). Hayes Place is not the seat of Lord Lewisham, but of Phillip Dehaney, Esq. who purchased it some years ago. Lock's Bottom is followed by a *huddle* of seats which ought all to have preceded it, or "the travellers must be disappointed by passing them unknowingly," and uninformed by Mr. Ogilvy, till it is too late. The seats, three of which are upon Bromley Common, a mile or more before you reach Lock's Bottom, stand in the following order: William Weston, Esq. (now Lady Jones), George Norman, Esq. and Major Rhode, Esq. (not Major Rhodes, an officer); and forward, before you reach Lock's Bottom, on the right you see Hollydale house. From the top of Maram's Court Hill a *similar huddle* occurs, for the seats are all out of order. They appear, and should have been inserted as follows: Chevening, Ovingden, Coombank; and further, on the right, near Westerham, Hill Park. Forward, you may see Cheshled and Montreal; and towards the left, at a great distance, Wilderness. Knowle Park is here appropriated to Lord Whitworth—should it not rather be called the Duchess of Dorset's? Belle Vue is a little beyond the 25th mile-stone before River Hill turnpike-gate. The distances to the places on the right and left of this road are exactly the same as in Paterfon's book, and without doubt taken from it.

We have not selected the above route as being the most incorrect in the book, but only as a sample of this performance. In various other parts the roads are erroneous; and in almost every route the seats and turnings are often misplaced. The road to Bridlington, through Barton and Beverley, is wrong. Mr. Ogilvy follows Paterfon till he comes to Barmston, when, instead of continuing the direct road (which is one of the best in England) he turns off by a circuitous route through Haythorpe and Carnaby, (which is one of the worst) and yet he makes the distance exactly 15 miles, as Paterfon has done. (This road is not either in Cary or Kearsley). In the road from London to Northallerton, p. 246, at the latter place Mr. Ogilvy informs us, that a road leads *on the left* to Darlington, whereas it goes straight forward. That also to Richmond is through

through the town, and not where Mr. O. has placed it; and the road to Thirsk falls into that from Boroughbridge before you come to Northallerton. At the same town, in p. 289, we learn, that a road leads on the left to Boroughbridge, and another to Bedale; whereas that from Thirsk falls into the Boroughbridge road before its junction with that from Thirsk. But to enumerate all the errors in this work would be indeed a very tedious, as it is an unnecessary, task.

In the distances, Mr. Ogilvy seems to have paid considerable attention to the roads marked G. P. O. (or General Post-office Survey) in Mr. Cary's book; as also to those marked N. M. (or New Measurement) in Paterfon, many of which were never measured before. This favours strongly of plagiarism, however disguised; and it would have been a valuable acquisition, if Mr. Ogilvy had not so mangled the roads and seats, as to render his work in many parts almost unintelligible. The road from Horsham to Rye, p. 581 and 582, is evidently a mutilated copy of Paterfon's new measured road from Horsham to Hastings, in pages 717, 718, and 719.

But the most whimsical of all the cross roads (and the idea is certainly original) is the circuitous route of the kingdom by the coast, from p. 397 to 414. To ride near the shore from Margate to Weymouth, &c. or along the coast of Norfolk, and some other places, may afford delight; few, however, will be induced to travel among the fens of Lincolnshire, for the purpose of having a view of the sea; or from Hull to Bridlington, on the coast of Yorkshire, where there is not a single object to repay the traveller for his trouble, nor a place where he can obtain either refreshment or rest, with any comfort, after his fatigue.

Upon the whole, if we were to judge of the travels of Mr. Ogilvy from this publication, we should conclude that he has never been ten miles from the metropolis. In short, this production, if intended to supersede the other works of the same nature, has completely failed; and notwithstanding the name of the editor, which differs only in a letter from the original road surveyor in the reign of Charles II. the deception (though we cannot think that any such thing was in contemplation) cannot avail, when the book is brought into competition with "Paterfon's Description of the Roads," which we have no scruple in pronouncing, from a very attentive investigation, to be by far the most copious, the most correct, and the most useful, performance of the kind. It cannot fail to maintain this pre-eminence, which results from its superior and official sources of information and improvement, as well as from the great care manifested in its execution.

ART. X. *Sermons by the Rev. Thomas Gisborne, M.A.*
Vol. II. 8vo. 442 pp. 8s. Cadell and Davies. 1804.

WHILE the mixed character of many works obliges us to select and discriminate, to praise in one part, and to censure in another, it is delightful to meet with an author in whose writings only good is to be found. Such, in our opinion, is the author of the present Sermons, whose ideas of religion are so truly scriptural, whose views of human life are so truly Christian, and whose expressions of his ideas and his views are so entirely judicious, that nothing, we are convinced, can be extracted from his Sermons, or other religious works, which is not sound and edifying. To the first volume of his Sermons, we paid our well-merited tribute of applause some time past;* the second has now been for some period in our hands, and we will no longer delay to do it the same justice. The account of one discourse, out of the present twenty, we have indeed anticipated,† as it has been, for a very laudable purpose, separately republished. The remainder we shall now notice, with more or less distinctness. One kind of discourses, which is peculiarly interesting and instructive, appears in this volume in several instances. We mean discourses on scriptural characters; for example, Sermon v. on the calling of St. Matthew; vi. goodness illustrated by the character of Barnabas; viii. zeal illustrated by the character of Jehu; xv. folly illustrated by the character of Saul. These, by mixing the historical with the perceptive matter, are peculiarly calculated to arrest the attention, and to lay hold on the memory; and few have ever been better calculated to convey instruction. The remaining sermons are these; i. on hearing of sermons; ii. on believers and unbelievers; iii. on proneness to disparage religious characters; iv. on coming unto Jesus Christ, for life; vii. on pride; ix. on the parable of the tares; x. on occupation; xi. on the necessity of unreserved obedience; xii. and xiii. on the sins of the tongue; xiv. on the identity of wisdom and religion; xvi. on religious comfort; xvii. on religious despondence (already noticed); xviii. and xix. on the Christian characters of youth; xx. on the method of salvation.

In the first discourse, on hearing sermons, the following

* See vol. xxi. p. 411—418.

† See p. 208 of the present volume,

passage shows that the author has carefully watched the practices and propensities of men. After speaking of those who go to church for the sake of mere appearance, he proceeds thus,

“ Others frequent preaching from curiosity. Like the Athenians, they are always eager to hear some new thing. In the language of scripture, they have *ticking ears*, and *after their own lusts heap to themselves teachers*. They wander from one place of worship to another; become dissatisfied with any minister whom they have heard for a continuance; and speedily learn to relish no preacher, who is not extravagant in manner, and violent in declaration. The time soon arrives when, fulfilling the prophecy of St. Paul, *they will not endure sound doctrine; but turn away from the truth, and are turned unto fables*. They are perplexed and confounded by a multitude of instructors. Tossed to and fro, and carried about with every wind of doctrine, they depart from the words of truth and soberness; and fall a prey to the wildest delusions.

“ Others listen to a sermon with a criticising spirit; not careful to profit by it, but watchful to sit in judgment upon it. Sworn with spiritual pride, and deeming themselves complete masters of the most difficult points of doctrine, they scrutinise every sentence which drops from the lips of the preacher; put each of his terms to the rack; examine the soundness of his orthodoxy with inquisitorial suspicion; and if they are able to fasten upon an expression not precisely consonant with the niceties of their own religious phraseology, or capable of being understood in a sense somewhat at variance with their peculiar prepossessions, deny their instructor to be evangelical, pronounce him blind, and congratulate themselves upon their own scriptural attainments and keen-eyed sagacity. Eager to censure, and impatient to decide; the fruit which they reap from the return of the Sabbath, is to be flattered in presumption and confirmed in ignorance.

“ Others become hearers of sermons for no better purpose than that of entertainment. Counterparts of the Jews in the days of Ezekiel, who *talked one with another at the doors of their houses, and spoke every one to his brother, saying, “Come, I pray you, and hear what is the word that cometh from the Lord;”* because the preaching of the prophet was to them as a *very lovely song of one that had a pleasant voice, and could play well upon an instrument*; they resort on the Sunday to the house of God with views and feelings similar to those which impelled them on the preceding evening to a scene of musical festivity. They frequent particular churches for the sake of “good preaching.” And by good preaching they intend not that faithful display and powerful application of evangelical truth, which awaken the conscience and probe the heart: but elegance of language, harmoniousness of voice, gracefulness of delivery, in the first place; and in the next place, smooth precepts and unmerited encouragements, interspersed with interesting addresses to the passions. The ear is pleased and the taste is gratified; but like the auditors of Ezekiel, they hear the words of the preacher and do them not.” P. 11.

Mr. Gisborne sometimes introduces his subjects by illustrations drawn from other branches of knowledge, which he applies with force and skill to the matter that he purposes to treat. This may be well exemplified by the opening of his discourse on pride: from which we shall give not only the comparison, but also the apodosis, or application.

“ In the maladies which assault the human body, a marked distinction prevails as to the relative extensiveness of their influence. Of some the force is nearly exhausted upon the organ or the limb on which they fasten. Others, deeply rooted in the constitution, pervade the general system: and in every different state of the frame, and in every different mode of life, advance their machinations, and prepare their final triumph. Fulness of blood stimulates the internal foe: debility meets it with languid resistance: exertion accelerates its progress: sedentary habits facilitate its inroads. A kindred analogy discriminates the distempers of the mind. Some, as hatred and terror, firmly fixing upon particular objects, are little excited on ordinary occasions. Others, aspiring to general sway, find, under all circumstances and at every period, opportunities of gratification. Of passions of this character the most eminent is pride. Justly does it claim the denomination of an universal passion. Age or sex or situation exempts not from its controul. Body and mind, virtues and vices, it presses into its service. The heart may sicken, the understanding may recoil, at the prospect. But on every side the scene is the same. We behold men proud in health, proud in the chamber of disease; proud in public, proud in retirement; proud of their frugality, proud of their profusion; proud of their sobriety, proud of their intemperance; proud of their pride; proud of their humility.”
P. 127.

In this discourse, among other topics, the preacher takes occasion to touch on that of national pride, and reprehends the too prevalent custom of appealing so warmly to “ the proud spirit of Britons,” rather than to him who is the giver of all victory. The exhortation against “ the sins of the tongue,” which forms two sermons, is remarkable for the judicious manner in which the subject is divided. The author treats, first, on those offences which may be comprehended under the expression of *foolish talking*; secondly, of those which arise from impatience and discontent; thirdly, of those which may be regarded as the offspring of contention; fourthly, those which owe their origin to vanity and pride; fifthly, those which appear in censoriousness; sixthly, those which originate in a busy and meddling spirit; seventhly, those which fall under the general description of deceit; eighthly, those which are violations of modesty; ninthly, those of profaneness. Having examined each of these with propriety, he subjoins the following very just remark:

“ Though

“ Though for the sake of clearness I have treated separately concerning separate sins of the tongue, it is seldom that any one of them comes singly. Or if at first unattended, it does not long continue solitary. The evil spirit which has occupied the mansion prepares it for others worse than himself. Thus the impatient man usually becomes contentious; the contentious profane: the foolish talker a talebearer; the talebearer censorious, and a dealer in falsehood. Hence the guilt attached to each distinct class of the offences which we have considered, and the great probability that he who indulges in any one will be ensnared into more, concur to establish the extreme importance of guarding the lips against all.” P. 271.

The sermon which we have formerly praised, on “ religious despondence,” is preceded by one, on the nearly connected subject of “ religious comfort.” In this the author argues with peculiar force and propriety against the mistaken notion of religious impulses, and internal impressions.

“ But your mistake may be of a different kind. “ I have experienced”, you affirm, “ an internal impulse, an impression from above, an indescribable sensation of peace and joy wrought in my heart by the Holy Ghost, as a seal and pledge of the actual forgiveness of my sins. When a reconciled God has thus spoken peace to my soul; do I not well to take to myself the comforts of the gospel?” Undoubtedly; if God has authorised you to regard him as having thus spoken peace to your soul. But where is your warrant to place your confidence on an inward impulse; to regard an indeterminate feeling as an impression from the Holy Ghost, as a token and seal of forgiveness? I read in the word of God; *When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive.* In the same infallible word I read that *indignation and wrath, tribulation and anguish, shall be upon every soul of man that doeth evil.* I read that he who evinces his repentance and his faith by obedience, is forgiven; that he who is disobedient stands at present condemned. But where am I referred to impressions and impulses? Recollect the credulity of the human mind, on all subjects with which fervid passions are intermingled: the recorded extravagancies of the imagination; the inconstant fluctuations of internal feelings, according to the vicissitudes of stronger or weaker spirits, of health and sickness, of prosperity and adversity; and the facility with which men of lively conceptions and slender judgment work themselves into a persuasion, that they experience an indefinite impulse, which they are taught to expect and are eager to receive; and the difficulty with which men of contrary qualities would venture to credit a similar sensation. Meditate on these unquestionable truths; and you may see reason warmly to thank your God, that he has not directed you to judge of your state by a vague and variable and transient criterion, a criterion fitted to produce presumption or despair; but refers you to plain and substantial facts, to the habitual frame of your heart manifesting itself in practice, to a standard which scarcely leaves the possibility of delusion to him who applies it with devout and
investigating

investigating observation. And what though you persist in your doctrine? Will you exalt an impulse, of which you cannot certainly know that it proceeds from the Holy Ghost, above the scriptures, which you acknowledge to proceed from Him? If you are habitually obedient to Christ through faith; do you deem the scriptural promise of forgiveness to all who thus obey Him an insufficient security, an inadequate ground of comfort? If you are habitually disobedient; will you believe on the credit of an impulse that you are forgiven, in opposition to the scriptures which pronounce you to be in a state of condemnation?" P. 335.

The natural style, the earnest manner, the close and scriptural argumentation, in this and other passages, speak more strongly than any praise we can bestow in favour of discourses, which must ever be admired in proportion as true and sound religion is felt and valued.

ART. XI. *Harvest Home: consisting of Supplementary Gleanings, Original Dramas and Poems, Contributions of Literary Friends, and Select Re-publications, including Sympathy, a Poem. Revised, corrected, and enlarged, from the 8th Edition. In Three Volumes. By Mr. Pratt.* 8vo. 1l. 11s. 6d. Phillips. 1805.

THE "Harvest Home" is ever considered the season of mirth, gaiety, and humour; the cares of the moment are forgotten, and all unpleasant sensations subside before the general impulse of joy and festivity. The name of the present work is not ill adapted to its contents. Mr. Pratt once more appears before that public, from whom he has so frequently met with a favourable reception, with all his accustomed good humour, and with an increased stock of anecdote, and a not unentertaining vivacity.

The first volume is exclusively confined to the "Stations" of part of Hampshire and Warwickshire; and though we are occasionally fatigued with descriptions of splendid mansions, romantic dairies, gothic churches, and picturesque landscapes, not to mention a degree of vanity and self-commendation, which is but too prominent throughout this author's productions, the whole is so agreeably written, and so frequently enlivened with entertaining anecdotes, that we make no doubt it will be generally read, and by many approved.

The communications from the pleaser's friend, Mr. Morfitt, in a series of very well-written letters on the manners, theatres,

atres, and general amusements of the people of Birmingham, occupy a great part of the latter end of the volume; but as they really contain some very important discussions, they will not be thought tedious, or uninteresting.

We were so much pleased with the honest humour of Mr. P.'s friend, the deer-keeper, that we confess ourselves anxious to take this opportunity of introducing him more particularly to the attention of our readers.

“ Let me introduce you to a spacious farm-house kitchen, a fire place extending to the whole breadth of an ample room; some of the well-seasoned oaks of the forest converted into tables; flooring of the same—large, deep, and enviable recesses on each side of the chimney, forming seats for such as defy the high-piled faggots flaming about them. Hampshire fitches, rivalling those of Westphalia, mellowing in the wood and smoke below, loading the racks above, or depending in tempting rows from the ceiling. The business of the rural day over, behold the ruddy country damsels enjoying the cheerful blaze; and the yet more exhilarating tale of a kitchen-guest recently arrived, and snugly nitched in one of the chimney retreats, always a post of distinction and hospitality. Imagine you see the personage thus honoured by the queens of the kitchen: accept him, just as I drew him, at the instant that I was called from a parlour full of visitors. Athletic form, strong, but interesting features, deep brown hair, few, if any, of them grey, though in his seventy-third year; coat of the true sporting green, red collar, great coat of the same, with triple cape of scarlet, sleeves of the same, leathern gaiters, blue handkerchief tied in a twist round his neck, the whole somewhat in decay, yet venerable and interesting from the character, age, and office of the wearer. Let me place a jug of Hampshire home-brewed in his hand, often lifted to his lips, and try to give you a smile, that indicates at once a gaiety of heart, assisted by a state of head too light for, and yet not too much elevated by drinking deep, to wash away all social distinctions; just enough in good spirits to drive away melancholy, without fermenting into madness.

“ Put these several circumstances together, and you will have a pretty just idea of the externals of an old sportsman, who has a cottage in Cranbourn-chase, and has served under the Lords of Rushmore upwards of sixty, out of the seventy-three years of his life.

“ For the character of his mind and manners, I must give you some of his conversation, which I will in his own words, since none other can so well describe them: now, then, let him speak for himself. A parlour-guest is always, more or less, an intruder in the kitchen, and generally throws a gloomy air over the unlaboured gaiety and ease of the place. The ceremony of rising and bowing, may, however, be soon done away by a little accommodation; and the parlour and kitchen, upon occasions like the present, become sociable. This veteran game-keeper, for such was his calling, besides being of pleasant disposition, was animated beyond the point of ceremony, by the exhilarating ale of Dorset; and, therefore, after a respectful bend of his not unmajestic figure, he resumed both his seat
and

and his history. I broke the thread of his narrative, just as he was relating his successful courtship to two of his wives, with one of whom he swore by all the wood-nymphs of Cranbourn-chase, that he was as happy as the days were long, for upwards of four-and-twenty years; and, when he lost her, he resolved never to enter into the holy state, because he thought his *glory* was over. *Glory*, you are to know, was a cant word, and brought into almost every sentence. "But", said he, "I thought I should never find such another woman, till one day going into my Lord's kitchen, I liked the eyes of the cook, and told her so; but it was not till some time after, when I made her a present of a couple of rabbits of my own killing, and said something as I gave them to her, that she looked as if she liked me. *Glory*, however, was the word: she was a little body, and I dandled her about upon this arm; and had her before the parson in less than three weeks; which is now thirteen years, missing a few days, and she has been my *glory* ever since. She is alive and merry, thank God, at this time, in Rushmore-cottage, where, if you please, you may see her to-morrow; and so, my *glory*, here's your health".

"But though we have thus doubly wedded him, the man is incomplete without his dog. What is a huntsman without his hound? Your pardon, honest Bouncer, I should have placed you at your master's side, where I first saw you stand to receive his frequent caresses, and looking into his face, as if listening to his discourse. I should then have laid thee gently at his feet, where I beheld thee repose, while he went on with his *glories*."

"Bouncer, here Sir", continued the sportsman, (after he had emptied the jug to the health of his second nuptial *glory*) "Bouncer, here, knows I speak nothing but truth, and loves my dame as well as I do; and he would be an ungrateful dog if he did not. He's now hunting, you hear, in his sleep. But, sleeping or waking, Cranbourn-chase never boasted a better stag-dog than he. See how his coat is scarred;—he's all over butts and bruises, from his nose to the tip of his tail. Lookee, Sir, there's scratchings and tearings—but he's all *glory* nevertheless, and will stand at a stag now, single-handed, till he sees the end of him.—Wont you, Bouncer, boy?"

"At this question, the querist, who had been increasing in *glory*, at every potation from a fresh supply of the jug, which one of the kitchen goddesses had replenished, rose, but without quitting his can, and gave the view-hollow; at which Bouncer, superior to sleep, age, and scars, leapt up, and soon came in for his full share of the *glory*. He gave his voice deep, sonorous, and musical—"To-hoo, to-hoo, to-hoo,—hoo, hoo, hoo, hoo!" exclaimed the huntsman. The hound responded in correspondent notes of triumph and joy. "There's my *glory*", quoth the huntsman, "thee art a good one as ever gave tongue in a wood. D—n me, with half a score like thee, I can still heave my dogs over the mountains, and almost over the moon, with a cheerly chirup!"

The contents of the second volume are three original dramas; the first, of "Hail Fellow! well met!" the object of which is to prove "the ABSURDITY and impossibility of the
French:

French system, and turn the whole into that ineffable ridicule it deserves, by showing its *weakness, folly, impolicy, and impracticability*," may, perhaps, not be improperly placed immediately after the closing remarks on *England*. On this subject, however ably it may be discussed, fortunately little remains to be added; the delusion has happily subsided, and such principles are rapidly sinking to that oblivion and contempt of which they are so eminently deserving. The minor performances of "Love's Trials", and "Fire and Frost", are written with considerable spirit, and are by no means devoid of humour. Of Mr. Pratt's taste for poetry, we have always entertained rather a favourable than a contrary opinion; and from many of the specimens now offered to the public, these sentiments are more confirmed than diminished. Our readers will not be insensible to the merits of the following lines:

" *Apology to a Friend, for addressing him some time after a melancholy Event.*

Amongst the first to *share* your sacred grief,
The first, alas! its cause severe to mourn,—
Ah! blame not, though the last to bring relief,
Or weave the cypress round the sacred urn!

For O how feeble is Affection's lyre
To sooth the anguish of a woe profound;
How vain is all that Genius could inspire,
And Pity's tear but aggravates the wound.

To Nature's pangs, 'tis Nature bids us feel
Beyond or Friendship's, or the Muse's power:
Th' ALMIGHTY hand that bruis'd, alone can heal,
And pour a balm upon the bitter hour.

He, only He, a solace can impart,
'Teach us to think the blow was kindly giv'n;
Can cast a comfort to the widowers heart,
Breath'd in soft whispers full of Hope and Heav'n."

Vol. iii. p. 126.

As we consider ourselves somewhat interested in the following question, we must leave our readers to form their own judgment on the subject.

" *The Fate of the Bards.*

The poets are a gentle race,
And Nature form'd their souls for love;
Yet Love and Nature have decreed
The woes they pity, they should prove.

The rose, their favourite flower, they bring,
And paint it in the tints of morn;
The offering lay at beauty's feet,
The incense hers,—but theirs the thorn.

And

And many a mansion fair they raise—
Temples and towers that pierce the sky—
Make beds of state for queens to rest,
While they on humble pallets lie.—”

Vol. iii. p. 171.

Several of the author's friends have lent their kind assistance to the poetical part of this publication, and among them we distinguish names of avowed and extensive celebrity; upon the whole, we do not hesitate to aver, that if Mr. Pratt has not delivered to the public a faultless production, they have at least to thank him for much general gratification.

ART. XII. *An accurate historical Account of all the Orders of Knighthood at present existing in Europe. To which are prefixed a critical Dissertation upon the Ancient and present State of those equestrian Institutions, and a prefatory Discourse on the Origin of Knighthood in general; the whole interspersed with Illustrations and explanatory Notes. By an Officer of the Chancery of the Equestrian, Secular, and Chapteral Order of St. Joachim. Two Volumes. 8vo. 18s. or 1l. 1s. fine paper. White. Without Date.*

THIS book appears under peculiar circumstances, yet such only as induce us to pay it more particular attention; which it was our full purpose to have done at an earlier period. Though it bears in its title the name of London, and of a respectable publisher there, the second page discloses that it was printed by J. C. Bruggeman, at Hamburgh. Though it is written in English, and in many respects particularly devoted to the honour of Englishmen, it is probably the work of a foreigner, since he is an officer of the order of St. Joachim; of which, though one Englishman has been voted into it as a Grand Commander, it is probable that there are not many English members. To that illustrious knight of many orders, Horatio, Lord Nelson, the book is very properly dedicated, and we could not but feel pleased at the very handsome terms in which our distinguished countryman is addressed.*

* Another tribute to Englishmen is paid in p. xliii. where is inserted a list of British subjects invested with foreign orders, and who are particularly mentioned in the course of the work.

The subject of the present book is confined merely to orders now existing in Europe, without reference to the history of those which no longer subsist. The materials which have been chiefly employed, are recited in the following short advertisement :

“ The following accurate account of all the Orders of Knighthood, at present existing in Europe, is compiled from various authentic pieces in manuscript : from the historical collections of Eichler, and M. Archenholz, (late librarian to his Serene Highness Frederic II. Landgrave of Hesse-Cassel) and particularly from original documents, deposited in the archives of several modern orders, which by commands of the Sovereigns have, by the secretaries of those Orders, been especially communicated to the editor. To which are added copious explanatory notes and illustrations, drawn from Collin’s Peerage, Clark’s concise History of Knighthood, and many eminent authors who have wrote upon the subject.”* Vol. i. p. xxxix.

The reader will, perhaps, find the number of existing orders smaller than he expected, when he reads the following enumeration, which is taken from the Dedication :

“ It now becomes proper to observe, that the number of orders existing in Europe, is not so considerable as is generally imagined. They amount, in all, to sixty-six. To convince your Lordship of the exactness of this statement, I shall class them in the following manner : there are three Chapteral, which elect their own grand-masters, one Papal, eight Imperial, thirty-two Royal, five Electoral and Archiepiscopal, thirteen Ducal, or Princely, and four destined particularly for the fair Sex.” Vol. i. p. xvi.

The exact list of these orders forms the tables of contents to the two volumes. We cannot undertake to recite so large a catalogue, but our readers may perhaps be curious to know what are the few orders instituted for ladies. These are, first, the order of the Starry Cross, of the Empress of Germany, instituted in 1688 ; secondly, the Slaves to Virtue, instituted at Vienna, by the Empress Eleonora, in 1662 ; thirdly, the order of St. Catherine, by the Czar Peter I. 1714 ; fourthly, the Palatine order of St. Elizabeth, instituted at Mannheim in 1766. Besides these, some of the orders admit ladies as well as knights, which is the case with the order of St. Joachim.

The Equestrian, Secular, and Chapteral Order of St. Joachim being as little known in this country as any, though it contains so noble an associate as Lord Nelson, we shall insert a

* Favin’s Theatre of Honour and Knighthood (1623) is still worth consulting.

few leading particulars relating to it. It was at first called the Order of *Jonathan*, as appears by the following history :

“ On the 20th of June, 1755, the Equestrian, Secular, and Chapteral Order of St. Joachim was instituted by several princes and nobles of the highest rank in Germany, and by several military men of very great distinction: and those who the first were invested therewith, were named, “ *The Knights of the Order of Jonathan, Defenders of the Honour of Divine Providence.*”

“ The Duke of Saxe-Coburg, the Duke of Würtemberg-Oels, Prince Piccolomini, the Comte de Clary and Aldringen, the Baron D'Eib, the Chevalier Fachner de Trauenstein, M. Keck de Schwarzbach, the Comte de Kollowrath-Krakowsky, the Baron de Milchling, the Baron Moser de Filseck, the Comte de Nostitz, the Baron Reichlin de Meldegg, M. Wiedersperger de Wiedersperg, and the Baron de Zobel de Giebelstadt, were the first original founders of this illustrious equestrian corps.

“ His Serene Highness Christian Francis, Duke of Saxe-Coburg (an elder brother of the celebrated field-marshal Duke) was the first grand-master. He was elected and installed on the 20th of June, 1756, being the first anniversary day of the foundation.” Vol. i. p. 34.

This prince resigned the grand-mastership in 1773, and was succeeded by, (2) Francis-Xavier, reigning Count of Montfort, who died in 1780. (3) The third was George-Charles-Louis, reigning Count of Leinengen Westerbouurg, who died in 1787, and was succeeded by, (4) his son Charles-Gustavus; who had been elected coadjutor in 1784. (5) The fifth grand-master, who was also the son of his predecessor, Ferdinand-Charles, assumed the dignity in 1798. It was in 1785, that a vote of the general chapter changed the style of the order to that of “ the Equestrian, Secular, and Chapteral Order of St. Joachim, the blessed Father of the holy Virgin Mary, the Mother of our Lord Redeemer Jesus Christ.” Since this time the order has been acknowledged by several sovereigns, and appears to be fully established. The admission of Lord Nelson into it is thus related.

“ But the event which has stamped an indelible mark of celebrity on the order, is the nomination and reception of Nelson, that illustrious hero of the age, in quality of grand-commander, of this equestrian militia. Although the order of St. Joachim can boast of princes of the houses of Saxony and Nassau, and of many nobles of the oldest, and prime families of the German empire, who have been invested with this dignity; yet do the knights of the present, and so will all those of future generations, ever consider this as a circumstance, which to the whole body, is of the highest moment and importance. Upon that basis, will henceforward be established, the everlasting edifice of its fame and glory. On the 14th of September, 1801, the general chapter thought proper, unanimously, to confer this distinction upon
Horatio

Horatio Lord Viscount Nelson, Duke of Bronte, and the chancellor was especially commissioned to give orders to the master of the ceremonies, to the end that it might be officially announced to that nobleman. This was done by a letter, in date September the 29th, 1801, that being the birth-day of this great and unrivalled commander. In truth what day could, on all accounts, be so suitable? It is at once the anniversary feast-day of the chief of the angelic host, and of the birth of one of the brightest ornaments of the navy of Great Britain. Did we live in ages of Roman, or Barbaric superstition, such a peculiar combination of epochas as the foregoing would be considered as prophetically auspicious. Might we be allowed to compare human exploits, to those which are divine, or the efforts of a mortal, to those of a celestial being; how justly could the parallel be drawn upon the present occasion? the heavenly warrior appears to have been the scriptural archetype of the hero who fought for his God—his country—and his sovereign.

“ The agitations which accompanied the conclusion of the last war, having prevented the new-elected grand-commander from communicating the decree of the general chapter to his liege sovereign; and from obtaining the royal approbation, to accept and wear the insignia of the order; that illustrious body was not therefore apprised of these so much wished for events, until early in the commencement of the year 1802. The approbation of his Britannic Majesty, and the consequent acceptance of the conqueror of Aboukir, were then formally notified to the chancellor as the principal organ of the general-chapter; and those notifications were couched in terms the most polite and the most expressive.

“ Thus has this chapteral order been amply gratified by the solemn and authentic recognition of the King of Great Britain; and by the reception of a nobleman, from whose name every order must acquire a brilliancy, which time, the devourer of all things, can never efface or eclipse. On the second of April, 1802, all the accustomed formalities, as prescribed by the statutes, having been scrupulously observed, and previously gone through, the chancellor presented the usual diploma to the general-chapter, which, by the willing suffrages of all present, having received the unanimous sanction of the deputies of the different classes, was then signed by his Highness the grand-master—counter-signed by the chancellor—and the great seal of the order being solemnly affixed thereto; the same, with the appropriate ensigns was immediately transmitted to Horatio Lord Viscount Nelson, a peer of the United Kingdoms, and Duke of Bronte, and a magnat of the ancient and loyal kingdom of the two Sicilies.” Vol. i. P. 47.

The following account of its present members will be sufficient to conclude our specimens; the detail which follows, of the constitution of the order, being too extensive for us to copy.

“ Since its first institution, ladies have been admitted into the order of Malta: and that of St. Joachim, being likewise chapteral, the same

same principle has been adopted, with respect to its general organisation.

“ It is at present composed of his Highness the grand-master, of his Excellency the grand-prior, of thirteen grand-commanders, (all persons of the first distinction) of seventeen commanders, and forty-four immediate knights, who are men invested with honourable employments—who by birth are noblemen or gentlemen—and whose lives and conduct are highly irreproachable. There are two young noblemen, who are expectants: one lady grand-cross: nine ladies of the small cross: and nine gentlemen, members, *ad honores.*” Vol. i. p. 52.

Another remarkable part of this volume, and highly honourable also to Lord Nelson, is the account of the Imperial Order of the Turkish Crescent. It is certainly, as the author observes,

“ An event which forms a memorable æra in the annals of the eighteenth century; that the Ottomans, against whom the first order of knighthood (that of Malta) was established, should have instituted a military one, to recompense the bravery of a Christian and a hero, and expressly to commemorate a victory gained on their own coasts, and upon which depended their existence as a nation.” Vol. i. p. 173.

Great method and regularity is observed throughout this work, which is in all essential points extremely satisfactory. The author differs on some occasions from his predecessor, Mr. Clark, but not without assigning good reasons. Whether he is a native of England, or has acquired the language by study, he writes it in general with purity and judgment. Two persons indeed are mentioned, the author and the editor; to the latter of whom most of the notes are assigned. Being equally unacquainted with both, we can only say, that they have together produced a book which cannot fail to prove acceptable to a considerable part of the British public.

BRITISH CATALOGUE.

POETRY.

ART. 13. *Metrical Tales, and other Poems.* By Robert Southey.
12mo. 203 pp. 5s. 6d. Longman and Co. 1805.

“ *Nos hæc novimus esse nihil*”, says the author in his motto. We do not agree with him. The Poems are, in general, short indeed, but they are far better than nothing. The majority are ludicrous, some are serious, and some are even gloomy; but few are without merit in their own style. They have been published before, it seems,
in

in the "Annual Anthology", but the author has not done amiss to collect them. In the mock heroic style we have seen few things better than the four Love Elegies of Abel Shufflebottom; and particularly the last, on the Rape of a Lock of false Hair. After exalting his subject in a style of humourous extravagance, the author concludes with the resentment of the injured fair one.

"She heard the scissars that fair lock divide,
And whilst my heart with transport panted big,
She cast a fiery frown on me, and cried,
"You stupid puppy . . . you have spoil'd my wig!"

Some of the Sonnets are good, in a grave, and some in a comic style; but the following lyric Poem, on account of the sentiment expressed, and the natural expression of it, is that which we shall select.

" TO A FRIEND,

Enquiring if I would live over my Youth again.

Do I regret the past?
Would I again live o'er
The morning hours of life?
Nay, William! nay, not so!

In the warm joyance of the summer sun,
I do not wish again
The changeful April day.
Nay, William! nay, not so!
Safe haven'd from the sea,
I would not tempt again
Th' uncertain ocean's wrath.

Praise be to him who made me what I am—
Other I would not be.

Why is it pleasant then to sit and talk
Of days that are no more?
When in his own dear home
The traveller rests at last,
And tells how often in his wanderings
The thought of those far off
Hath made his eyes o'erflow
With no unmanly tears;
Delighted, he recalls

Through what fair scenes his charmed feet have trod.
But even when he tells of perils past,
And troubles now no more,
His eyes most sparkle, and a readier joy
Flows rapid to his heart.

No, William! no, I would not live again
The morning hours of life;
I would not be again
The slave of hope and fear;
I would not learn again
The wisdom by experience hardly taught.

To me the past presents
 No object for regret;
 To me the present gives
 All cause for full content.
 The future . . . it is now the cheerful noon,
 And on the sunny-smiling fields I gaze
 With eyes alive to joy;
 When the dark night descends,
 I willingly shall close my weary lids
 Secure to wake again."

Has the reader perceived that this ode is without rhymes? It certainly may be read without perceiving it. Yet the experiment is hazardous, and few have succeeded in it. When successful, it is, perhaps, rather to be admired than imitated. Let the reader, however, decide for himself. The volume is not quite free from the tinge of fallen politics.

ART. 14. *Specimens of scarce Translations of the Seventeenth Century, from the Latin Poets. To which are added, miscellaneous Translations from the Greek, Spanish, Italian, &c. By Robert Walpole, Esq. B.A. of Trinity-College, Cambridge. 12mo. 164 pp. 4s. Mawman. 1805.*

This, though a trifle, is the compilation of a man of taste and scholarship; "it was undertaken and completed", Mr. W. tells us, "during the hours of relaxation from a literary performance of a more severe nature". The translations are selected not only from English, but from French authors; and have, in general, sufficient merit to justify the revival of them. The latter part of the volume contains new translations, which are in English, Latin, and Greek, from various languages. The English, we think the best, the Latin next, and the Greek the least good: but the task of writing Greek verses is so arduous, that very few moderns succeed in it. In general, the Poems have rather too much of the amatorial cast for our taste, and we find it difficult to select from them. The following is, perhaps, as good a specimen as we can take:

" *From the Greek.*

Dear is the blush of vernal morn,
 To him who plows the watery deep;
 And, o'er the darkling surges borne,
 Marks the storm's infuriate sweep.

Dear is the limpid stream to him
 Who journies on his toilsome way,
 And feels each slacken'd nerve and limb
 Faint beneath the solar ray.

But dearer far, when thy blest power,
 Love, two souls in bliss has bound;
 Gladly flows each festive hour
 With rapture new for ever crown'd."

Some

Some of the author's English measures we do not admire, particularly where a rhymed stanza terminates in a line which rhymes to none. Mr. W. will probably, ere long, prove himself capable of higher efforts.

ART. 15. *Birkleigh Vale, with other Poems.* By Nathaniel Howard. 12mo. 139 pp. 5s. Murray, York. 1804.

Prettiness, rather than vigour, is the characteristic of modern poetry; and though the present volume may occasionally participate in the languid taste of the day, we do not hesitate to say that it is very far superior to the generality of such productions. *Birkleigh Vale* has much poetical merit, and the following specimen is replete with feeling and sensibility.

“ *A Mother to her dead Infant.*”

Dear lovely child! dear object of my pain,
For thee Affection bleeds at every vein;
First pledge of holy love, ah! doom'd to die,
And smile with angels in a kinder sky.

No more shall fondness o'er thy cradle bend,
Rock thy soft slumbers, or thy wants attend.
No more, with joy-bright eyes, thy fire shall trace
His faithful features on thy cherub face.

Ah! fruitless now my hopes, my tender fears,
Fruitless my prospects for thy future years.

Once smiling Fancy to my mental view
Brighten'd the scenes that expectation drew;

I saw thy youth in all the flush of May,
I saw thy manhood, rip'ning to the day:
Reflection now must sadden o'er thy tomb,
And gather painful knowledge from thy doom;

And long, thy fate, shall Innocence bewail,
Thy fate, shall Pity weep, till weeping fail.

Now vain to me the genial mornings shine,
In vain the evenings blush with light divine,
In vain the purple Spring unfolds her charms
Since Death has snatch'd my infant from mine arms.

In vain the summer blows, the autumn glows,
Since grief to me such pensive joy bestows:

Then scenes of life, ye rosy hours, depart,
For only sacred sorrow sooths *my* heart.” P. 66.

The following imitation of Anacreon will not be thought superfluous or uninteresting:

“ *To a Swallow.*”

Twittering tenant of the sky,
Whither, whither, wilt thou fly?
Summer blithly frolics round,
Florid beauties grace the ground:

Rosy odours, youthful gales
Still breath from bow'rs and verdurous vales.

Whither, fluttering, wilt thou fly,
Swiftest courser of the sky?
Still in brook, or fountain spring,
Dip thy never-weary wing;
Sweep along the level mead,
Where fragrant herds securely feed.

Happy vagrant, ever free,
All my fancies follow thee;
Mount with thee the blue serene,
Visit every foreign scene!
And while seasons vary here,
With thee share summer all the year.

Whither, whither, wilt thou fly,
Swiftest courser of the sky?
Stay, O stay, till autumn's hand
Purple o'er my native land;
Mildness, health, and beauty rove,
And fellow warblers charm the grove." P. 71.

This elegant publication is ornamented with several engravings, and furnishes no bad specimen of York typography.

ART. 16. *Poems, by Laura Sophia Temple.* 12mo. 192 pp. 5s.
Phillips. 1805.

Verse making is, after all, a dangerous and unsubstantial employment; and we are very far from recommending the practice of it to *young ladies*, whose hours may be passed in so many more useful and advantageous occupations. The present *Poems*, however, though avowedly slight sketches, are characterized by a degree of genuine nature and simplicity, which we are but rarely accustomed to meet with in those who candidly plead "a youthful pen", as an extenuation for their occasional imperfections. Our readers may form their own judgment of the following:

" TO MORROW.

Begone thou busy crouding sigh!
Begone the tear that dims mine eye!
Begone the fears that wildly throb'd,
And Spring's fair smile of sweetness robb'd,
For peace and gladness dawn *To-morrow*.

Such is the language Hope inspires
To feed the lover's glowing fires;
Such are the charming lies she tells,
Such are the notes she gaily swells,
To sound the praises of *To-morrow*.

Q9

When

When dire Misfortune's nipping wind
Sweeps o'er the sad and shrinking mind,
Hope spreads her shield to ward the blow,
And chasing every spright of woe,
Whispers gay tidings of *To-morrow*.

Behold yon trembling hectic form,
Bowing to fate's relentless storm,
E'en while Death's angel hovers near,
And ready waits th' expecting bier,
Hope gilds with smiles the coming *Morrow*.

Oh thou! that sleepest in the tomb,
How did we watch *thy* dying bloom!
How did we trace thy setting sun,
Yet never dream its race was run;
Hope cried, 'twill rise *again To-morrow!*

And rise it *did*—in Heaven's bright sky
Its glorious blaze will never die!
And Hope too whispers in my breast,
(For Hope's soft whisp'rings seldom rest)
That *I* shall view its rays *To-morrow.*" P. 58.

The annexed, without a title, is not devoid of merit.

“
What is Pleasure? 'Tis a bubble,
Fill'd with empty froth and wind;
Leading on to care and trouble,
Leaving many a sting behind.

What is Hope? Ah, 'tis a syren,
Who enamours to destroy;
Cunning wiles her form environ,
Mischief revels in her eye.

What is Reason? 'Tis a taper,
Passion's gust too oft puts out;
'Tis a thin and wand'ring vapour,
Blown by storms of thought about.

What is Fortune? She's a gipsy,
Who delights in odd mistakes;
Oft I think the jade is tipsy,
Such a blundering she makes.

What is Love? An idle meteor,
Passing round the cheated heart;
Dancing o'er each conscious feature,
Spreading wide th' amusive smart.

What is Friendship? 'Tis a cov'ring,
And put on to safer cheat;
O'er its victim kite-like hov'ring,
While its looks are soft and sweet." P. 189.

With every inclination to commend, we cannot however forbear from expressing our disapprobation at such phrases as "argent whiteness", "enam'ring fire", "fragile garniture", &c.

ART. 17. *Drunken Barnaby's Four Journeys to the North of England.*
12mo. 7s. Harding. 1805.

The original edition of this whimsical and entertaining production has long been exceedingly scarce, and always sought after with eagerness. The re-publication therefore, in its present elegant form, must be acceptable to most collectors of books of this description. Many disputes have arisen about the author, who he was, where educated, and of what condition in life. He must certainly have been a man of learning and talents, though of no remarkable delicacy of sentiment or language. The present edition is ornamented with some facetious and well-imagined engravings; and Barnaby Harrington, if such was his real name, may well be proud of his modern dress.

ART. 18. *Miscellaneous Pieces in Verse, Serious and Moral.* By H. Esoth. 8vo. 182 pp. Leicester, Ireland. 1805.

"What an unaccountable being you must be," we should indeed be apt to exclaim in the language of the author; and how such verses as the following are to vindicate "a character which has been much mistaken," we confess ourselves at a loss to imagine. One specimen will be sufficient.

"To MASTER JACKY R—E, by Desire of his Mother.

Hail, pretty little active boy;
O! mayst thou ever life enjoy
With all thy present innocence—
Sure preservation from offence,
And which will always charm and please,
Give thy demeanor, softness, ease,
And thy benight simplicity
Of mind get active sweet and free." &c. &c. &c.

Should the above assimilate with the taste of any of our readers, they may find many more to "Jemmy E. and Missy D." exactly as *edifying and beautiful.*

DRAMATIC.

ART. 19. *The Land We Live In: a Comedy, in Five Acts. Written by Francis Ludlow Holt, Esq. First represented at the Theatre Royal, Drury-Lane, on Saturday, December 29, 1804. (Third Edition.)*
8vo. 100 pp. 2s. 6d. Bell. 1805.

In the advertisement prefixed to this Comedy we are told, that it failed of success on the stage, partly from deficiency of plot, and partly "from a general misapprehension both as to its design and characters." The deficiency of plot the author admits; and certainly there are not to be found in it any striking incidents, nor that continual bustle,

which, in the present age, seems to compensate for the want of every merit. There is, however, a *due* share of improbability in the story, and of extravagance in some of the principal characters. But, though it partakes in these qualities with its more successful rivals, the author has not contrived to make his dialogue so pert and unmeaning, or his incidents so grotesque and farcical as theirs. To use an expression of Dr. Johnson, "he has fewer artifices of disgust than his brethren." Though we could not produce many instances of wit (properly so called) there is often a neatness in the language, and vivacity in the dialogue, which renders the perusal of this Comedy by no means unpleasing to us: and, considering the alledged youth and inexperience of the author, affords the promise of much superior dramatic performances to most of those which have lately disgraced the stage. This opinion, we presume, is not singular, as the play appears already to have reached a third edition. The Prelude, we think, may have indisposed the audience to the play, and should have been omitted in the publication.

ART. 20. *The Lady of the Rock, a Melo-drame, in Two Acts: as it is performed at the Theatre Royal, Drury-Lane. By Thomas Holcroft. Second Edition. 8vo. 31 pp. 1s. 6d. Longman and Co. 1805.*

From the Hon. Mrs. Murray's Guide to the Western Islands of Scotland, the subject of this little drama is derived; but the author has substituted the passion of jealousy, for that which in the original is attributed to the husband. Melo-drame is an affected name, borrowed from the French. We should suppose it to mean a drama accompanied throughout with music: in the present case, we do not see how it differs from opera, except that there is a tragical incident in it. The scenery and the music must have been the principal attractions in the theatre, for in the writing there is not much. A husband is deceived into jealousy; he consents to expose his wife on a barren rock; she is there in a storm, but is unexpectedly relieved by an honest fisherman. A mock funeral is ordered, and her clan assemble to revenge her death; but she appears, and all is explained. The traitor who made the husband jealous dies by poison. Such is the outline.

The offensive abuse of the word *Saviour*, of which we have several times complained, is here peculiarly striking. The Lady calls the fisherman her "noble saviour," and her Lord tells the same man, "thou art indeed my *saviour!*" Who would say this who knew of another Saviour? and, while there is such a word as preserver, why should the fault be committed or tolerated? The licenser might forbid this, and other abuses.

ART. 21. *Of Age To-Morrow: a Musical Entertainment, in Two Acts; as performed by their Majesties' Servants at the Theatre Royal, Drury-Lane (now first published, and printed exactly conformable to the Performance). 8vo. 41 pp. 1s. 6d. Barker. 1805.*

If we mistake not, this little musical piece was performed two seasons ago. It is a mere trifle; such as, with the help of good music, might pass during a season or two; but how the publication of such a drama, two or three years afterwards, can answer to any bookseller we are unable to discern. The sum of eighteen pence may, in our opinion,

opinion, be laid out better than in the purchase, and half an hour much more usefully expended than in the perusal of it.

NOVELS.

ART. 22. *Alfred and Galba; or, the History of Two Brothers, supposed to be written by themselves. For the Use of Young People.* By T. Campbell, Author of *Worlds Displayed*, &c. 12mo. 174 pp. 2s. Williams and Smith. 1805.

The present really instructive and entertaining publication, is upon the same plan as the former of Mr. Campbell's productions, "Worlds Displayed," and "Picture of Human Life;" with this exception, that they are composed of various lives and events, while this contains but one continued history.

Our readers will not peruse the following extract without being fully convinced that the author is perfectly adequate to the task he has so laudably undertaken, that of diverting the minds of young persons to the attainment of useful knowledge and information.

"A taste for reading, where it is not a natural gift, is seldom produced by mere exhortations, nor even by the most forcible representations of advantages derived from it. Yet, even under such unfavourable circumstances, if some entertaining narrative be put into the hands of youth, calculated to engage their attention without vitiating their taste, perhaps, after reading it, they will ask for another volume. To direct and gratify this new appetite, will require much attention and caution, especially while so many pernicious plays and novels continue in circulation; in many of which the most destructive principles are disseminated, and the basest crimes softened, or applauded.

"I have particularly attempted to lead the attention of the young reader to the wonders of creation which continually surround him, (though too frequently unobserved) that he may view them as displaying the boundless wisdom, power, and goodness, of the great Creator. Wherever he travels, this library of God furnishes an inexhaustible source of pleasure, always at hand. Even the smallest volume in the divine collection is worthy of research; a blade of grass, or a particle of sand, merits the minutest investigation; and the power of God is no less admirably displayed in the formation of the mite that crawls upon the cheese, than in that of the monster that roams among the forests."

This pleasing little volume is addressed, with a very neat dedication, to the Rev. John Newton, for whom the author professes the most sincere esteem and affection.

ART. 23. *The Adventures of Cooroo, a Native of the Pellew Islands.* By C. D. L. Lambert. 8vo. 5s. Scatcherd. 1805.

The real story of Lee Boo, the amiable but unfortunate prince of Pellew, has suggested this imaginary one of Cooroo. The story evinces some contrivance and imagination, but will not excite any particular interest. Why will people waste time and talents that might be so much more beneficially employed for themselves and the public? For what benefit will the labour of these two hundred and seventy-five pages produce to the author, or what good will result from the perusal of them to the public?

MEDICINE.

ART. 24. *A Letter to William Wilberforce, Esq. M. P. &c. &c. &c.*
 By James Carmichael Smyth, M. D. *Containing Remarks on a Pamphlet, entitled "An Account of the Discovery of the Power of Mineral Acid Vapours to Destroy Contagion", by John Johnstone, M. D.*
 Svo. 34 pp. 1s. Callow. 1805.

It appears by this letter, for the pamphlet to which it is an answer escaped our notice, that in 1802, when Dr. Smyth's petition to parliament for remuneration for his discovery of the power of the nitric acid gas, in destroying the contagion of fever, was before the committee of the House of Commons, Dr. John Johnstone addressed a letter to the committee, stating that "his father had acquired eminence by the discovery of a certain method of destroying infection, which could be used with perfect convenience, in the apartments of the sick." P. 8. That the committee on examining the publication of the father, Dr. James Johnstone, printed in the year 1758, containing the account of the preparation, did not admit the claim. That Dr. John Johnstone, not satisfied with the decision of the committee, has published a pamphlet, on the subject, addressed to the House of Commons, as an appeal to the house, from the judgment of the committee. (See p. 28.) But it appears from the following quotation from the original publication by the father, inserted in Dr. Smyth's letter, (p. 6) that it was the marine, and not the nitric acid, which had been recommended by Dr. J. and that only incidentally.

"If the external air", he says, "is immoderately cold and wet, the room must be kept warm and dry; and the fumes of amber, benzoin, myrrh, and camphire, may be diffused in the room, if sprinkled on hot iron; vinegar may be sprinkled about cold, if the weather is warm; and, boiled with myrrh and camphire, an antiseptic steam will rise in the air, which the patient breathes, greatly to his advantage. *These steams will preserve the air free from putrefaction, and will insinuate themselves by the absorbent vessels of the lungs, into the blood vessels, and will greatly assist in impeding the progress of putrefaction in the fluids.* These are the most commodious, if not the most useful methods of medicating the air the patient breathes; however, those who prefer the mineral acids, may order brimstone to be burnt, or may raise the marine acid very easily, by putting a certain quantity of common salt into a vessel, kept heated on a chaffing dish of coals; if to this a small quantity of oil of vitriol is from time to time added, the air will be filled with a thick white acid steam; but both the marine and sulphureous acids must be disengaged at a considerable distance from the patient, otherwise their extreme pungency will be offensive to the lungs." P. 51.

Here is evidently the rudiments of the discovery of the power of the vapour and marine acid in destroying infection, but the author thought it possessed that power only in common with the vapour from vinegar, and many other vegetable substances; and he even seems to give the preference to vapours raised from vegetables, and probably used

used them most frequently; and it does not appear that his son had made any improvement on this suggestion of his father, or that he had found out the superior power of the mineral acid, as late as the year 1773, when he published his inaugural thesis, on the angina maligna; but six years after, on publishing a translation of the thesis, after commending the utility of vegetable fumigations, he adds,

“As it is impossible too cautiously to guard against the effects of so putrid a contagion, the acid air or spirit of salt should be kept rising continually in the room, by pouring oil of vitriol once or twice a day on sea salt, placed in a convenient vessel; this spirit will rise, in the moderate degrees of heat, from sixty to seventy of Fahrenheit’s thermometer, so as to be perceived in every part of the room by its penetrating acid smell. This method of correcting vitiated air, which is useful in this, and every other putrid disease, was long ago ordered by my father, and is now recommended by Dr. Priestley.” P. 18.

It seems probable, therefore, that Dr. J. had now seen some observations on the subject by Dr. Priestley, which brought to his recollection a former recommendation of the mineral acid by his father, but still it does not appear that the Johnstones had any great confidence in it, or that they preferred it to fumigations from vegetable substances. “In the year 1780, the three mineral acids were employed by Dr. Smyth in the prison and hospital at Winchester; and his opinion,” he says, (p. 25) “of their superior efficacy for destroying contagion, was communicated by letter to the board of Sick and Hurt, and mentioned by him publicly, on many occasions,” but he had not then seen Dr. Johnson’s book, which he procured in consequence of seeing an anonymous paragraph in the Morning Chronicle in the year 1802. “If he had,” he adds, “he could have derived no useful information from it.” Yet the suggestion thrown out by Dr. Johnstone in 1758, on the utility of the marine acid, in correcting the air, and afterwards extended in the publication of the son in 1779, might have been sufficient, if Dr. Smyth had seen them, to have excited his attention to the subject, although they do not appear to have much influenced the suggestors. Before closing this article, we cannot help expressing our wish that information had been given, whether the vapour of the mineral acids had been employed at Gibraltar, during the reign of the late destructive infectious fever there.

ART. 25. *An Account of two Cases of Gout, which terminated in Death, in consequence of the external Use of Ice and Cold Water.* By A. Edlin. 12mo. 24 pp. 1s. Harris.

Though two cases of gout are mentioned, in which the patients are supposed to have suffered from applying cold water to the pained parts, yet, properly speaking, one only is recited, the other being merely an occurrence supposed to have happened thirty years ago, but certainly not sufficiently vouched to justify our drawing any inference in support, or in opposition to the doctrine here reprobated. But even the case of Mr. Baker, which the writer appears to have attended to from the first attack of the complaint, is deficient in many essential points. We are not told the age, or general state of health of the patient, and only gather incidentally that this was the first fit of gout.

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if gout it was, that the patient had suffered. It is also deficient, in not being guarded with those testimonials which might, and ought to have accompanied it. We are not told that the case, when drawn up, was shown to the relatives of the deceased, or to any intelligent neighbours, who might be supposed to have visited him during his short illness; neither was the deceased attended by any physician, or other medical assistant, excepting by Dr. Haworth, who saw him the day after the application of the cold water, when those symptoms had come on which were supposed to have been occasioned by the cold applications, and which continued until the patient died. But though this event did not take place until the seventh day after Dr. Haworth's visit, yet it does not appear that he was desired to visit him a second time; neither had Mr. Edlin the precaution to take with him any other medical friend, a circumstance much to be regretted, as from this omission, and the avowed prejudice of the writer against the practice of using cold applications to parts afflicted with gout, we are prevented drawing inferences, which the case, properly attested, might perhaps have admitted. Deficient, however, as the case is in these points, some utility may be drawn from its publication; for however rightly we may doubt whether the symptoms are accurately delineated, or whether the treatment of the patient was the most judicious that could have been followed, there can be no doubt that the outline is correct.

Mr. Baker was affected, we are told, with pain, swelling, and inflammation, in the ball of the great toe, of one, and afterwards of both his feet together. In this state, he determined on applying cloths dipped in cold, and afterwards in iced water, to his feet. This, continued for some time, procured an abatement and alleviation of the pain, swelling, and redness of the parts. Finding some hours after a slight inflammatory pain, and redness in the knees; the knees were treated in the same manner, and with the same success. A few hours after, Mr. Edlin was sent for in great haste. "He found the patient," he says, "lying on his back, with a difficult, hurried respiration, his extremities cold, his pulse quick, fluttering, and intermitting. He complained of a palpitation of the heart, and an icy coldness in the stomach; he had vomited several times, and a cold sweat had broke out on the skin." When Dr. Haworth saw him, "his pulse beat ninety-six strokes in a minute, his tongue was dry and furred, and his respiration hurried." Fever had now supervened, of which he died seven days after. The symptoms here described, have been usually considered as indications of repelled gout, that is, of gout driven from the extremities to the stomach, heart, and lungs. We are now told that gout cannot be repelled. Whether those symptoms are to be attributed to gout or not, still, we presume, it will hardly be denied, that they were occasioned by the application of iced water to the extremities. It therefore becomes a matter of the most serious consideration to physicians, and patients, that a remedy capable of producing such disastrous effects, should not be resorted to but with the greatest care and attention. Mr. Edlin says in his Preface, he bears no personal ill will to Dr. Kinglake, whose practice he arraigns. His assertion would have merited more consideration, if he had avoided using expressions

pressions doubting the authenticity of the cases related by the Doctor, which were neither necessary, nor, as far as we could know, warranted.

ART. 26. *A Reply to Mr. Edlin's two Cases of Gout, said to have terminated in Death in consequence of the external Use of Ice and Cold Water. To which is added, an Instance of the fatal Effects of encouraged Gout, with Observations and Cautions.* By Robert Kinglake, M. D. Physician at Taunton. 8vo. 61 pp. 2s. 6d. Murray. 1804.

In concluding our examination of Mr. Edlin's cases, we said he had made use of some expressions, impeaching the veracity of Dr. Kinglake, in which he did not appear to be warranted. The question whether the application of cold water to the limbs of persons afflicted with gout is safe and salutary, or not, is of too much importance to the community, to be allowed to be frittered away, and buried in the squabbles of two individuals. We are concerned therefore to find Dr. Kinglake more solicitous to depreciate the credit of Mr. Edlin, than to account for the dreadful symptoms consequent on the application of cold water to the feet and knees of Mr. Baker. He seems to think it a fair argument, that as Edlin had suspected him of fabricating cases in support of his hypotheses, he might, in return, suspect Edlin of fabricating this case, or very much distorting it, to cry down his doctrine. But so much of the case as relates to Mr. Baker's using cold applications, becoming a few hours after so ill as to alarm his family, and dying of that illness, stands uncontradicted; and if Dr. Kinglake did not think this was in consequence of the gout being repelled from the extremities to the vital organs, it was incumbent on him to have assigned some other cause. This he has not attempted. He seems indeed to think that the symptoms were aggravated, and rendered fatal, by the means made use of to relieve them. "It appears to me, (he says, p. 27) through the mists of Mr. Edlin's partial statement, that the disastrous course of this case did not arise from any irremediable grievance of the heart, and stomach, but that it was rather induced by the stimulant treatment to which the patient was subjected," &c. "The appropriate treatment," he goes on to say, p. 28, "would have been a well ventilated room, sponging the burning skin with cold water, at short intervals, and copious dilution with cool aqueous liquids. Brandy, and the whole tribe of igneous stimulants, should have been withheld, and the patient might possibly have recovered, while, under the circumstances of his mismanagement, it is almost inconceivable that the termination could have been different from what happened." Admitting the treatment here recommended to be more judicious than that resorted to in this case, it still follows, that the application of ice and water to the limbs of persons affected with gout, is not unattended with danger, and, in some constitutions, instead of proving a remedy, may occasion the death of the patient. That it may however be used in some constitutions, with safety and advantage, we have the highest authority for asserting. Dr. Heberden tells us in his Commentaries, he had been informed by some of the relations of the great Dr. Harvey, that upon the first approach of gouty pains in his foot, he would instantly

stantly put them off, by plunging his leg into a pail of cold water; and the writer of this article is acquainted with a gentleman who has followed that practice several years with advantage.

The pamphlet concludes with "a case of the fatal effects of encouraged gout," but without the name of the patient, apothecary, or of another physician, who was called in at the conclusion of it; but with what kind of spirit it is written, the following short quotation will show. "If," he says, p. 41, "the repulsive and expulsive ideas of Mr. Edlin, and his volcanic party, had directed the treatment of this case, death would have been accelerated by adding fuel to fire, in the grossly delusive hope of rejecting the whole burning evil on the extremities." Then follow further philippics on Mr. Edlin, Dr. Blegborough, and three or four anonymous writers, who have ventured to dissent from the author's opinion of the infallibility of his doctrine. Surely a good cause must be injured, not strengthened by such auxiliaries.

DIVINITY.

ART. 27. *A Sermon preached in the Cathedral Church of St. Paul, London, on Thursday, May 31, 1804. Being the Time of the yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of London and Westminster. By the Right Reverend George, Lord Bishop of Lincoln. Published at the Request of the Society for promoting Christian Knowledge, and the Trustees of the several Schools. To which is annexed, an Account of the Society for promoting Christian Knowledge. 4to. 200 pp. Rivingtons. 1804.*

Though the occasion of this discourse confined the preacher chiefly to the general topic of religious education, yet the following summary view of the fundamental principles of Christianity is so very ably drawn up, and so useful in its kind, that we consider it as a duty to give it more extensive circulation, by transcribing it in this place.

"It is equally easy to all ranks and conditions of men to comprehend that God made our first parents upright and happy—that by right of his sovereign power as their Creator he imposed upon them one command, as the test of their obedience and the mark of their dependence—that they violated this command, and thereby incurred the displeasure of God—that in consequence of this disobedience they were deprived of the happiness they had hitherto enjoyed, and became subject to toil, pain, sin, misery, and death—that they transmitted their nature thus changed, depraved, and corrupted to their posterity—that the whole human race by partaking of this sinful nature, and by the actual commission of sin, were the objects of God's wrath and liable to punishment—that it pleased God at the moment he passed judgement upon our first parents to remember mercy, and to promise, in obscure terms, a future Redeemer of mankind—that he renewed this promise repeatedly, and gradually gave clearer intimations of his gracious design—that as a preparatory step he selected from the nations of the earth a peculiar people, to whom he prescribed rules of religious worship, and laws for their civil government—that by

by the mouth of his Prophets, whom he raised up from time to time among his chosen people, he declared the personal dignity of the Savior of the world; pointed out the family from which he should be descended; foretold the place where he should be born; the time of his appearance; the circumstances of his birth; the nature of the instructions he should deliver, and of the miracles he should perform; the reception he should meet with during his ministry; the insults and sufferings he should endure; his resurrection from the dead; his ascension into heaven, and the future progress of his Religion,—that all these predicted circumstances took place in Jesus Christ and in Him alone—that consequently he was the promised Redeemer of mankind—that the Religion which he taught must be true—that his doctrines ought to be believed—that his precepts ought to be obeyed—that the terms of salvation which he proposed must be accepted, or the punishment which he denounced must be undergone. These are the great and leading truths of the merciful scheme of Redemption through Jesus Christ, and when stated in their native simplicity they require no depth of thought to comprehend them, no length of labor to investigate them. Would to God it were as easy to make men practise the duties of Christianity, which constitute that degree of holiness without which no man shall see God, as it is to make them believe those articles of faith which are necessary for eternal salvation.”

P. 14.

It cannot be necessary to add any further commendations of a discourse which contains this passage.

ART. 28. *Peculiar Privileges of the Christian Ministry considered in a Charge delivered to the Clergy of the Diocese of St. David's, at the primory Visitation of that Diocese in the Year 1804. By Thomas, Lord Bishop of St. David's.* 4to. 36 pp. 1s. 6d. Durham printed: sold by Rivingtons, &c. 1805.

The Bishop, observing that the *duties* of the clerical profession have been detailed by his predecessor (Dr. George Bull) and others, undertakes to state the *advantages* of it. The points, on which he chiefly dwells, for this purpose, are the opportunities it offers of securing happiness here and hereafter, by means of a *retired, studious, peaceful, religious, useful* life. In treating of these five principal subjects, the learned prelate extends some of them into several subdivisions, and illustrates them by many cogent arguments. Under the head of the usefulness of the Christian ministry, he speaks of the illustration of the scriptures in their original languages, and on that passage has this important note:

“ We have the authority of one of the most learned men of any age or country for saying, that “ *Non aliunde diffidia in religione dependent quam ab ignoratione grammaticæ.*” (Scaligerana, p. 86. ed. Tan. Fabri.) We may exemplify this remark of Scaliger by some important passages in the New Testament relative to the Divinity of Christ; about which there can be no doubt, if the construction of the Greek language is to be determined by its own idioms. Take one passage instar omnium.

omnium. St. Paul says, Προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων, Ιησου Χριστου. (Tit. ii. 13.) Our common version translates this passage thus: "Looking for that blessed hope of the glorious appearing of the great God, and our Saviour Jesus Christ." The MS. correction in the margin of Hugh Broughton's version, quoted by Mr. Sharp, translates it less ambiguously:—"The glorious appearing of our great God and Saviour, Jesus Christ." We have in the language of this version St. Paul's most express declaration of the divinity of Jesus Christ. And so Hammond translates it in his margin, and Whitby confirms this sense in his note on the passage. And so, too, Whitby affirms that all the ancient Greek Fathers understood it. What Whitby says in few words, yet not without reference to the works of some of the most ancient and learned of the Fathers, Mr. Wordsworth has shewn at large in his *Six Letters* addressed to Mr. Sharp, by so full and satisfactory a statement and citation of all the ancient Fathers, that, if *authority* had its due weight, there would be no difference of opinion about the passage in question. But to the argument from authority we may add the *jus et norma loquendi* of the Greek language. Beza affirms that the idiomatical construction of the words requires the sense which is given to the passage in the old version before quoted, and by the ancient Greek Fathers. Whitby and others of a later date assert the same. Mr. Sharp, in his *Remarks on the uses of the definitive article in the Greek text of the New Testament*, has confirmed this argument from idiom by a minute examination of similar forms of expression in the New Testament. He has laid open the principle of Beza's observation; and has shewn that the passage of St. Paul will bear *no other* interpretation consistently with the uniform usage of the Greek language of the New Testament, than that which declares Christ to be our GREAT GOD AND SAVIOUR." P. 18.

The same note proceeds with some remarks of great force and justice on the "Six More Letters" addressed to Mr. Sharp, by a pretended Mr. Blunt. To these remarks we shall have occasion to refer when we speak of those letters.

The Charge concludes with the recommendation of a Society for promoting Christian Knowledge, Christian Unity, and Church Fellowship, within that diocese; the plan and proceedings of which are detailed in the Appendix. Like other works of the same author, this Charge deserves the commendation of every friend to religion.

ART. 29. *Sermons on public Occasions, and a Letter on theological Studies.* By Robert, late Archbishop of York. To which are prefixed, *Memoirs of his Life.* By George Hay Drummond, A.M. Prebendary of York. 8vo. 218 pages. Edinburgh printed. Longman and Co. London. 1803.

As the Sermons in this volume are merely a republication of those which the author published during his life, we have paid less attention to them than otherwise we should have done. They are only six in number: I. a Sermon preached before the House of Commons, Jan. 30, 1748; II. before the Lords, April 25, 1749, on the thanksgiving

giving for peace; III. on the meeting of the charity-schools, April 26, 1753, then held at Christ-Church, London; IV. before the Society for the Propagation of the Gospel, Feb. 15, 1754; V. before the House of Lords, on a general fast, Feb. 16, 1759; VI. on the coronation of their present Majesties, Sept. 22, 1761. Of these, the first was preached before the advancement of the author to the bench; the four next, while he was bishop of St. Asaph; the last, while he was bishop of Salisbury. The most remarkable of them is undoubtedly the last, on account of the illustrious occasion of its delivery, and the propriety with which it treats that arduous topic; but the rest are also worthy of being thus preserved. Subjoined to these is a letter on theological study, which, though slight, contains some useful instructions. We do not, however, perceive any passage which can with propriety be copied from it.

Archbishop Drummond was the second son of George Henry, seventh Earl of Kinnoul. He was born in November, 1711, educated at Westminster and Christ Church, attended the King on the Continent in 1743, and preached the thanksgiving sermon for the battle of Dettingen, before his Majesty at Hanover. We regret that this discourse is not in the present collection. In 1748, he was promoted to the see of St. Asaph; in 1761, was translated to Salisbury, and in the same year to the archiepiscopal see of York. He died Dec. 10, 1776. The account of his life is written by his youngest son, with respectful and just attachment to his memory, and without any tincture of affectation. We are told (p. xxviii) that he left many excellent sermons and charges in manuscript, but expressed an unwillingness to have them published, which accounts for the confined limits of this volume.

ART. 30. *Simplicity recommended to Ministers of the Gospel, with respect to their Doctrine, Method, Style, and Delivery in Preaching; with Hints on other Branches of the Ministerial Office. Second Edition enlarged. With an Appendix. 12mo. 156 pp. 2s. 6d. Williams and Smith. 1805.*

It would be lamentable indeed, if we could not freely and cordially commend a dissenter for what is good in his writings. The present author declares himself a dissenter, and it appears in some few passages, and only a very few, in his book. Much that he writes is not only good, but excellent; and the plain and pious simplicity which he recommends is generally exemplified in his own writing. Who can speak more sensibly on any subject, than he does on the following very momentous point?

“ In discussing *mysterious and difficult* points, do not attempt impossibilities; I mean, attempt not to explain things which God has not revealed, or which surpass human capacity.—Many truths to which we cannot refuse our assent, are yet attended with difficulties we shall not, perhaps, be able to remove on this side heaven. The best way is to believe the simple propositions we are taught by scripture and common sense, and leave the rest on the credit of that promise, “ What thou knowest not now thou shalt know hereafter.”

“ To explain myself, by an example in the article of the *origin of evil*,

evil. We know that God existed *before* sin, that he could have prevented the being of sin—that he hates sin, and will severely punish it—and yet sin has been in the universe thousands of years, and will continue there for ever.—How great difficulties are here? What questions may be, and have been, raised? But silence is our duty. God hath not revealed the method of resolving them; yet is certainly able to do it, and will, when his own glory requires it. To Him we therefore leave it: we believe what he reveals, and no more is required of us.

“The same may be said of the nature of the Divine Existence—We believe the Unity and the Trinity, on the most satisfactory evidence; the *modus* of the Divine Being, it will be time enough for us to know when he discovers it.

“I am aware that this way of referring things to God, is ridiculed by many; but have they found a better? Themselves practise it in a thousand instances, when they come to be the *ne plus ultra* of their understandings. And where they reduce truth to their own comprehensions, they seem to have little reason to boast the advantages they gain thereby. Unitarians and Arminians are as much divided in their opinions, as Trinitarians and Calvinists.” P. 15.

When he gives rules for prayer, (p. 61) he seems, indeed, virtually to condemn that extemporaneous method which he intends to recommend. The chief part of the faults against which he warns his readers are incident only to that method, and appear quite intollerable. His Appendix is a selection of passages from other authors, on subjects connected with those of his book. We cannot approve Mr. R. Robinson's exordium, which he quotes at p. 89. On the whole, however, we commend his book, as sensible, prudent, and written in the spirit of genuine piety. How the first edition escaped our notice we know not.

ART. 31. *A Sermon preached in the Parish-Church of Chessam, before the Grenadier Company of the First Regiment of Bucks Volunteers, on Sunday, the 12th of August, 1804, in consequence of Colours having been presented to the Regiment, on Wednesday, the 8th of the same Month: to which is prefixed, the Prayer of Consecration. By the Rev. John Simpson, Curate of Chessam.* 8vo. 22 pp. 1s. Ebers. 1804.

Very little matter is contained in this Sermon; so little indeed, and so perfectly undistinguished from the commonest reflections of any pious and loyal mind, that we cannot exactly see why the press should have been employed to multiply copies of it. The prayer is pious and proper; making no more of the consecration than may fairly be allowed, a request that God will be the defender of those who fight in a good cause.

ART. 32. *Three plain Reasons for the Practice of Infant Baptism. By Edward Pearson, B.D. Rector of Rempstone, Nottinghamshire.* 12mo. 38 pp. 6d. Hatchard. 1805.

Mr. Pearson seems to hold opinion with those who think that a few strong reasons are better than a multitude. They are certainly more easy

easy to be retained in memory; and if they are conclusive, it is manifestly superfluous to heap others upon them. The three reasons for Infant Baptism here adduced, are these; first, "Because Infant Baptism among Christians, is correspondent to infant circumcision among the Jews"; secondly, "Because it is highly probable, that Infant Baptism has been practised by the generality of Christians ever since the days of the apostles"; thirdly, "Because, supposing the practice of Infant Baptism to be an error, it is an error on the safer side". Each of these arguments is expanded in the tract by very clear and convincing illustrations: with respect to the first, in particular, it is made extremely plain, that whatever arguments are used against Infant Baptism, which is not expressly enjoined in scripture, would, if admitted, be equally valid against infant circumcision, which certainly was so enjoined. We rejoice to see that Mr. P. is pursuing the same method with some other important subjects.

ART. 33. *Christian Intrepidity; or, a Dissuasive from the Fear of Death in the Discharge of Duty; a Sermon, preached in the Parish-Church of Dudley, on Wednesday, the 19th of October, 1803, being the Day appointed for a general Fast. By the Rev. Luke Booker, LL.D. 8vo. 25 pp. 6d. Hurst. 1803.*

On the very threshold of this publication we see what much pleases us, a dedicatory Address to Mr. Parker Coke, conceived in lively and just terms of commendation for his public conduct at Nottingham. Dr. B. expresses a strong abhorrence of those violations of the freedom of election by which that town was so much disgraced; and, alluding to the measures taken by the wisdom of parliament on that subject, he says, with great propriety, "on the latter occasion it was truly pleasing to see that the fiery zeal of opposition could be effectually regulated by a judicious interference of the civil power; a circumstance which abundantly shews, that whenever the constitution is allowed to exert its extrinsic force, as well as to demonstrate its intrinsic beauty,—it is amply competent to redress every grievance that presses upon the people."

The Sermon itself contains a spirited, yet Christian exhortation, to all ranks of persons, to exert themselves against the common enemy: and though on this topic it is not very strikingly distinguished from many others we have had occasion to read, yet loyalty and patriotism appear so conspicuous in it, that we are unwilling to continue the accidental neglect, which has made us hitherto silent upon it. The beginning of the discourse is that which chiefly recommends intrepidity, from the very appropriate text of Luke xii. 4 and 5. "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: fear Him, who, after he hath killed, hath power to cast into hell; yea, I say unto you fear Him."

ART. 34. *The Manners of the ancient Israelites; containing an Account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, &c. &c. In Three Parts. Written originally in French, by Claude Fleury; with a short Account of the ancient and modern Samaritans. The whole much enlarged, from the principal Writers in Jewish Antiquities. By A. Clarke. 8vo. 4s. 6d. Baynes. 1805.*

The original of this work has always been held in the highest estimation, and this translation of it, with various additions, is entitled to great respect and praise. This work was greatly esteemed, and generally recommended, by the late excellent Bishop Horne. We think with him, that it is an admirable introduction to the reading of the New Testament, and all instructors will do well and wisely to put it into the hands of their pupils.

POLITICS.

ART. 35. *Letters on the Modern History and Political Aspect of Europe: exhibiting the Nature, Causes, and probable Consequences of the grand Contest between Great Britain and France, and the Political Circumstances of the different Nations which compose the European System. With an Investigation of the Political and Commercial Importance of Egypt, and the Consequences that might result from the Annexation of that Country to the Dominions of France. Illustrated with Geographical Observations. By John Bigland, Author of the Letters on the Study and Use of History. 8vo. 343 pp. 7s. Longman and Co. 1804.*

We have before met with Mr. Bigland, and have praised him, both as a Christian and as an historian*. We are now informed that he has been for many years master of a school in a northern county, and has struggled in his career with the difficulties attached to a confined situation of that nature. That in such circumstances he should have acquired by study a competent knowledge of written history, ancient and modern, however creditable to him, is much less extraordinary than that he should have qualified himself to speculate, as he here does, with great sagacity and information, on the political situation of the principal states of Europe. The Letters in this volume are 16 in number, and they discuss, in turn, almost all the great questions which can be agitated by politicians of the present hour. The principles of the author are every where found and patriotic, and his knowledge is surprisingly extensive. Speaking of the peace of Amiens, and the recommencement of hostilities, he says,

“ The cessation of so many important acquisitions spoke the ardent desire of Great Britain to restore tranquillity; and the actual surren-

* See his work on our Saviour's Resurrection, vol. xxii. p. 324, and his Letters on the Study of Ancient and Modern History, vol. xxiv. p. 95.

der of the greatest part of them demonstrated the sincerity of her intentions. These are facts which prove more forcibly than any arguments, that it was the determination of government to execute with punctuality the articles of the treaty of Amiens, and to leave nothing unperformed that might contribute to the permanency of the pacific system, of which that treaty was supposed to be the basis.

“While things were proceeding in this promising manner, Great Britain discovered the existence of a systematic hostility in the conduct of the republic, and the uniform tendency of its politics to the depression of this country, and the embarrassment and diminution of its commerce. At the same time, government could not fail of observing the numerous forces the republic kept on foot, with the military conscriptions for their augmentation, besides its persevering system of continental aggrandisement, which still continued to operate with unabated vigour. The portentous aspect of this assemblage of circumstances could not escape the view of the British government; nor could their visible tendency, and ultimate consequences, elude its penetration. In such a situation, it was time to suspend the operation of the plan of restitution, at least until some unequivocal marks of the pacific intentions of the consular cabinet could be obtained.” P. 96.

The singular merits of this worthy author have led some persons of discernment to encourage the publication of two volumes of his essays, by subscription; by which means it is hoped that he may be placed in a situation of more ease and comfort, and may derive profit as well as credit from the meritorious efforts he has made. His proposals may be had of our publisher, and several others.

ART. 36. *The Policy and Interest of Great Britain with respect to Malta, summarily considered.* 8vo. 2s. 6d. Hatchard. 1805.

This is an able and well-written pamphlet. The author begins with describing the relative importance of Gibraltar to this country, and proceeds to examine how far the different islands in the Mediterranean might be of consequence to Great Britain. After weighing all circumstances, and the peculiar character and unbounded ambition of our adversary, he draws these conclusions:

1. It is indispensably necessary that Great Britain should employ the most efficacious means to guard against the possibility of France ever acquiring possession of Malta.

2. It is likewise indispensable that Great Britain should establish the permanent presence of her power at some secure and insular position within the Mediterranean.

3. That the most simple and convenient, and, at the same time, the only certain and effectual mode of attaining both these objects is, that Great Britain should remain in possession of Malta.

We have perused this publication with much satisfaction, and do not hesitate to recommend it to all who may wish the fullest information on the subject which it discusses.

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SLAVE.

SLAVE-TRADE.

- ART. 37. *Observations principally upon the Speech of Mr. Wilberforce, on his Motion in the House of Commons the 30th of May 1804, for the Abolition of the Slave Trade. By Jesse Foot, Surgeon.* 8vo. 116 pp. 3s. Becket. 1804.

It is impossible to follow the author of this pamphlet through all his rambling and prolix observations. His principal object seems to be to inculcate the doctrine, that the slavery of negroes in the West Indies is unavoidable, that their condition is a happy one (he even asserts that it is better than that of any peasantry in Europe!!!), and that the slave-trade, if it can ever be laid aside, ought not, at all events, to be abolished till a time of peace. There are many flippant attacks upon Mr. Wilberforce; but they are, in general, feeble, and some of them founded in misconception; as, for instance, the attempt to convict him of inconsistency with his own principles, in promoting the resolutions for a *gradual* abolition of the slave-trade agreed to in 1792, whereas it is notorious that he spoke and voted for an immediate abolition. Neither can we approve of such attacks upon any member for expressions in an unauthenticated speech published only in the newspapers. The author of this pamphlet professes to speak from local knowledge respecting the condition of negroes in the West Indies, and asserts (which we hope is true) that they are, in general, kindly treated. He does not however, that we perceive, controvert the acknowledged fact of their being kept to work by the constant application or dread of the whip. How this would be relished by the peasantry of any European country (who are so much less happy than the negroes) we leave to the author to determine. We trust, however, that he is accurate in the assertion that "the population of the negroes is increasing, and with a few, and those almost insensible changes, the islands will shortly be able to supply themselves within themselves." Should this important point be ascertained, almost every objection made to the abolition of the slave-trade (at least as to islands long settled) will be done away.

MISCELLANIES.

- ART. 38. *The History of Free Masonry, drawn from authentic Sources of Information. With an Account of the Grand Lodge of Scotland, from its Institution, in 1736, to the present Time: compiled from the Records. And an Appendix of original Papers.* 8vo. 340 pp. 7s. 6d. Lawrie, Edinburgh; Longman and Co. London. 1804.

At length we are gratified with a rational history of free masonry, and one which at the same time strongly repels the accusations which have lately been urged against the fraternity. The author very correctly exposes, in his preface, the defects of former histories of free masonry;

masonry; which, in fact, made them perfectly disgusting to all readers of sound understanding.

“The works on this subject,” he says, “which have already been given to the world, are of such a repulsive nature, as to deter the most inquisitive from their perusal. They contain nothing more than a meagre account of public buildings; and by referring the origin of their order to *the creation of the world*, and ranking amongst the lists of free masons, the most celebrated monarchs of the East, without any authority from authentic history, their authors have discredited an institution which they meant to have honoured. It shall be the object,” he adds, “of the following work to divest the history of free masonry of that jargon and mystery in which it hath hitherto been enveloped; and to attempt something like a classical view of this ancient and respectable institution.” P. viii.

Nevertheless the chief part of the present history, though more rational, is still conjectural; the author talks of the masons of Egypt, Greece, and Rome; as if he knew of their associations. He treats of the Eleusinian and Dionysian mysteries, as it connected with free masonry: though after all it comes to nothing but “a coincidence of their external forms.” He compares also at large the Jewish Essenes, and with much learning, as also the Pythagoreans; but all is, in our opinion, perfectly groundless, as to any thing beyond general similarities, till he comes to the “societies of operative masons,” who actually constructed the fine religious edifices of the middle ages. These we have always believed to be the real authors of free masonry; (see p. 88.) and from those architects who built the abbey of Kilwinning, in Scotland, it may almost be traced historically in that country; and soon after in England. The persecutions of free masonry are afterwards well related; and the insidious attempts of Weisshaupt, to gain credit to his own schemes by becoming a free mason.

More than half of the book is occupied by “the history of the Grand Lodge of Scotland,” founded in 1736, which is detailed with great minuteness. But the conclusion of the first part, contains the most animated encomium of the fraternity. “I see their lodges,” he says, “frequented by men of unaffected piety, and undaunted patriotism. Tell us no more, that our brethren of the order are less holy and virtuous than the uninitiated vulgar. I see them in the church, and in the senate, defending, by their talents, the doctrines of our religion, and exemplifying, in their conduct, the precepts it enjoins, kind to their friends, forgiving to their enemies, and benevolent to all. Tell us no more that they are traitors, or indifferent to the welfare of their country. I see them in the hour of danger rallying around the throne of our king, and proffering for his safety their hearts and their arms.—I see them in the form of heroes, at the head of our fleets and our armies; and the day will arrive, when a free mason shall sway the sceptre of these kingdoms, and fill, with honour and with dignity, the British throne.” P. 145.

RT. 39. *An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year, written by himself. To which are added, Original Letters to Dr. Samuel Johnson, by Miss Hill Boothby. From the MSS. preserved by the Doctor, and now in Possession of Richard Wright, Surgeon, Proprietor of the Museum of Antiquities, Natural and Artificial Curiosities, &c. Lichfield.* 12mo. 144 pp. 5s. Phillips. 1805.

Every scrap of Dr. Johnson is considered as worthy of preservation, and this, though a mere scrap, has something curious in it. In the first place, it is undoubtedly genuine, as internal evidence proves, in the MS. at least, and the testimony of the widow of Francis Barber, from whom it was published. Dr. Johnson is perhaps one of very few authors who have ever attempted regular annals of their own life, from the year of their birth. Unfortunately the larger part of these annals are gone, thirty-two pages having been torn out and destroyed by the author a few days before his death. It is evident, by the marks on the remaining blank leaves of the book, that Dr. Johnson intended to have continued his annals. The following passage is remarkable, as occurring in the third year of the author's life.

"I suppose that in this year I was first informed of a future state. I remember, that being in bed with my mother one morning, I was told by her of two places, to which the inhabitants of this world were received after death; one a fine place, filled with happiness, called Heaven; the other a *sad* place, called Hell. That this account much affected my imagination I do not remember. When I was rich, my mother bade me repeat what she had told me to Thomas Jackson. When I told this afterwards to my mother, she seemed to wonder that she should begin such talk so late, as that the first time could be remembered." P. 19.

Miss Hill Boothby's Letters, here also printed, confirm the good opinion entertained of her by her illustrious correspondent. The originals, both of the annals and of the letters, are to be seen in the very interesting museum of Mr. Wright at Lichfield, which every traveller ought to visit.

ART. 40. *An Essay on the Construction, Hanging, and Fastening of Gates, exemplified in Six Quarto Plates. Second Edition, improved and enlarged. By Thomas N. Parker, Esq. M.A.* 8vo. 116 pp. 6s. Lackington. 1804.

From a two shilling pamphlet, which this was when we first noticed it,* the author has exalted it to the dignity of a six shilling book, illustrated by very handsome plates. This change, he thinks, authorizes it to be considered almost as a new work. The principles of the author are good, because they are mathematical; but the application

* Brit. Crit. vol. xx. p. 451.

of them, in describing the plates, is, to us at least, not always clear. Thus, his fig. 1. does not appear to resemble what it is said to be, "the outline of a gate, nine feet two inches long". The author, however, appears profoundly to have studied his subject, and his tract will, no doubt, be found highly useful to those who wish to realize his plans in practice. "The subject of these pages may appear, at first sight", says the author; "of a frivolous nature; but it actually involves consequences of considerable moment. The perseverance and success with which horned cattle and horses assail the hinges and latches of gates must readily be admitted", and the best mode of obviating this evil, will certainly be esteemed an interesting enquiry by the friends of rural œconomy. We therefore recommend Mr. Parker to the study of the practical farmer.

ART. 41. *Memoirs of the Campaigns of General Bonaparte, in Egypt and Syria, and the Operations of General Desaix in Upper Egypt.* By Berthier, General de Division and Chef de Etat Major General of the Army of the East, &c. Translated from the French, by Thomas Evanson White. 8vo. 4s. Jordan. 1805.

This narrative of military events is drawn up with more plainness, less ostentation and self-sufficiency, than could have been expected. It is very entertaining, and particularly so the description of the siege of Acre. Of course the failure of the French in their attempt on that place is softened, and their retreat explained and justified on the score of political expediency; but enough is said to mark the valour and indefatigable exertions of our countrymen. The style is plain and simple, and the work is important to fill up the series of what has been published on the subject of the Egyptian campaign. It is, perhaps, hardly necessary to advertise the reader, that Berthier is the intimate and confidential friend of Bonaparte, and consulted by him on all cases of difficulty and importance. The translation is very well done.

ART. 42. *The History of the Hon. Artillery Company of the City of London, from its earliest Annals to the Peace of 1802.* By Anthony Highmore, Solicitor, Member of the South East Division of the Company. 8vo. 600 pp. 12s. 6d. White. 1804.

Mr. Highmore does not strictly confine himself to the history of the Company, but prefixes two chapters containing the history of the use of arms of all kinds, and armour. In chap. 3, the author deduces the history of the Company from the conquest; but he does not very clearly prove its existence either under the first or second William. So many persons will feel interested in the subject of this compilation, that the labour of the author will doubtless find both approbation and reward.

ART. 43. *The Report of a Committee of the Horticultural Society of London, drawn up at their Request; by T. A. Knight, Esq. and ordered to be immediately published by the Council.* 4to. 1805.

The object of this Society is to point out some important improvements in the cultivation of fruits; and they propose to give some honorary premiums to those who shall produce valuable varieties of fruit which have been raised from seeds. To a design so useful to the public, so elegant in its nature, and involving so many improvements in its exercise, it is impossible not to wish every good. The society also is composed of names so distinguished for their talents, and of such elevated character in life, that much advantage must necessarily arise from its exertions.

ART. 44. *The Speech of Mr. Deputy Birch in the Court of Common Council, at the Guildhall of the City of London, on Tuesday, April 30, 1805, against the Roman Catholic Petition, now before both Houses of Parliament.* 8vo. 1s. Rivingtons. 1805.

This Speech delighted the hearers by the honest animation with which it was delivered, and will appear on the perusal to be replete with sound sense and strong argument. It need not shrink from a comparison with speeches delivered on the same subject elsewhere, even by characters the most popular; as the following extract will warrant our affirming:

“ The extreme caution with which their petition is clothed, the arguments they bring forward why this barrier of separation should be pulled down, may, to the disciple of modern philosophy and sceptical indifference, at first sight, appear reasonable, and attended with no danger. But it is a singular fact, that the same plausible mode of argument, the same assumed mildness of intention, the same specious reasons adduced in a commercial point of view, are to be found in the memorable declaration of James the Second to his last parliament, wherein he proposes the same thing in the same way, and actually enforced it, that Papists were to fill offices of trust in every department, without taking the oath of supremacy. Tyrant as he was, he could be gentle in this application, to serve his purpose; but that very parliament, servile to him in every other instance, evinced that one spark of public virtue was left unextinguished among them. They resisted it, and shortly afterwards James abdicated his throne, *on this very ground.* Should this their Petition be acceded to, *the legislature will then be doing the very act which lost James his crown, called our immortal deliverer, WILLIAM OF ORANGE, to the throne of these kingdoms, and in due succession the HOUSE OF BRUNSWICK, which now fills it; emphatically called the Protestant succession.*

“ *The oaths of supremacy and allegiance are an integral part of the BILL OF RIGHTS; not to be lightly considered as a decorative and useless part of the fabric, wanting modern improvement, but the very corner-stone itself of the constitution.*

“ It is plain then, that they wish, as I before stated, to separate their spiritual from their political creed, but this they cannot do!

“ Can

“Can conscience be separated?—Give me the avowal of a man’s conscience, and I will make him do more than the civil magistrate can do. He that resigns his conscience to the keeping of his priest (and this all must do who profess the Roman Catholic religion, and for such their Petition is expressly framed) he that has his conscience at the ultimate direction of a foreign priest, cannot, I aver, answer positively for his own future acts, much less for the rest of his brethren, wherein his religion is at all concerned.” P. 13.

ART. 45. *An Authentic Narrative of the Loss of the Earl of Abergavenny East Indiaman, Capt. John Wordsworth, off Portland, on the Night of the 5th of February 1805, drawn from Official Documents and Communications from various respectable Survivors. By a Gentleman in the East-India House.* 8vo. 54 pp. 1s. Lane. 1805.

With the fate of the *Halfewell* we are still but too familiar, the details of that calamitous event are alive to every recollection; and we have scarcely ceased to commiserate the one, before our feelings are again agitated by a similar misfortune, and that appears to have been attended with circumstances of aggravated horror and misery.

We will spare our readers the melancholy particulars; but as so many are at a loss to what cause the destruction of the Earl of Abergavenny may be attributed, we insert the author’s own words.

“In the general opinion of those who think “they best can tell,” the loss of the Earl of Abergavenny may be attributed to the ignorance of the pilot. The rest of the fleet, in going from the westward, had gained the east end of Portland, and were brought up in the road before the flood-tide had finished; but the Earl of Abergavenny, from having waited for a pilot to the westward, and from other causes of delay, possibly from not sailing quite so fast, was rather astern; and ere she could round the island, the strong current of ebb tide forced her on the spot which produced the fatal disaster.”

The particulars of this melancholy Narrative are ably drawn up from the only possible source of accurate information—from those few who providentially survived the dreadful fate of their fellow passengers.

ART. 46. *Stead’s Natural History and Description of Four Hundred Animals, viz. Beasts, Birds, Fishes, Reptiles, and Insects, alphabetically arranged under their proper Classes, and preceded by a General History of each Class respectively. Illustrated with Engravings on Wood, by the Author.* Jersey. 12mo. 168 pp. Ackerman. 1805.

So many publications have already appeared on this subject, that the author feels himself called upon to state his reasons for adding this to the number. They are briefly as follows:

“This work is much cheaper than any previous publication, and is well adapted to the use of schools; and the author flatters himself that in many of them it will be introduced, as the subject has a tendency to raise in youthful minds a high veneration towards the wise and omnipotent Creator of all things. It is therefore respectfully submitted to the consideration of teachers of all denominations, and to parents in general.”

The materials are arranged with much general accuracy; and the whole may be recommended to young persons, as containing much useful information.

ART. 47. *A Concise Treatise of Modern Geography, upon a new Plan; with Historical Remarks, detached from the scientific Part of the Work. To which are subjoined, a Number of Geographical Questions, adapted to the present Work. By B. Donne, Author of the Map of 21 Miles round Bristol, &c. 1804.*

Among the various productions of this kind, which diligence and ingenuity have produced for the instruction and benefit of young persons, this merits considerable respect. It is indeed a very convenient and useful manual.

ART. 48. *A Letter addressed to the Right Hon. Lord Hobart, his Majesty's Principal Secretary of State for the Colonial Department. By Colonel Thomas Pierson, late Governor and Captain General of the Island of Trinidad, and Brigadier General commanding his Majesty's Troops in that Island. 8vo. 106 pp. 1s. Lloyd. 1804.*

ART. 49. *A Refutation of the Pamphlet which Colonel Pierson lately addressed to Lord Hobart. By Colonel Fullarton, F. R. S. 4to. 89 pp. 2s. 6d. Stockdale. 1805.*

The above two pamphlets, relating to an unfortunate dispute between the first Commissioner for settling the government of Trinidad and his colleagues (which is still *sub judice*) it would be improper in us to pass any judgment on the contents of either. Indeed, as they both refer to former statements of the controversy, the true grounds of it cannot, we think, be precisely ascertained from these publications. That of Colonel Fullarton, however, alludes to them. But we must leave this affair entirely to the high tribunal to which it has been referred, lamenting that any circumstances should have produced such bitter animosity as appears to exist between persons who were jointly invested with so important a trust.

ART. 50. *A Letter addressed to the Right Hon. William Pitt, concerning the Establishment of an adequate Provision and Pension for Sailors and Soldiers, after certain Length of Services, as being the most effectual Plan of recruiting both the Navy and Army at the present or any future Crisis. By the Hon. and Rev. James Aibol Cockrane, formerly Chaplain to the 82d Regiment of Foot. 8vo. 8 pp. 6d. Mawman. 1805.*

The plan suggested by this author is so fully expressed in the title-page, that to add much from the Letter itself would be almost to copy the contents of it. His principle is, "that the future condition of a sailor or soldier in old age should be made, by a pension, increasing according to length of services or sufferance from wounds, superior to what may be deemed the average provision gained by handicraft labour." We believe with him that such a provision (whenever practicable) would afford an inducement to many more persons to enter into the

the naval and military professions. How the requisite funds are to be provided for such a large increase to the permanent expenditure, is a problem which would not prove so easy of solution to Ministers as it seems to be to this author. His intention is, however, meritorious; and certainly every plan that promises the attainment of so desirable an object as the speedy increase of our sea and land forces, deserves a candid consideration.

ART. 51. *Paterfon's Roads, in a pocket Size, for the Convenience of Travellers on Horseback, &c. &c.* s. Longman and Co. 1804.

This is an abstract or epitome of Colonel Paterfon's Description of the Roads (referred to in Art. IX.) comprising the whole of the roads, and omitting the gentlemen's seats, and other matter of mere curiosity. It is printed in this portable size at the suggestion of persons in business who travel the country, (called riders) and for whose use it appears to be extremely well calculated. The reduction is principally effected by a smaller type, and it is most neatly and accurately printed.

ART. 52. *A new Italian Grammar, in English and Italian, on a Plan different from any hitherto published; pointing out, in a clear concise Manner, the best Rules and the easiest Method for the Attainment of that elegant and harmonious Language, equally calculated for the Use of Schools and private Instruction.* By Gaetano Ravizzotti, Teacher of Languages, Author of a *Viridarium Latinum, or a Latin Collection of about Nine Hundred elegant Extracts, translated into Italian and French, and annexed to the Latin; a Collection of Spanish Poetry, to which is added, an ample Glossary, in English and in Spanish, for the Understanding of the most difficult Words and Phrases; and of an Italian and English Introduction to this Grammar, &c. &c.* Dedicated to the Right Hon. Lord Viscount Palmerston. Third Edition, carefully corrected, and considerably improved. Crown 8vo. 510 pp. 7s. 6d. Mawman, &c. &c. 1805.

Mr. Ravizzotti goes on improving his Italian Grammar, nor is it our business or intention to keep pace with the various editions of an approved work. This, however, is considerably augmented, since we noticed it before*. They who prefer studying Italian with a French grammar, will doubtless have recourse to Mr. Zotti †; where English is thought more eligible as a vehicle of instruction, the present author will be chosen. It appears to us that the list of poetical licences, an aid very necessary for the young student in Italian, is here particularly copious and useful. The concluding part of this grammar, in the former editions, consisted of a short introduction to geography; but considering that professed treatises on that subject are better adapted to the purposes of instruction, the author has now substituted, what he calls practical lessons, which commence at page 466. These consist of dialogues on the subjects of Italian grammar, and are particularly calculated to suggest to the teacher an advantageous method of instructing his pupils. The book has much merit and utility.

* Brit. Crit. vol. xiv. p. 449.

† See Brit. Crit. vol. xxv. p. 340.

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A Memoir of the Proceedings of the Society called Quakers, belonging to the Monthly Meeting of Hardshaw, in Lancashire, in the Case of the Author of a Publication, entitled, "A Narrative of Events, which have lately taken place in Ireland, &c." By William Rathbone. 2s. 6d.

Lately published, at the CLARENDON PRESS, Oxford: Sold by PAYNE and MACKINLAY, London, and J. COOKE, Oxford.

Aristotelis Ars Rhetorica, Gr. and Lat. 8vo. Price 9s. in Boards.

Xenophontis Anabasis, Gr. 8vo. Price 11s. 6d. in Boards.

Novum Testamentum Græcum. Crown 8vo. 5s. 6d. in Boards.

Dr. Holmes's Greek Septuagint. Vol. 1st. complete. Price 4l. 4s. in Sheets; and the Book of Daniel, Price 1l. 1s. sewed.

Dr. Bradley's Astronomical Observations, from 1750 to 1762. Vol. II. Price 4l. 4s. in Sheets.

Harmonia Quatuor Evangeliorum juxta Sectiones Ammonianas et Eusebii Canones. 4to. 18s. the large Paper, and 12s. the small Paper, in Sheets.

This will hardly be published by the 1st of June, but there is no doubt of its being ready by the following Week.

Nearly finished.

Ciceronis Tusculanæ Disputationes Davifii. 8vo.

Trapp's Notes on the Four Gospels. 8vo. New Edition.

Longinus Toupitii. 8vo. New Edition.

NEW FRENCH BOOKS,
LATELY IMPORTED.

- Examen critique des Historiens d' Alexandre. Par Barbeau. 2 vols. 4to. Cartes.
- Memoirs de l' Institut. 3 vols. 5e Livraison.
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- Lina ou les enfans du Ministre Albert. 2 vols. 12mo.
- Suites aux nouveaux Contes moraux de Genlis. 3 vols. 12mo.
- Hist. de Guerres d' Italie. Par Servan. Pot 8vo. Atlas.
- Galerie historique des hommes illustres. 1ere Part.
- Memoires de la Duchesse de Portsmouth. 2 vols. 12mo.
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- Hist. des Francois en Italie. 6 vols. 12mo. Cartes.
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- Manuscrits de Necker. 8vo.
- Dons de Lavater. 18mo.
- Memoires de Marmontel. 4 vols. 12mo.
- Souvenirs de 20 Ans. 5 vols. 8vo.
- Les Monumens religieux. Par Mad. de Genlis. 8vo.
-

CLASSICS IMPORTED THIS MONTH.

- Dukeri Thucydides, a Bavero et Beckio. Tom 2, et ult. 4to.
- Orphica, edente Gothof. Hermanno. 8vo.
-

LIBRARIES

SOLD BY AUCTION THIS MONTH.

- The Library of the late Samuel Rose, Esq. Barister at Law, by Leigh and Sotheby, May 1, 2, 3.
- The Library of John Hall, Esq. of Malton, by Mr. King, Jun. May 2, 3, 4, 6, 7, 8.
- The Library of Dr. Woodville, by Mr. Sotheby, York-street, May 9, 10, 11.

The

The Library of the late Sir Charles Style, Bart. of Waleringbury, Kent, by Leigh and Sotheby, May 14, 15, 16, 17, 18, 20, 21.

The Library of the late Dr. William Butter, Fellow of the College of Physicians, by Leigh and Sotheby, May 28, 29, 30, 31, and June 1.

The Library of the late Edward Hilditch, Esq. by Mr. Sotheby, York-street, May 29, 30, 31.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We believe, but cannot be quite positive, that the Sermon mentioned by *B. J.* was not sent to us till we had his letter. The poem arrived very punctually. To the plan which he proposes there are objections of considerable force.

“When two men ride on a horse,” says Shakspeare, “one of them must ride behind.” In like manner, when an hundred books arrive together, some must be noticed before others. If *C. W.* would recollect these axioms, he would find little reason for his remonstrance.

LITERARY INTELLIGENCE.

Considerable progress is made in the new edition of the *General Biographical Dictionary*, under the superintendance of *Mr. A. Chalmers*.

Mr. W. Gifford's edition of *Mussinger* is completed, and will be delivered to the public in a few days.

A new edition of *Mr. Lane's Account of the Honourable Society of Lincoln's Inn* is in the press, with many important additions.

Mr. Beloe's new edition of the translation of *Herodotus* may be expected very shortly.

The second volume of the *Periplus of Arrian*, by the *Dean of Westminster*, is in great forwardness, and will complete that valuable work.

A new edition of *Mr. S. Burder's Oriental Customs* is about to be published by subscription. The second volume is entirely new, and may be purchased separately.

An Essay on the *Nature and Cause of the Gout* will soon be published by *Mr. Parkinson* of Hoxton.

THE
BRITISH CRITIC,

For JUNE, 1805.

Τὸς ἤδη ἰατροῦς εὐμήχανος ἀνεύρασε βραχίαιαν ἕδονην τῷ ἀλγεινῷ τῆς
ἀσθεως. MAX. TYR.

Every skilful practitioner will take care to mix something palatable,
with the bitter draughts he is obliged to administer.

ART. I. *An Abstract of the whole Doctrine of the Christian Religion; with Observations.* By John Anastatius Frey-linghausen, Minister of St. Ulrich's Church, and Inspector of the Public School, at Hall, in Germany. From a Manuscript in HER MAJESTY'S Possession. Imperial 8vo. 216 pp. 12s. Cadell and Davies. Stereotype. 1804.

SO much heresy and learned nonsense have been of late imported from Germany, under pretence of bringing the church of England acquainted with the speculations of men peculiarly distinguished for their progress in theological science, that we are happy to announce to our readers the translation of a German work, in which, though they will meet with no *discoveries* in religion, they will find old truths clearly stated and systematically arranged. Freylinghausen belongs not to the school of Eichhorn, or to any other school in which paradox is preferred to truth. Novelty could be no recommendation of opinions to him, who seems to have "stood in the ways, and conscientiously asked for the old paths, where is the good way", that he and those, who should listen to her instruction, might "find rest for their souls".

S s

We

We are not, therefore, surpris'd, that his abstract of the Christian system should stand "high in the good opinion of the GREATEST FEMALE PERSONAGE in this kingdom; or that, by her command, it should have been translated into English for the use of HER ILLUSTRIOUS DAUGHTERS";* for it contains much that is entitled to praise of the highest kind, and nothing that calls loudly for censure.

We are, however, partial, perhaps, to the divines of our own church, and therefore cannot fully agree with the editor, when he says that there is "no summary of this kind in the English language, compress'd into so short a compass, and arranged into so systematic and scientific a form as this ABSTRACT".† The small work, entitled, *An Help for the right Understanding of the several Divine Laws and Covenants; in two parts; by the Rev. Dr. Edward Wells, late Rector of Cotesbach, in Leicestershire, &c.* is compress'd into as short a compass, and certainly as systematically and scientifically arranged; but that admirable tract has been long out of print, and we really do not recollect another, in the English language, of the same description. We are, therefore, of opinion, that the editor deserves well of his countrymen for presenting them with a work, which must be "highly serviceable, both as an elementary book for the religious instruction of the youth of both sexes, and as a concise and comprehensive view of the whole system of Christianity for persons of a more mature age, who have not leisure to go through any elaborate or voluminous treatises of theology".‡

We are, however, far from thinking the system of Freylinghausen free from error; though it certainly contains no error of great or fundamental importance, or such as can endanger the salvation of those by whom it is held "in simplicity and Godly sincerity". We are acquainted with no human work, in which such a number of minute doctrines are grouped into one system, that does not contain some mistakes, or is not defective in some of its parts; and it is no disgrace to this sound divine of the old school, that he occasionally displays the weaknesses of other system-builders.

The work is divided into two parts, of which the first treats of God and his operations with regard to men; and the second, of man and his relation to God. The first part consists of seven chapters, or, as they are called, ARTICLES; treating, first, of the essence, attributes, and presence of God; secondly, of the creation; thirdly, of the angels; fourthly,

* Preface by the editor.

† Ibid.

‡ Ibid.

of divine Providence; fifthly, of election; sixthly, of Christ, the Son of God and of man; and, seventhly, of the Holy Ghost. Each of these articles is subdivided into a great number of sections, with a minuteness that has sometimes the appearance of trifling, by multiplying technical terms, and attempting to make distinctions where there is in reality no difference. The author's faith, however, is every where orthodox, though he does not always employ the best arguments that might have been found in support of it; and his piety seems uniformly fervent and rational. The book, indeed, can hardly be considered as a work of reasoning, since, in every article of pure revelation, the author contents himself with stating in the text what he believes to be the truth, and referring at the bottom of the page to the texts of scripture by which that truth is substantiated. With respect to the Being and attributes of God, he pursues, of course, a different method.

“ The existence of a God is proved, from the light of reason and our own experience, in the following manner: since all things that exist must have a cause, the world also must be the effect of some superior cause. Were this cause within the world, it would then exist from necessity, and be immutable; which not being the case, the cause must be without the world; and, in tracing it ever so high, we must at length rest at a prime author, who, as the creation is so varied, beautiful, and wisely ordered, must be *all powerful*, and of *infinite wisdom*. Moreover, the world itself cannot be a prime cause, since it is changeable, and doth not exist from *necessity*: the ultimate cause, therefore, to which we must refer its existence, cannot but be *immutable* and *necessary*. And this all-powerful, wise, immutable, and necessary being, the author or cause of all things, is what we call God”. P. 2.

This seems to be a mere abstract of Dr. Clarke's famous demonstration of the Being and attributes of God;—a demonstration by far too metaphysical to be of general use, and of which some parts were incomprehensible even to Bishop Butler and other metaphysicians of equal celebrity. The reader will find much more intelligible and satisfactory arguments for the Being and attributes of God, in *Bentley's Sermons at Boyle's Lecture*, or in *Paley's admirable work on Natural Theology*, reviewed in our twenty-second volume; but while we express our disapprobation of this author's mode of reasoning on this most important subject, it is proper to observe, that he has not, by his speculations on *necessary existence*, been led to adopt the heretical opinions of his master. The Catholic

doctrine of the Trinity is fairly stated in the following section, which we extract as a good specimen of Freylinghausen's method of teaching the truths of pure revelation.

“ SECT. 16. *What is this only God, and how is he called?* ”

“ He is called the Father, the Son, and the Holy Ghost; which, however, are not three Gods, but *three persons* in one sole divine Being. This doctrine is contained in, and evinced by the whole of the sacred scriptures, both in the Old and the New Testament. In the *Old Testament* we have the following proofs of it: first, the summary account of the creation;* secondly, the angelic hymn of praises;† thirdly, the sacerdotal blessing of Aaron and his sons;‡ fourthly, the speech of Moses to the people of Israel;§ fifthly, the language of [respecting] our Saviour.¶ In the *New Testament*, we find the following arguments: first, the manifestation at the river Jordan;‡ secondly, the words of institution of the holy baptism;** thirdly, the promise of Christ;†† fourthly, the specifying of the three witnesses in heaven which are one;‡‡ and, fifthly, the apostolical blessing. §§

“ *Observation.* This doctrine is a *mystery* beyond the reach of our understanding. Now, a *mystery* is a revealed doctrine, which we cannot comprehend; our faith, therefore, in such cases, cannot be grounded upon the distinctness of our ideas, but must rest upon the positive evidence of God himself in his holy word”. P. 10.

The reader who shall cast his eye to the bottom of the page, and then have recourse to his Bible, will soon perceive that the author might easily have found texts fitter for his purpose than some of those to which he refers, especially in the Old Testament; but the doctrine which he has stated is truly Catholic, and, of course, in conformity with that of the church of England. There is not, indeed, in the whole of the first part of the *abstract*, any thing which contradicts the doctrine of our church: there are some trifling distinctions, and a few rash assertions; such as, that “the series of things, which we call the world, is the *best* of all possible worlds”; that the earth, after the division of the dry land from the sea, “*spontaneously* brought forth various plants and herbs”; that “much of the immense work of the six first days was the result of the *mere laws of motion*”; and that “when God works miracles by the means

* Gen. i. 1, 3.—John i. 1. † Isa. vi. 3.—John xii. 40, 41.
 ‡ Numb. vi. 24, 25, 26. § Deut. vi. 4. ¶ Isa. viii. 18.—Heb. ii. 13. ¶ Matt. iii. 16, 17. ** Matt. xxviii. 19. †† John xiv. 16, 17. ‡‡ 1 John v. 7.* §§ 2 Cor. xiii. 13.—Rev. i. 4, 5.

* Freylinghausen, perhaps, was unacquainted with the controversy on this text, which has since been carried to so much greater extent.
Rev.

of angels, they are not, strictly speaking, miracles, but are only called so with regard to the common laws of nature".

Whether the present system of things be the best of all possible worlds, is a question which we can never answer. A pious man will naturally believe it to be *as good* as any other possible system; but, for any thing that we know, there *may be* various possible systems equally good. As we understand the word *spontaneity*, the earth neither brings forth now, nor ever could have brought forth plants *spontaneously*. Whether any part of the six day's work of creation was the result of the mere *laws of motion*, is a question which seems to have no meaning; because these laws themselves can be conceived as nothing else than the permanent volitions of the Deity; and the distinction between miracles wrought by the means of angels, and any other miracles whatever, is mere trifling. The powers of angels are derived from God, without whose permission they could perform nothing; and therefore miracles wrought by the means of angels are to be attributed to God, as well as those which are wrought without any such instrumentality.

The second part of this Abstract, which is divided and subdivided like the first, consists of twenty-seven articles, in which the author treats, 1. of the image of God; 2. of the fall of man; 3. of free-will; 4. of the call to salvation; 5. of the divine illumination; 6. of regeneration; 7. of justification; 8. of the spiritual or mystical union with God; 9. of renovation or sanctification; 10. of the holy scriptures; 11. of the law and the gospel; 12. of the keys of heaven; 13. of baptism; 14. of the Lord's supper; 15. of repentance and conversion; 16. of faith; 17. of good works; 18. of the cross; 19. of prayer; 20. of the Christian church; 21. of the ecclesiastical orders; 22. of the civil magistrates; 23. of the domestic order; 24. of death; 25. of the resurrection of the dead; 26. of the day of judgment, and of the end of the world; and, 27. of eternal life.

Of these articles and their subdivisions, the same character may be given as of those which constitute the first part of the work; they contain much that is excellent, some things that seem trifling, but nothing that is heretical; whilst they succeed each other in the most luminous order. What the author says of the *image of God*, is extremely superficial, and perhaps not always consonant to scripture; but the following reflections on the *origin of sin*, as they appear to us extremely just, we recommend to Mr. Overton, Sir Richard Hill, and the other leaders of the sect of *true churchmen*.

“ We

“ We are to observe that it (sin) by no means derives its origin from God, he being supremely good,* and having created all things good,† nor having ever tempted any one to sin;‡ but warns mankind against it,§ and abhors and punishes it.¶ When, therefore, he is said, in the holy scripture, to harden the heart of man,¶¶ and to give him over to his sinful lusts, and to a reprobate mind,** and the like, we are to understand thereby, that, from a just and merited judgment, he hath withdrawn his grace from such men as had wantonly counteracted it by their wicked inclinations, and estranged themselves from his will and ordinances, and hath abandoned them to their own desires, and to the temptations of the world and the devil.†† But sin, we are to observe, proceeds from the devil,‡‡ and through his seduction from our first parents, Eve and Adam,§§ from whom all men inherit their depraved nature; which, together with the continual temptations of the devil, is the perpetual cause of sin.¶¶¶” P. 70, 71.

From the last sentence of this extract it appears, that, in the opinion of Fr. all moral evil is derived from the fall of our first parents; and that, if they had not fallen, such evil would never have been known in the world. This opinion is, indeed, very generally received; and it is certainly harmless when accompanied, as it is by Freylinghausen, with the belief that God vouchsafes to *all* men grace sufficient to counteract that “horrid corruption of their nature, which”, he says, “they all inherit by their carnal birth”; but it admits of some degree of doubt, with respect to particular points. The 14th verse of the second chapter of the first epistle to Timothy affords no support whatever to the opinion which is now under consideration; and it is known to every biblical scholar, that even Rom. v. 7. admits easily of an explanation consistent with the belief, that under the first covenant, as well as under the second, mankind were in a state of moral discipline; but no creature can be in such a state without being liable to sin, as well as capable of improvement. Accordingly, as we have observed elsewhere,* Adam and Eve were guilty of a moral transgression, when they disobeyed their Maker by eating the forbidden fruit, though their nature must have been free from the imputed corruption, till it was infected by that desperate deed. The subject is extremely difficult, and perhaps no two

* Matt. xix. 17. † Gen. i. 21.—1 John ii. 16. ‡ James i. 13. § Gen. ii. 17. ¶ Psalm v. 5, 6, 7. ¶¶ Exod. ix. 12.—Isa. vi. 10. ** Rom. i. 28.—Acts vii. 42. †† 1 Kings xxii. 19, 23. ‡‡ Wisd. ii. 24.—John viii. 44. §§ 1 Tim. ii. 14.—Rom. v. 12. ¶¶ James i. 14, 15.—Mark vii. 21, 23.—Ephes. ii. 2.

* Brit. Crit. vol. xxi. p. 596, &c.

men, who are really capable of thinking, have thought of it in precisely the same manner: but while the goodness of God on the one hand, and the capability of man on the other, to perform, through grace, the duties required of him, are admitted, this is of very little importance; since whatever we may have lost by the fall of the first Adam, has been amply restored to us through the interposition of the second. Hence it is, that we shall never dispute about the effects of the fall on human nature, with such as maintain with the present author,

“ That God, through Jesus Christ, will restore our lost faculties, and deliver us from our natural incapacity; provided we do not wantonly counteract the operations of his grace, but earnestly and diligently attend to them”. P. 86.

And, that

“ God doth call *all* men to salvation; he having ordained the salvation of all mankind, to which none can arrive by their own natural powers; and also because Christ hath obtained this grace for all men”. P. 90.

We recommend the following doctrine, concerning regeneration, to the study not only of Methodists, but likewise of such presbyterian and independent ministers, as deem the sacrament of baptism of so little importance that they refuse to administer it to infants who cannot be carried to church.

“ *Regeneration* differs from *conversion* in persons in whom it is wrought, in that the latter takes place only in adults, and requires a previous illumination by the word of God, which in children is impossible, their understandings not being arrived at a state of maturity; so that it cannot be said of an infant, that it is *converted* by baptism: whereas *regeneration* is wrought as well in children as in adults, both being thereby led to a faith in Christ. In children it is brought about in an incomprehensible manner by *baptism*, which is the efficacious means of grace by which the Holy Ghost produces faith in them: but, in adults, regeneration is the effects of conversion and penitence, when the knowledge which, through illumination, any one hath acquired from the word of God, receives its full efficacy in him. Hence these expressions: *the man who is converted is also regenerated*; and *the penitent sinner is also regenerated*”. P. 98.

Our author's doctrine of justification is, on the whole, good, but not masterly. That it differs widely from what is called the Calvinistic doctrine, is apparent from the following answer to the question—*Wherein consists justification?*

“ It consists in God's granting to the truly penitent and faithful the pardon of their sins, and absolving them from punishment, for the sake, and through the merits, of Jesus Christ; in considering them as just and righteous, on account of his righteousness; and thereby placing them in a state of salvation”. P. 104.

Having

Having proved that baptism, repentance, faith, and good works, are generally necessary to the salvation, or final justification of mankind; and having shown, by references to scripture, that the *usual means* by which God produces faith in the mind, are, *the word of the gospel*, which feeds and strengthens it; and with children *baptism*, our author makes the following excellent observations on the cases of virtuous heathens and unbaptised infants:

“The words *usual means* are a limitation in favour of the reasonable and virtuous Gentiles, and of the children who die in their innocence before they are baptised. These we cannot condemn, since God may operate faith in them in an unusual manner, and without the means above-mentioned; especially as, with the latter, no perverse resistance hath yet taken place; and, with respect to the former, it is presumed that they make a proper use of the light of nature, and practise the duties that are dictated by reason, and have it not in their power to be better enlightened by the word of God: for God has indeed confined *us*, but not himself, to the usual means, and has ever reserved to himself the power of doing infinitely more than we can either pray for or imagine.” P. 159.

Let no reader hastily suppose that there is any inconsistency between this doctrine and that of our church, when she declares that “they are to be had accursed who presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature”. The author, in his doctrine of *election*, of which, though it is stated in the first part of the work, we delayed till now to take any notice, teaches as plainly as the church herself, that “holy scripture doth not set out unto us only the name of Jesus Christ, whereby men must be saved”. He contends, likewise, that faith is absolutely necessary to the salvation of those who have the opportunity of becoming acquainted with the name of Christ, though he admits that numbers may be saved by that name, who, in this world, never heard of it.

“The Divine decree of election”, says he, “consists in this; that God hath, from all eternity, had a compassionate and tender love for *all* fallen men, and designed that they should all be saved;* that in consequence of this predilection he gave, in due time, his only Son, as a *propitiation for each of them*, and thereby reconciled *the world* unto himself;† that he most earnestly calls men unto salvation, and furnishes them with means and powers for that purpose;‡ and, that he hath established a certain order in which he proposes to serve man-

* 1 Tim. ii. 3, 4.—Ezek. xviii. 23, 32. † John iii. 16.—2 Cor. v. 15, 18, 19.—1 John ii. 2. ‡ Isa. xlv. 22.—Rom. x. 18.

kind; but according to which none shall be saved except those who believe in Christ, and persevere in that faith unto the end. These, as he foreknew them from eternity, so are they also *elect* through his infinite mercy".* P. 35, 36.

How much more Christian is this doctrine than the horrible decree of Calvin, who says,

" Prædestinationem, qua Deus alios in spem vitæ adoptat, alios adjudicat æternæ morti, nemo, qui velit pius censerî, simpliciter negare audet: sed eam multis cavillis involvunt, præsertim verò qui *præscientiam faciunt ejus causam*. Ac nos quidem utramque in Deo statuimus: sed *præposterè dicimus alteram alteri subjici*.—Prædestinationem vocamus æternum Dei decretum, quo apud se constitutum habuit quid de unoquoque homine fieri vellet. Non enim pari conditione creantur omnes: sed aliis *vita æterna*, aliis *damnatio æterna præordinatur*".†

The reader, we trust, will be able, from the extracts which we have laid before him, to form some opinion of the merits of Freylinghausen's *Abstract* of the system of Christianity; and if that opinion be the same with our's, he will not long delay to obtain possession of the book. From the almost total omission of argument and criticism, it may indeed appear, on a hasty perusal, to be a work from which no instruction can be derived; but this apparent defect may, perhaps, be perceived, on a second perusal; to constitute one of its greatest excellencies. The author states explicitly what he believes to be the doctrine of Christianity; he refers in the margin to the various texts of scripture on which those doctrines are built: by omitting all criticism and reasoning, he compels his reader to exert his own industry, and exercise his own judgment; and thus, while he instructs the illiterate, who are neither critics nor reasoners, he aids the student of theology in forming a system for himself. On these accounts, we could wish that a less splendid, and therefore less expensive, edition of the *Abstract* were in circulation, that it might be purchased by the poor as well as by the rich; for certainly the poor ought to have the gospel preached to them. In hopes that the editor will pay attention to this hint, we shall point out a few grammatical errors, which, as they obscure the sense, we trust will be corrected in a second edition, and we are of opinion, that, in preparing that edition for the press,‡ it might

* John iii. 16, 18, 36. † Instit. Lib. 3, Cap. 21, Sec. 5.

‡ We are aware that a stereotyped book may be considered as one perpetuated: yet when any fresh number of copies are to be worked off, new plates may be introduced in particular parts, for the sake of alterations which seem to be necessary. A cheaper paper might also be employed. At present, the price is enormous.

be expedient to revise the twenty-first and twenty-second articles of the second part, and to compare them with Archdeacon Daubeny's *Guide to the Church*, or with the late Mr. Jones's *Essay* on the same subject. We do not think that the author's two articles on *the Christian Church* and *the Ecclesiastical Order*, are erroneous; or that they do not contain what is sufficient for the instruction of those who are accustomed to trace consequences from facts, or to draw conclusions from argument; but to these salutary exercises of reason nine tenths of mankind are not accustomed.

The most conspicuous grammatical inaccuracies that have occurred to us are the following. In page 112, the author says, that the means of renovation are,

“First, the word of God; and, secondly, the holy sacraments, which, as they are administered by the preachers and servants of the word of God, are also, with respect to this benefit, to be considered as his instruments and assistants”.

Here he expressly calls the *sacraments* God's *instruments* and *assistants*, though it appears from the texts of scripture to which he refers, that he meant to say, that, with respect to the benefit of illumination, *the preachers* and *servants* of the word, are God's *instruments* and *assistants*. In page 130, he says, that the ceremonial law “contained the commandments of God relating to the Jewish worship, and were in force only till the coming of Christ”: it should certainly be either *which* were in force, or, *and was* in force, &c. In page 132, the moral law is said to have a two-fold use in the amendment of men; first, *before conversion*; and, “secondly, *after conversion*, when this law becomes the rule and standard of the *obedience and godly behaviour* of the faithful, *which they also make use of* in their daily penitence”. In the original we cannot doubt but this sentence will be found perfectly perspicuous by the relative *which*, referring to *law*, as its antecedent; but English nouns having no flexion nor difference of termination to denote the gender, the translator, by too strict an adherence probably to the German, has made his author say that the faithful make use of their own obedience and godly behaviour in their daily penitence. By an error, we suppose of the press, it is said, in the last page, that the faithful children of God “can renounce none of the enjoyments of this world *for* which they will not be indemnified *for* by far preferable gifts in the next”.

These inaccuracies are not many, nor of much importance; and we should not, probably, have taken the trouble to point them out, had we not wished to render as free from defects as possible, a work calculated to promote the best interests of mankind.

ART. II. *The Lives of the Scottish Poets: with preliminary Dissertations on the literary History of Scotland, and the early Scottish Drama.* By David Irving, A.M. 2 Vols. 8vo. 954 pp. 18s. Vernor and Hood. 1804.

THIS work is divided into two parts. Preliminary Dissertations and Lives. The first of the Preliminary Dissertations seems intended to give a summary of what has been done for the literary history of Scotland by the latest and best antiquaries and critics, whose opinions, Mr. Irving states, in general, with brevity and candour; but seldom attempts to decide in contested points. He is therefore to be ranked rather among industrious compilers, than among those who, by consulting the remotest authorities, and examining MSS. are enabled not only to clear up obscurities and rectify errors, but to present a work which has all the merit of original composition. His pages are indeed sometimes crowded by references, but it is evident he has adopted them at second-hand, and no man, with Nicholson before him, can be at a loss to exhibit a very imposing parade of research.

The early history of literature in Scotland, as attempted in this Dissertation, is necessarily involved in much obscurity, because it is made to interfere with the previous question of the origin of the nation, and consequently brings on a repetition of all the disputes which have arisen from its being connected with, or mistaken for, that of Ireland. But when we arrive at the æra of the reformation, which was the precursor of all sound learning, we accompany the author with more pleasure, at least in his review of Scottish literature, if not with all the satisfaction which might have been enjoyed, had he arranged his materials with more judgment, and bestowed his encomiums in more equal portions. It appears irregular that a Scotchman, intent on elevating the literature of his country, should dismiss Buchanan with the notice of only a dozen lines,* unless we include what we should have rather expunged, a quotation from the *Vindiciæ Gallicæ*, in praise of his "republican enthusiasm". We find, also, in this place, a prolix note on Cebes' Table, which may fit any other work as well as the present; nor is this the only

* To make amends, however, Mr. Irving is preparing a separate life of Buchanan, which is advertised at the end of this book. Perhaps the author was cautious not to forestall that publication.

instance where Mr. Irving introduces discussions that have no relation to his immediate subject. In his details, likewise, we are too frequently invited to excursions into the regions of poetry, which, although the ultimate object of his biography, ought to have no more than its just share in a dissertation which professes to embrace the *general literature* of Scotland.

When we arrive at the union of the two crowns, in the person of King James I. (of England) we meet with a dispute in which Mr. Irving appears to have collected all his force. This relates to the state of Scottish literature from 1615 to 1715. Mr. Pinkerton had asserted, that "not one writer who does the least credit to the nation flourished during the century from 1615 to 1715, excepting Burnet, whose name would, indeed, honour the brightest period. In particular, no poet whose works merit preservation arose". Mr. Irving, indignant at this merciless deduction from the reputation of his country, endeavours to ascertain the literary pretensions of his countrymen during that long interval, and in this attempt he appears to rest more on his own industry than on the labours of his predecessors. But after an attentive perusal of what he has advanced on the subject, we are afraid that Mr. Pinkerton's opinion cannot suffer much alteration, although its harshness may be softened by advancing a few exceptions. Mr. Irving has indeed given us a copious list of authors who lived within the period in question, but they are, in general, so obscure, and their productions so trifling, that we doubt whether their combined force will fill up any considerable part, not to speak of the whole, of Mr. Pinkerton's vacant space. In English poetry, he has collected the names of Alexander, Earl of Stirling, Sir Robert Aytoun, and Drummond of Hawthornden, but it is clear that in this he has mistaken Mr. Pinkerton's meaning, who thought so highly of Drummond, as to promise a new edition of his works, as an *English* poet. In Latin poetry, Mr. Irving gives us Andrew Melvin, Dempster, Andrew Ramsay, who was praised by *Lauder* and *Borrichius*, David Hume of Godscroft, Dr. Alexander Ross, Dr. Arthur Johnstone, David Wedderburn, and the writers in the "*Deliciæ Poetarum Scotorum*". So much for poetry.

The other writers, who are to rescue their country from the reproach of a barren century, are Bellenden, whose work "*De Statu*" was republished by Dr. Parr, in 1797; Dr. Dempster, probably the same before-mentioned, but whose fictions are here preposterously excused by a comparison with authors of whose merits Mr. Irving seems wholly ignorant, with Le-

land,

land, Bale, Pitts, and even Bishop Tanner. We have next the names of Cone, Seggat, and Seaton, of whose works not even the titles are known; of Crichton, Thompson, Irvine, another Hume, author of "Apologia Basilica", Rutherford, who wrote "Lex Rex", Wemyss, Semple, Gordon of Lefmore, Sir Thomas Urquhart, a crazy writer, Sir George Mackenzie, and Sir Thomas Craig, lawyers, Robert Johnson, Archbishop Spotswood, and *Bishop Burnet*, who is allowed by Pinkerton. On the Scotch mathematicians, Mr. Irving declines entering, but mentions the names of Napier, Anderson, Craig, and Liddel. Of philosophers, he selects Balfour, Duncan, Donaldson, Baron, Chalmers, Ross, (ridiculed in Hudibras) and Reid. His divines are Cameron, Baron, Forbes of Corse, and two others of that name, Archbishop Leighton, Gordon, Turnbull, Boyd, Young, Strong, Stuart, Sharpe, Dickson, Sam. Rutherford, (of whom, however, Mr. Irving himself seems ashamed) Guild, Bishop Cowper, Primrose, and Craig.

Mr. Irving concludes his list with these words;

"From the observations which have thus been detailed, it will probably appear, that during the period under our present review, Scotland occupied a more honourable station among the learned countries of Europe than some recent authors have been inclined to suppose. Of writers equal in genius to Shakspeare, Milton, Bacon, and Newton, or equal in learning to Seldon, Gataker, and Cudworth, she certainly could not boast, but her reputation was still supported by a few individuals whose names will not, perhaps, be speedily forgotten." P. 158.

Whether the names we have given above will be speedily forgotten, we may safely leave to the determination of such readers as happen to have met with them in their researches. It is certain that a great majority of them have long since been consigned to oblivion, and any particulars concerning them can with great difficulty be recovered, even in the country which gave them birth. We have, however, already hinted, that Mr. Irving has, in some respects, misunderstood the question at issue. If he merely contends that during the seventeenth century, Scotland "occupied an honourable station among the learned countries of Europe", this may be conceded, for such a station may be occupied by men who do not write, and perhaps in every nation some eminent scholars are to be found, who never were writers; but Mr. Pinkerton contends for writers; he asks, where are your Scottish poets, your Scottish historians, your Scottish divines, or philosophers? and Mr. Irving accepts the challenge, by giving a list of men, the
greater

greater part of whose works it is impossible to recover from oblivion; or which, if discovered at all, are found to have been written by men expatriated within the walls of foreign colleges, and in the *Latin* language; and of whose personal history our scanty notices must be taken from foreign authors. With respect to the "*Deliciae poetarum Scotorum*", on which Mr. Irving seems disposed to lay a particular stress, as he has given a copious catalogue of the writers, (which we have not thought it necessary to copy) it must be observed, that this is a collection of small pieces in *Latin*, the merit of which can surely contribute nothing to the body of *Scotch* poetry; nor would he have gained more than an accession of minor poets, had they been in *Scotch* or *English*. What should we think of an *English* critic, who, when pressed for a list of the *English* poets of the 18th century, would give us only the "*Musæ Etonenses*", or, "*Doddsley's Collection*"? Upon the whole, therefore, we are inclined to think, that without detracting from the learning of *Scotland* during the period in question (a period, by the way, of repeated revolutionary shocks, both in church and state) there are but few existing proofs to counteract the harshness of Mr. Pinkerton's assertion. It is, perhaps, of less consequence to remark, that the passage we have quoted in Mr. Irving's words, affords no remarkable proof of his acquaintance with *English* literary history. With a little more knowledge of that subject, he would not have confined his comparison to Selden, Gataker, and Cudworth, nor have placed Bacon between Milton and Newton.

In reviewing later times, we are sensible that *Scotland* has occupied a very high station among the learned nations; but the names of Hume, Robertson, &c. and those other illustrious characters, who have been the proud ornaments of the 18th century, are too well known, and too often repeated, to require any notice here; and Mr. Irving's chief object being poetry, he has passed over them with cursory attention. He has, however, panegyricized Arbuthnot, Thomson, Mallet, Beattie, and some others, who are never ranked among *Scotch* poets; and of this he seems aware, as he has not given their lives.

In his second preliminary Dissertation, on the early *Scottish* drama, we find very little that is new: the early history, indeed, of the *English* drama, is sufficiently barren, and so barbarous and uninteresting, and so little honourable to sense or taste, that every inquirer hastens to the days of Shakspeare, in which he can enjoy the repose of calm admiration.

These Dissertations occupy half of the first volume; and the LIVES the remainder of the work. Besides brief notices
of

of a great many minor poets, we have regular lives of Lermont,* Barbour, Winton, King James I. (of Scotland) Henry the Minstrel, Henryson, Dunbar, Douglas, Lindfay, Bellenden, Maitland, Scot, Arbuthnot, Montgomery, King James VI. Ramsay, Rofs, Geddes, Fergusson, and Burns. We should have gladly taken a specimen from some of these, if we had not found it difficult to make any extract, which was not already an extract; so copiously has Mr. Irving borrowed from his predecessors and his contemporaries. This list, our readers may observe, is short, and some names occur in it of authors who are little known in this country; and whose works, although they may be occasionally consulted and illustrated, as some lately have been, by antiquaries of taste and judgment, as explanatory of ancient manners, can never be rendered popular. For what purpose Dr. Geddes has been introduced, unless to fill near sixty pages with an abridgment of Mr. Good's life, we know not. He can add little to the poetical reputation of any country, still less can he deserve to be placed before Fergusson and Burns.

ART. III. *Observations on Cancer, connected with Histories of the Disease.* By Everard Home, Esq. F.R.S. Surgeon to St. George's Hospital. 8vo. 248 pp. G. and W. Nicoll. 1805.

THIS work is dedicated to Dr. Denman, who has endeavoured to excite surgeons to investigate fully the nature of cancer, with the humane expectation of discovering a more successful mode of treating those afflicted with this dreadful disease.

The author has narrated a considerable number of cases which came under his own care, and enriched his work with others, which occurred to his brother-in-law, the celebrated John Hunter. They possess internal marks of truth; and are the reverse of those so frequently published by empirics and em-

* It should be observed, that Thomas Lermont, or Learmont, is no other than Thomas of Erceldoun, whose title to the name of Lermont, attributed to him by many writers, is properly doubted by Mr. W. Scott, in his late edition of his *Sir Tristrem*. See p. v. of his introduction; see also our review of his edition, April, 1805, p. 361. Some account of the romance of *Sir Tristrem*, and of the *Auchinleck MS.* in which it is preserved, is given by Mr. Irving.

pirical regulars, where all are miraculously cured; for many of the cases here related terminated most unhappily. In some, the cause of the cancer is assigned; in all, the symptoms and progress of the malady are faithfully delineated; and where the disease had a fatal termination, an account is given of the appearance and structure of the morbid parts.

From the facts which are recorded, several important consequences are deduced. In two instances, the disease was clearly traced to external violence; which proves that cancer is "local in its origin". The contamination of other parts, spreads not only by means of the absorbents, but when the disease approaches the skin, small tumours of the same nature are produced in it, "by a mode of contamination with which we are at present unacquainted". The next point ascertained is, "that cancer is not a disease which immediately takes place in a healthy part of the body: but one for the production of which it is necessary that the part should have undergone some previous change, connected with disease".

Hence, when a bruise was the cause of the distemper, the inflammation succeeding the accident first subsided, and the injured part recovered, only a small pimple, or slight swelling, remaining; which, however, afterwards degenerated into a virulent cancer.

"This opinion becomes very materially strengthened by the innumerable instances of a pimple, small tumour, or wart upon the nose, cheek, or prepuce, remaining for ten, fifteen, twenty, or thirty years, without producing the smallest inconvenience; but at the age of sixty or seventy, upon being cut in shaving, bruised by any accidental violence, or otherwise injured, taking a cancerous disposition.

"All the cases of induration of the gland of the breast, or of indolent tumours in it, which have continued for years, without producing any symptoms; and after being irritated by accidental violence, have assumed a new disposition, and become cancerous, admit of the same explanation".

The opinion that even those swellings which are not originally of a cancerous nature, may ultimately become so, induces the author to urge strongly the employment of the most efficient means for their reduction. Those he has found most successful are, bleeding with leeches at short intervals; the external use of equal parts of spirits of wine, camphorated spirit, and one eighth of Goulard's extract of lead; mercurial ointment of different degrees of strength, with or without camphor; and poultices in which hemlock is a principal ingredient. By these remedies, many swellings in the breast are discussed; but a strong caution is given not to persist in these, or in any other discutient plans too long, lest the opportunity

tunity of getting entirely rid of the disease by an operation should be lost.

Mr. Home is an advocate for the early removal of tumours in the breast; and in this he seems, in some degree, at variance with Mr. Pearson. The latter gentleman disapproves of the attempt to remove an incipient schirrus, because the morbid alteration may be very extensive, and yet scarcely obvious to the senses of the operator.

Mr. Home considers the disease as beginning in a central point, from which it diverges: and thinks that if it is not removed, that the circumference of the disease may soon extend beyond the surgeon's reach. Mr. Pearson, on the other hand, conjectures, that the disease originates in many parts of the gland: and that nothing is gained by removing the part which is first affected. He thinks it better to wait till all those portions of the gland affected with disease, are well marked; and then to remove the whole very extensively. We entertain a high respect for the learning and ingenuity of Mr. Pearson, but we cannot help suspecting, that the novelty and subtle refinement of this notion has tempted him to adopt it. Mr. Home's is more consonant to that of the best authors, as well as of the most experienced practitioners. He has great doubts of the success of an operation in any case where the disease has acquired the power of contamination; and when it is done too late, he is convinced that it accelerates the fatal progress of the malady.

The author is likewise of opinion, that neither scrofulous tumours, nor hydatids, can always be distinguished from schirrus. Such tumours have sometimes been removed with the belief of their being of a schirrus nature, by the most experienced surgeons. But the mistake ought to occasion no regret, for a speedy and permanent cure usually follows: whereas Mr. H. thinks, that if the operation had not been performed, the disease might have changed to a cancer.

The transmutation of diseases was a common notion among the older writers; but it has been contested by some of the most philosophical modern surgeons. We observe in scrofulous habits, that ulcers, though produced by other diseases, or by wounds, or bruises, frequently change their nature, and acquire the scrofulous disposition. But we have some doubts of a scrofulous tumour being ever converted into a cancer. None of the cases here related, nor any fact we are acquainted with, decidedly prove this. As scrofula is a disease which pervades the whole constitution, this accounts

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for the former mutation; but the locality of cancer renders the second improbable.

The fungus hæmatodes of Mr. Hey is believed by Mr. Home to be a cancer. In proof of which, he narrates a case of a scirrhus breast, in which the disease had extended to the pectoral muscle; and a fungus of this kind shot up from the distempered muscle, and proved fatal.

In dwelling upon the various species of this shocking disease, nothing of an agreeable nature can be expected. However, several very fortunate cases are described where cancerous tumours in the tongue were most successfully removed by the double ligature. The pain of the operation was much less than was expected; and a considerable reproduction of the lost substance took place afterwards.

The facts and opinions contained in this work undoubtedly form a valuable addition to our knowledge of cancer. The speculative surgeon will be curious to compare it with the essays lately published by Messrs. Pearson and Abernethy. They will thus observe three eminent men struggling with the difficulties of a most momentous subject, and striving to overcome them.

ART. IV. *Transactions of the Royal Society of Edinburgh. Vol. V. Part II. 4to. 184 pp. 1802.*

THIS publication of the Royal Society of Edinburgh contains seven papers; viz. from the sixth to the twelfth. We shall endeavour to give a brief account of their contents in the following pages.

VI. *Remarks on a mixed Species of Evidence in Matters of History: with an Examination of a new historical Hypothesis in the Memoirs pour la Vie de Petrarque, by the Abbé de Sade. By Alexander Frazer Tytler, Esq. F.R.S. Edin.*

The conviction which arises from the evidence of authentic historical documents, may be almost considered as a demonstration in matters of history; but, besides this most dignified species of history, there is another sort of circumstantial evidence, which arises from a careful interpretation, comparison, and discussion of relations or passages of authors which are in themselves doubtful, and even contradictory.

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This latter species of evidence is, with respect to its power of conviction, inferior to the former, yet, in many cases, it is the only method we have for ascertaining, or investigating, the nature of certain important facts. Much skill and patience is required on the part of the historian, in order to collect, to compare, and to appreciate the value of the different accounts whence this secondary sort of evidence may be derived. The method of obtaining this evidence, reduced to a sort of system, and then applied to the elucidation of certain facts in the life of the celebrated Petrarch, forms the subject of the present paper. As a foundation of the system, this author, in the first place, states the following seven rules.

“ I. Where a doubtful fact is to be ascertained, by bringing together, comparing and weighing the sense of various passages of an author's writings, the construction put on *ambiguous* expressions ought to be such as is consonant with the sense of those passages or expressions, which, on the same subject, are *plain* and *unambiguous*.

“ II. Where a person's *character* and *manner of thinking, feeling, or acting*, are clear, from the general tenor of his life and writings, no interpretation ought to be given to doubtful passages of those writings, which contradicts, or is inconsistent with, such *character, sentiments, and conduct*.

“ III. Where many passages concur to establish the belief of the disputed fact, a single passage, though apparently contradictory to that supposition, must not be allowed weight, if it is possible to give it an explanation consistent with that opinion which is better supported.

“ IV. In such a case, where many passages concur to establish the belief of a certain fact, and there appear one or two passages in apparent contradiction to that belief, there is room to suspect either an *error of transcription or typography*; or, if such supposition is excluded, *interpolation or fabrication*.

“ V. In the supposition of interpolation or fabrication, there must of necessity be included a cogent and adequate *motive*; and therefore, where such motive is utterly wanting, the supposition is not to be indulged.

“ VI. Where this motive is apparent, the presumption of *falsehood* is in proportion to the strength of the motive, the facility of executing the deception, and the weight of the opposing evidence.

“ VII. Where a passage is suspected of interpolation or fabrication, it is most material to attend to the sense of the *context*, or what immediately precedes and follows the passage in dispute; as its *consonancy or dissonancy* is strong matter of corroboration.” P. 121.

Previously to the application of those rules, this author mentions, that the life of Francis Petrarch, written by diverse distinguished authors, was lastly drawn by the able pen of the Abbè de Sade, in three large quarto volumes. But in this last-mentioned publication, the characters both of Petrarch,

and of Laura, the grand object of Petrarch's affection, are not represented in so honourable a light as they are by preceding biographers.

Now it is for the vindication of those characters, or for the elucidation of the various historical documents, which relate to those personages, that this author applies the above-mentioned rules. In this application, he displays much skill and erudition; he transcribes various passages from the works of Petrarch, as well as of other authors, and employs a considerable number of pages in the examination of those authorities.

VII. *Description of an extra-uterine Fœtus. By Mr. Thomas Blizard, F.R.S. Edin. &c.*

A woman of twenty-eight years of age, about six weeks after a miscarriage, was seized with a violent pain in the lower part of the abdomen, which, in a few hour's time, was followed by her death.

On opening the body,

“ It appeared, that an extra-uterine gestation had taken place; that the process was going on in the Fallopian tube, the embryo having rested there instead of passing to the cavity of the uterus; that the tube had enlarged to the capable extent, and then had burst. The fimbriated extremity of this tube was open as usual, and its cavity nearly of the natural size, perhaps a little enlarged. It possessed also the tortuous form, as is common, till it began to expand to form the pouch. The tube was of its natural size also, in that half towards the uterus, and was also pervious; for, quicksilver was introduced by the tube near the uterus, towards the pouch, which passed readily, and insinuated itself between the pouch and its contents.” P. 190.

Two plates are annexed to this paper, the first of which shows the uterus and its appendages, with the enlargement in the Fallopian tube, having a burst open in its middle. The second plate exhibits the enlargement of the Fallopian tube, with the appearance of its contents; and the ovarium of the same side, with a large corpus luteum.

VIII. *Meteorological Abstract for the Year 1797, 1798, and 1799. Communicated by John Playfair, F.R.S. Edin. &c.*

“ In order,” this author says, “ to represent more accurately the progress of the seasons, every month is here divided into three parts, and the state of the barometer and thermometer is given for each of these divisions.

“ In the tables, therefore, that follow, the first column contains the greatest height of the barometer for each of the above divisions; the second the least; the third the mean; and the fourth the temperature

ture of the air in the room where the barometer is kept; the fifth and sixth columns shew the greatest height of the thermometer in the air that was observed during the ten days to which the numbers refer; the next three give the mean heights as observed at three different times every day, viz. at 8 in the morning, ten in the evening, and, as nearly as can be judged, when the day is warmest, that is, some time between mid-day and 3 in the afternoon. The mean of all these three is taken for the mean temperature of the day, which being computed for each day, the mean of all these mean temperatures is set down as the medium temperature of the air, for every one of the thirty-six divisions of the year. The mean of the three divisions of every month is given in the next column, under the title of the mean temperature of the month." P. 193.

From this abstract it appears, that the mean temperature, and the quantity of rain, for each of the three years, were as follows:

Years.	Mean temperature.	Rain in inches.
1797	48 ^o ,04	25,360
1798	49 ^o ,28	23,855
1799	46 ^o ,13	25,874

*IX. A new and universal Solution of Kepler's Problem.
By James Ivory, Esq.*

After his grand discovery of the laws which regulate the movements of the planets, Kepler proposed a problem of the following nature, viz. to draw a straight line from a point taken somewhere in the diameter of a semicircle, to another point in the circumference thereof, so that the whole semicircle may be in a given ratio to the area contained between the above-mentioned straight line, that part of the diameter which stands between the first of the above-mentioned points and the circumference, and that portion of the circumference which stands between those lines.

Such is the problem; but with respect to the solution which forms the subject of the present paper, we must refer our readers to the paper itself; it being not practicable to give a distinct idea of it in a few words, especially without the aid of the necessary diagrams.

X. Description of some Improvements in the Arms and Accoutrements of Light Cavalry, proposed by the Earl of Ancram, Colonel of the Mid-Lothian Regiment of Fencible Cavalry, to his Excellency Marquis Cornwallis, Lord Lieutenant of Ireland, &c. &c.

In this short paper the Earl of Ancram principally describes, and recommends to the attention of the Marquis Cornwallis, a carbine

carabine somewhat different from those which are used by the light dragoons. The advantages this carabine possesses over those of the common sort, are its superior strength, its being lighter by about two pounds, and shorter by about seven inches, at the same time that it carries full as far as the other. It also primes itself.

Besides the above-mentioned instrument, this paper describes other improvements of less note, relative to the saddle, the dress, and other articles belonging to the accoutrements of a dragoon soldier.

A plate, exhibiting a delineation of the above-mentioned carabine, with its bayonet, &c. is annexed to this paper.

XI. *A new Method of expressing the Coefficients of the Development of the Algebraic Formula $(a^2 + b^2 - 2ab \cos \phi)^n$, by Means of the Perimeters of two Ellipses, when n denotes the Half of any Odd Number; together with an Appendix, containing the Investigation of a Formula for the Rectification of any Arch of an Ellipse. By Mr. William Wallace, Assistant Teacher of the Mathematics in the Academy of Perth.*

“ In calculating”, this author says, “ the effect of the mutual action of two planets upon each other, it has been found necessary to develop the algebraic formula $(a^2 + b^2 - 2ab \cos \phi)^n$ into a series of this form, $A + B \cos \phi + C \cos 2\phi + D \cos 3\phi + \&c.$ Here a and b denote the distances of the planets from the sun; ϕ denotes the angle of commutation; and the values of n , more immediately the subject of consideration, are $-\frac{3}{2}$, and $-\frac{5}{2}$.”

The determination of the coefficients $A, B, C,$ &c. in these cases, appears to have been considered as a matter of difficulty by the mathematicians who first applied to the solution of the problem; for they found, that although it was only necessary to compute the first two coefficients A and B , the rest being easily derived from them, yet it did not appear that they could be expressed in finite terms, nor even by means of circular arches, or by logarithms. Recourse was therefore had to other methods, and chiefly to the method of infinite series; but as the series which most readily occurred to them, converged in some cases so slowly as to be in a manner useless, no small degree of analytical address has been found necessary, either to render it more convergent, or to find the sum of a competent number of its terms, with a moderate degree of labour.

“ But in considering the subject, it has occurred to me, that although we cannot express the values of the coefficients in finite algebraic terms, nor even by means of circular arches, or by logarithms, yet when n is the half of an odd number, either positive or negative, we may always express them by means of the proportion which the perimeters, or semi-perimeters, of two ellipses bear to those of their circumscribing circles. The problem may therefore be reduced to the rectification of the circle and ellipse, and mathematicians know that

that such reduction is considered as the next degree of resolution, in point of simplicity, to our being able to effect the solution by means of circular arches, or by logarithms only." P. 253.

This author then proceeds to show the investigation of the method, which is very operose.

The investigation of the formula for the rectification of any arch of an ellipse, is given by way of Appendix, which is longer than the preceding part of the paper. With respect to the contents of this Appendix, we must unavoidably refer our readers to the paper itself.

XII. *Chemical Analysis of an uncommon Species of Zeolite.* By Robert Kennedy, M.D. F.R.S. Edin. &c.

The Zeolite, which forms the subject of the present paper, was found enclosed in a mass of prehnite, in the basaltic rock upon which the castle of Edinburgh is built. It possesses some of the characteristic properties common to other stones of the same class, but differs in other respects. Its colour in some parts is nearly white: in others greyish white. Though its fibres appear to be the effect of crystallization, yet this author could not discover a perfectly regular and determinate form in any of them. The small spiculæ, or fibres of this stone, are transparent and colourless, with a considerable degree of lustre. The unbroken parts of the stone possess less lustre and less transparency. The specific gravity of different specimens of it, at the temperature of 60°, was found to vary from 2,643 to 2,740.

Either friction or heat render this stone luminous in a dark place. The light which it gives by slight friction is fully equal to that which is given by two quartz pebbles when struck against each other.

After the description of the external characters or properties of this mineral, the principal of which we have abundantly mentioned, this author relates the experiments which he made for the analyzation of the same, the result of which shows that 100 parts of this Zeolite contain,

Silex	- - - - -	51.5
Lime	- - - - -	32.
Argil	- - - - -	0.5
Oxyd of iron	- - - - -	0.5
Soda, about	- - - - -	8.5
Carbonic acid, and other volatile matter	-	5.
		98.

with some traces of magnesia and muriatic acid.

ART. V. *An Enquiry into the real Difference between actual Money, consisting of Gold and Silver, and Paper Money of various Descriptions. Also an Examination into the Constitution of Banks, and the Impossibility of their combining the two Characters of Bank and Exchequer. By Magens Dorrien Magens, Esq.* 8vo. 68 pp. 2s. 6d. Asperne, 1804.

WE regard this tract as a collection of strictures on Mr. Thornton's work on paper credit, although Mr. Magens no where announces it as such; giving it, like the other, the form of an elementary treatise. In opposition to Mr. T. he maintains with Mr. Boyd, that the bill of exchange is not a part of the national currency: to settle this point it is necessary a definition of currency should be given; and it may be defined to be coin, or whatever else performs its proper functions as such, to a considerable extent. Extent of use, intitles the things performing these functions,* to be called monies, or currency. Under this title, Mr. M. admits notes payable on demand to the bearer to fall. As they bear interest, and the holders rather retain them than bills payable to order, they change hands less frequently; therefore we have formerly denominated them inert and active currency respectively.

Now these, it is evident, may be received at their nominal value; and yet, falling to a discount in the possession of the receiver, still continue currency, although depreciated currency, and this he in effect admits: therefore, by parity of reason, a note so increasing in value, still retains its title to that description. Such is the bill of exchange, having a term to run, which is constantly so increasing to the end of that term: (p. 25) and even Bank paper, in places where an adverse exchange with England takes place, continually increases in value for that period. Mr. M. therefore gratuitously says, that currency is what circulates without increase or diminution of value (p. 16). What he lays down to controvert Mr. Thornton's proof, that a bill of exchange given for commodities is not a representative of any actual, that is, specific property, might be shown to confute itself if we could here enter into it. We are sensible, also, with him, of the general iniquity of the practice of drawing and redrawing, and that of its objects; yet we find some hesitation in supposing, that money was ever so raised to obtain high interest by securities

* Cowries, salt, nails, &c.

on West Indian estates (p. 10). If he were to compute how many drafts must pass and repass, in order that the parties should retain in their hand the fraudulently borrowed capital, for five years only, he would find that purpose is not to be effected by the most complicated circuitry of draft and remittance.

A leading proposition which Mr. M. inculcates is, that a mercantile bank should never in any shape become the exchequer of the state, or make advances to it. What he has said to enforce this is of so mixed a kind, that while parts of it deserve reprehension, there are others entitled to an equal degree of approbation. The advances of the Bank of England to the state, having been made in their own paper, have, he affirms, so much increased its quantity, that they have already brought it to a discount; the measure of which is determined by the rise of bullion. The same argument was also insisted upon by Mr. Foster, and an answer was given to it in our observations on his tract. On a former occasion also it has been shown by us, that in a country where no paper is current, and penalties are by law inflicted on the exportation of coin, whenever it has an adverse balance to pay, which must be done with gold and silver, those metals will rise higher than the mint price. Mr. M. further urges, that the aid given by the Bank to merchants has been restricted in proportion as its dealings with government have been extended: but we must distinguish the aid given by the Bank to commerce into two kinds; the direct, when discounts are granted to the merchant in the first instance, and the circuitous, arising from the total of its paper, current at any one time. Now it is contended, that the chief aid which the company gives to trade is by means of the latter; and its transactions with government greatly increase the number of notes in circulation; Mr. Magens therefore ought here to have shown the contrary to what Mr. Thornton lays down, that a considerable reduction of the customary quantity of Bank notes, would involve the whole commercial world in the greatest distress;* for Mr. M. supposes, that with the cessation of advances to the state, such reduction would take place; and it will be urged against him, that thereby the general inconvenience might much overbalance the benefit which a few individuals would obtain from an increase of discounts. We will not say, however, that such an answer could not have been given to Mr.

* Such distress might be great, but it would be only temporary; for prices and credits, and every other circumstance, probably, would soon adapt themselves to the new situation of the money market; but if the measure were gradual, such distress would not, probably, take place.

T. ; and we are led to believe that it might, from the solidity with which Mr. M. replies to another position of that eminent writer, that the business of this country cannot be carried on by guineas, which he seems to have assumed gratuitously.

We have on a former occasion given our testimony in behalf of banks of deposit like that of Amsterdam, when compared with national banks of credit or emission;* and Mr. Magens recalls to our recollection a great point of view which we omitted there to bring forward ; this is, that when a nation like our own makes use of the agency of such a bank, in all its great money transactions, domestic and foreign ; it absolutely becomes an effective fourth in its constitution, possessing a complete negative power on many measures of the other three. Thus in our time we have seen the directors of the Bank determining whether the state should, or should not, send pecuniary aid to a great foreign power : the spirit of exultation with which the Bank "veto" was mentioned at that time, is in every body's memory. But we never have heard that the Bank of Amsterdam ever dictated, in political measures, to the States-General, or remonstrated against the subsidies which they sometimes granted to their poorer allies ; and the reason was, because its constitution was such, that although the same evils must follow its derangement, as must be the consequence of a derangement of the Bank of England, yet the exportation of bullion to any amount, would produce no further effect on its emoluments or payments in coin, than barely the loss of cellar-rent for a short time. We see in Mr. Magens's tract some further account of the discredit its money fell into on the capture of Holland by the French, and of the cause of it. In violation of their constitution, the directors had, in the course of fifty years, lent about a million sterling to the States and the East India Company ; but on the approach of the enemy, they removed their treasure to places where they reputed it would be more secure from being seized ; and it was the risk of its not returning which depressed its notes to a discount, at which they continued until the peace of Amiens ; when a tax was laid on the inhabitants of Amsterdam to restore the coin to the Bank ; as that city had given security for its solvency. Then soon it rose to an agio of four or five per cent. as formerly. Our sentiments on the quantity of information contained in this work, may be gathered from what we have said : the general tenor of the style is plain and manly ; although there is something of vulgar quaintness in the names the author

* Review of Wheatley on currency, p. 126.

assumes for persons engaged in supposed money transactions; and in looking over the margin of his book, we find one or two other inaccuracies marked by us.

ART. VI. *Antiquities of the Inns of Court and Chancery: containing historical and descriptive Sketches relative to their original Foundation, Customs, Ceremonies, Buildings, Government, &c. &c. with a concise View of the English Law. By W. Herbert. Embellished with Twenty-four Plates. Large 8vo. 1l. 5s. Vernor and Hood. 1804.*

THE *Origines Judiciales* of Dugdale, published in folio, in 1666, 1667, and 1680, must be well known to many of our readers. But as that work is not only very expensive, but its details prolix, and its style perplexing, the editor of the present elegant volume presumed that he should render an acceptable service to the public, by extracting its most valuable materials, and by adding such alterations and improvements as progressively presented themselves. Mr. Herbert speaks of two preceding publications on the subject, one published in 1790, and called "Historical Memoirs of the English Laws, Inns of Court", &c. a mere reprint of part of Dugdale, and one that is considered as very superficial, by the late S. Ireland.

We have seen one of the date of 1780, which, like this of Mr. Herbert, professes to be faithfully extracted from Dugdale, and is entitled, "the History and Antiquities of the Four Inns of Court"; it contains a very copious and useful Appendix of matters more particularly relating to the Society of Lincoln's Inn.

Mr. Herbert's work commences with an Essay on the antiquity of the common Law of England, which is followed by five chapters, severally discussing the subjects of the justice of England, the four great courts, the creation, dress, salaries, &c. of the Justices of the King's Courts in Westminster Hall, of trial in cases civil and criminal, by jury, combat, fire and water ordeal, and wager of law, and, lastly, of punishment in criminal cases. The four terms, fines, &c. &c.

The work next proceeds to give the history of the Inns of Court and Chancery, beginning with the Inner Temple, and in succession the Middle Temple, Inns of Chancery belonging to the Temples, Lincoln's Inn, Inns of Chancery belonging to Lincoln's Inn, Gray's Inn, Inns of Chancery belonging to

to Gray's Inn, and, lastly, Serjeant's Inns, and the antiquity and dignity of Serjeants at Law.

We have selected, but with no strong motive of preference, the description of the process of the buildings in Lincoln's Inn.

“ Buildings.] In the year 1492, (8th Henry VII.) the society having raised a sum of money, partly by contribution and partly by loan, about two years afterwards the old hall was pulled down for the purpose of erecting another. The new one, however, was not begun to be built till fourteen years afterwards, owing to a deficiency of funds. It was forwarded by a gift in 13th Henry VII. of John Netherfale, a member of the society, who bequeathed 40 marks, “ partly towards the building a library here, for the benefit of the students of the laws of England; and partly that every priest of this house then being, or hereafter to be, who should celebrate mass and other divine service every Friday, weekly, should then sing a mass of *requiem*; and who, in the time of the said mass, before his first *Lavature*, say the psalm of De Profundis, with the orisons and collects accustomed, for the soul of the said John.”

“ The next year that fine ancient remain, the great gateway, or gate-house tower, as it is called, was contracted for, and the masons for the stone work engaged. The timber was brought by water from Henley-upon-Thames. Towards this work Sir Thomas Lovell, the founder of Holywell nunnery, and formerly a member of this society, but then treasurer of the household to King Henry VII. was a good benefactor; the work, however, was not completed till the 9th of Henry VIII. and that by means of additional assistance from the same person, whose liberality at length so far operated on the rest of the society, that two years afterwards all in common were taxed, and orders made for the speedy payment of former subscriptions. An additional sum of 40*l.* was also allowed from the Treasury of the house, and the structure was finally finished in 12th Henry VIII. the expence amounting to 153*l.* 10*s.* 8*d.* William Sulyard, before named, was the principal cashier and director of this work.

“ The brick and tile used in the gateway were dug from a piece of ground then called Coneygarth, lying on the west side of the house adjoining to Lincoln's Inn Fields; and 16*l.* 17*s.* 5*d.* was paid for 43 cart loads of free-stone; together with the wrought work of the chimnies, and sculpturing the arms over the gate.

“ But though the gate-house was thus finished, the gates themselves was not ordered to be put up till the 25th Henry VIII. when the building was finally completed by an order from council, which likewise directed the making more brick for another building, under the direction of a Mr. Heyden the elder. This latter building contained nine chambers, and was three stories high. It stood on the *postern* side of the house, towards the fields, and was begun in Trinity term, 27th Henry VIII. the expence amounting to 199*l.* 8*s.* 4*d.*

“ The 34th Henry VIII. the street now called Chancery-lane, was, at the expence of the society, ordered to be paved with stone as far as the

the extent of their own house and garden: this cost 46l. and took place pursuant to an act of parliament, made in 1540, which directed the paving of the whole street.

“ In 1st and 2d Philip and Mary, the walk under the trees in the Coneygarth was made.

“ The next structure was the kitchen, which by an act in council, in 3d and 4th Philip and Mary, was ordered to be new built of brick, with a wall and gates; for supporting the charge of which, every one of the society, at the Clerk's Commons, was assessed 13s. and 4d.; every one of the Master's Commons, 20s.; and every one of the Master's Bench, 26s. and 8d. besides a benevolence from those who chose to give above that proportion.

“ Till the beginning of the reign of Elizabeth, the inclosure which separated Lincoln's Inn from Chancery-lane on the one side, and from the fields since called Lincoln's-inn-fields on the other, was merely an embankment of clay; but in the first year of that Princess, an order was made, that a brick wall and gates should be set up on the backside of the house, and the gates on the fore-side (or gatehouse) should be put up; which, it seems, notwithstanding the directions given in 25th Henry VIII. was not before done. This work, however, lay dormant till 4th Elizabeth, when new directions were given for making three thousand bricks in the Coneygarth, and Mr. Newdigate, a member of the society, appointed surveyor. These bricks were employed in making the wall along the garden side, towards Chancery-lane, with a pair of gates in the midst of it, and was finished in two years; ten shillings being allowed the panyer man, for the loss he sustained in the produce of the garden, destroyed in making the bricks.

“ In 7th Elizabeth, the gallery was built over the screen at the lower end of the hall. The ensuing year “ a fair and beautiful wall was ordered to be made on the backside of the house, together with a cellar and passage to the chapel. Provision of timber, and other materials, was at the same time made for other buildings on the north side of the quadrangle, and which cost 450l. 11s. 11d. These afterwards were enlarged, at an additional expence of 127l. 12s. 8d. issued for that purpose out of the Treasury: and three years afterwards the well was converted into a pump.”

“ In 24th Elizabeth, eighty tons of stone, a hundred and sixty load of timber and clay, for making brick, were directed to be provided, in order to build chambers over the kitchen, the hall, entry, and the pantry; the wood-house under the stairs on the east side, and another on the west side, &c. &c. * * * * *

“ Lincoln's Inn chapel is a large edifice in the gothic taste, built by Inigo Jones, but the work evinces he had no true perception of the characteristic beauty of that style, and was never designed for a gothic architect. It is reared on huge pillars and arches, which form an open walk beneath the floor of the chapel.

“ The chapel windows are the most admired. They are of beautiful stained glass, by different artists, representing the Apostles, Prophets, &c. The designs, however, are censured as poor, and the faces want expression. This edifice is sixty-seven feet long, and forty-one wide. It is excellently well kept.

“ The

“ The first foundation of this chapel was begun in the time of James I. in the 8th year of whose reign it was ordered, that the old chapel, which was grown ruinous, and was besides inconveniently situated, and too small for the society, should be pulled down, and a new one erected in the court where it stood. But nothing was done till the 15th of the same King, when a select number of members was appointed by the Bench to consider of materials for this chapel, and what stone and timber should be provided for it, and whether *Oxford* stone should be concluded on, according to the workmens' direction. And the model thereof was recommended to the contrivance of Inigo Jones, the King's surveyor-general; who having made a draught thereof, estimated the charge of the same at 2000l.

“ Accordingly a subscription was begun among the Benchers, but falling short of 2000l. “ it was agreed and ordered, first, that each of the Masters of the Bench, and Associates thereunto, should pay towards the structure xx*l.* a piece, each of seven years standing at the bar xx nobles, each of the bar under that time v*l.* and each gentleman of the House under the bar xl shillings.”

“ And ten days afterwards, at another council, that there should be a general tax upon all such as had not contributed, or shewed their willingness so to do, towards the work; and for receipt of their monies Thomas Spencer, Esq. was appointed treasurer, and Alexander Chart his under treasurer.

“ This general taxation, and other contributions which followed upon it, enabled the society in about five years fully to complete this edifice, which was consecrated upon Ascension Day, A.D. 1623, 22d James, by George Mountaine, the Bishop of London, as appears by an inscription placed under his arms at the east end of the arched roof; Doctor John Donne, the Dean of St. Paul's, preaching upon this text, “ *Facta sunt autem encœnia Hierosolymis, et hyems erat et ambulabat Jesus in Templo in Porticu Salomonis*”. John, cap. 10, ver. 22 and 23.

“ The walk beneath this building was used, till of late, as a promenade, to which it was ill adapted, being too cold for bad weather, and in fine too much secluded. It has for some years been enclosed with an iron railing, and is now used as a place of interment for the Benchers only.

* * * * *

“ Lincoln's Inn library, which is situated in the stone buildings, contains, besides a good collection of books, many very fine and curious manuscripts. These were removed in 1787, from the old library to the present, which is a handsome, spacious, and commodious apartment, being made out of three sets of chambers. The manuscripts are in close presses, at one of the ends of the library, where fires are daily kept, except in summer. The building is very substantial, with stone stair-cases and solid party-walls. The keys of the presses are kept by the Master of the Library, who is chosen annually by the Benchers from their own body, and the manuscripts cannot be viewed without a special order from one or two of the Masters of the Bench.

“ The first formation of the Library of this society was begun in the reign of Henry VII. and in the early part of the reign of Elizabeth

both the building was erected, but the books accumulated so slowly that in the 6th of James I. "It was ordered for the more speedy furnishing of the same, every one that should thenceforth be called to the bench, in the society, should give xx shillings towards the buying of books for the same library, and every one thenceforth called to the bar, xiii*s.* iii*d.* all which sums to be paid to Mr. Matthew Hadde, who for the better ordering of the said library was then made master thereof."

"The greater part of the valuable MSS. now in the possession of the society, are bequeathed by Sir Matthew Hale, and have been accurately classed and explained in the return made to the select committee for examining into the state of the public records."

It will obviously be seen that Mr. Herbert has produced an interesting and useful volume. What he has methodized and meliorated from Dugdale, is satisfactory, neat, and perspicuous; what he has added of his own will always be found to offer convenient, and often important illustrations. The twenty-four plates which embellish the work, are remarkably correct and elegant. With this consideration, added to its typographical excellence, the book is a cheap, as well as desirable, accession to the well-chosen English library.

ART. VII. *Thoughts on the Trinity*, By George Isaac Huntingford, D. D. F. R. S. Warden of Winchester College, and Bishop of Gloucester. 8vo. 116 pp. 3*s.* Cadell and Davies. 1804.

THE result of much reading and reflection is compressed in this small, but very important work: the object and plan of which are so clearly though concisely stated in the preface, that we cannot do better than adopt that preface as the introduction to our review of it.

"Thoughts are here given in preference of Dissertations, for the sake of brevity and compression.

"The several clauses appear detached: there is however a connexion between them. The subject is begun on principles of abstract reasoning; continued, with reference to Heathen and Jewish opinions; pursued, with consideration of the Baptismal Form delivered by our Lord, and as taught by Evangelists, Apostles, Fathers. Of the question there is then taken a retrospect; which leads to the conclusion.

"The mind of the writer has long been much impressed with the force of this solemn charge; "When thou art converted, strengthen thy brethren." He is anxious to obey it. On examination and reflection being himself convinced, he employs his efforts to assist others, and support them in the ancient faith."

Great

Great is the advantage produced, in a subject of this nature, by the concise and distinct clauses into which it is divided; by assisting the memory, and giving frequent opportunity for reflection and examination of authorities. The clauses or sections are 98 in number; the greater part of them confined to a page, or half a page, or even less; after each of which the reader may conveniently pause, and weigh the position laid down, with the utmost attention of his mind. This is the way, if any can be, to see the subject clearly, and to proceed in it without danger of mistake. We shall notice some of the most striking clauses.

The favourite position of some reasoners, that "Where mystery begins, religion ends," is thus soundly and briefly opposed by the bishop.

"The assertion is erroneous. For nothing can be so mysterious as the existence of God. Yet to believe that God exists, is the foundation of all religion." Cl. 2.

Thus it appears that, so far from being true, the pretended axiom is in diametrical opposition to the truth; since where religion begins mystery begins also; and they are inseparable. The 15 first clauses are metaphysical, but strike our minds as clear and good, except the last; which does not seem to us to convey a just illustration.

When he proceeds to historical arguments the learned prelate alludes in § 16. to the widely extended and very ancient notion of a triad in the Deity, as stated by Cudworth, Parker, and Maurice; and he afterwards more fully shows his opinion to be, that some notion of the Trinity was revealed to the Patriarchs, retained by the Jews, and transmitted to the Pagans, but by them corrupted and disfigured. This is an opinion now very generally held by sound divines. He then notices the two Revelations, and comparing the two persons by whom they were delivered, concludes with much strength for the divinity of Christ.

"The divine legation of Moses is demonstrated by the certainty of the miracles, which God empowered him to work; and by the fulfilment of the predictions, which God enabled him to deliver. But of Moses, in the scripture it was never said, that he pre-existed before he appeared on earth; that he was supernaturally born into this world; that after death he did not experience corruption, but previously to any such corruption rose from the grave. Moses gave not laws either promulgated in his own name, or intended for all mankind, or applicable to all conditions, situations, places, times. Moses never was represented as impeccable; nor as knowing the most secret thoughts, words, and actions, of Man; nor as possessing inherent efficacy for giving agility to the lame, hearing to the deaf, speech to the dumb,
sight

fight to the blind, life to the dead, and this spontaneously and on all occasions which to himself might seem proper. Moses never on his own authority pronounced pardon and forgiveness to sin. He never asserts of himself, that he should lay down his life for his true disciples; that his true disciples should not perish, but have everlasting life; that he had power to lay down and then to resume life; that he was the author of resurrection and life; that he would call forth the dead from their graves; that he should judge all mankind, and assign to every one his just and final retribution; that he was to be honoured even as God the Father is honoured; that he was in divine glory with God the Father before he came upon earth; that to such glory he should return; that God was his Father, and himself was the Son of God, in the most lofty and adorable sense which those terms could bear, according to the apprehension of the Jews. Moses never spoke explicitly of heavenly things; promised no future rewards; sent no apostles to teach all nations, and admit disciples by a form of words which profess the worship of himself no less than that of the Father; and of the Holy Spirit. Moses received no testimony by voice from heaven that he was the Son of God; is no where styled the Saviour of mankind; the Lord; the Lord whom ye seek; the express image of the invisible God, in which image the fulness of Godhead dwells; that Eternal Life which was with the Father; Emmanuel or God amongst men in the exercise of his divine powers; nor the Sun of Righteousness; nor Jehovah our Righteousness; nor the word of God; nor Creator of all things that have been created; nor in a direct and unqualified manner is he styled God. It is however fact, that every proposition here denied with respect to Moses, may on the grounds of Scripture be positively affirmed with regard to Christ. The inference is obvious: Moses was human; Christ was divine." P. 12.

On the plural expressions respecting God, in the Old Testament, the bishop is very clear and rather full: but an odd mistake has crept into § xxvii. where he says, "The words of Moses are, "In the beginning *Bara Elohim* created the heaven and the earth;" now, as it is quite impossible that the bishop should not know that *Bara*, instead of being a title, is the very word which signifies *created*, we cannot at all account for so singular an error. It should have stood, "In the beginning, *Elohim* created," &c.

The subject of the form of baptism, commanded by our Saviour, which is in truth an invincible strong hold of the doctrine, is very ably treated in this tract; particularly in § 33. The following illustration of the mode in which the Evangelists attest both the humanity and divinity of our Saviour, is particularly forcible and good.

“ The Evangelists undeniably describe our Lord as a Man. But did they mean nothing more than to describe him as a man only? If so, whence these expressions? “ What manner of Man is this, that even the winds and the sea obey him?” (St. Matt. viii. 27.) “ Thou art the Christ, the Son of the living God.” (St. Matt. xvi. 17.) “ Truly this was the Son of God.” (Matt. xxvii. 54.) “ I saw and bare record that this is the Son of God.” (St. John, i. 34.) “ We believe and are sure that thou art the Christ, the Son of the living God.” (St. John, vi. 69.) “ My Lord! and my God!” (St. John, xx. 28.) No one, who understands the language of Scripture, will say the term “ Son,” as used in these passages, has no farther import than what it usually implies in common acceptance. The Jews perfectly understood our Lord to intimate divinity of character by that appellation: and hence their anger, that he should assume to himself a title so exalted. The Evangelists then designed to represent his nature as also more than human. For this purpose they introduced the confessions made on several occasions, as testimonies to the divinity of his nature. The same divinity they proved also by recording a series of facts, the result of constantly inherent powers, such as never resided in mere man.

“ Undeniably also Christ often styles himself “ the Son of Man.” But wherefore? In allusion to Dan. vii. 14, and with intimation that he was himself the character described by the prophet. What then is the representation of Christ's person and glory delineated by Daniel? Is it that of a mere Man? The plainest reader can answer, when he has considered these words; “ I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” P. 33.

The disciples are represented in the Gospels as *worshipping* our Saviour on two or three occasions; the meaning of the term, and the necessary inference to be drawn from it, are thus laid down.

“ The acceptance of *προσκυνειν* must be determined by the context. On some occasions it is used to express the act of prostration, as a mark by which Orientals paid outward respect: on others, it is applied to express the same act accompanied with an inward sense of devotion, and therefore intended as a token of religious worship. When, according to the Septuagint, Moses says in Exodus, ii. 8. “ All these thy servants shall come unto me and *προσκυνησασιν με*, the word is to be understood and rendered, as our English Version has understood and rendered it, “ shall bow themselves down to me:” not in token of religious worship; but as a mark of respect. For, neither could Moses mean to intimate, nor in itself was the circumstance such as might in any degree be expected to happen, that the Egyptian servants of Pharaoh, who were gross idolaters, and who de-
tested

tested the Israelites, should ever mean to worship Moses, though they prostrated themselves before him. "Bow themselves down" to him, as to a man whom they feared, they naturally might, in the hope of softening his resentment and prevailing on him to interpose for averting evil: but that they should intend to worship him as a God is inconceivable, because irreconcilable with Egyptian ideas. But, when, after our Lord had exercised command over the elements, which at his word obeyed him, his disciples *προσκύνησαν αὐτῷ* (St. Matt. xiv. 33.), and accompanied their external act with this confession, "Of a truth thou art the Son of God!" when, after they had seen an open manifestation of our Lord's divine glory at his ascension, the disciples were *προσκύνησαντες αὐτῷ*, before they returned to Jerusalem (St. Luke, xxiv. 52); there can be no more doubt that they meant religious worship, than that St. Stephen meant actually to pray unto Christ, when in his dying moments he called on his Saviour, "Lord Jesu receive my spirit!" (Acts, vii. 59.)" P. 37.

"Never, after their return from captivity in Babylon, did the Jews relapse into idolatry. They held it in abhorrence. When therefore they offered to our Lord religious service, his disciples must have been convinced his nature was divine, on account of which it could not be idolatrous to adore him." P. 39.

Our common version of Rom. ix. 5, and the reading on which it depends, are defended by the bishop in § 53 and 54. The whole passage, indeed, as thus read and interpreted, is so consonant to the general language and doctrine of St. Paul, that we cannot doubt of its conveying his true sentiments. § 57, treats of the Epistle to the Hebrews, and suggests the best proofs of its being written by St. Paul. § 72, which is longer than usual, is employed on the Athanasian Creed, and materially illustrates several points. The topic of the Fathers of the Church is taken up in § 74, and is very ably handled. Whether the Anti-Nicene Christians held the doctrine of the Trinity or not, the bishop properly considers as a question of fact, and relies for the determination of it on that unanswerable work, in praise of which too much cannot be said, the "Defensio Fidei Nicenæ" of Bp. Bull. The following passage is well worthy of the consideration of those persons who think they see metaphysical objections to the doctrine of the Trinity.

"Men, good and acting on the most pure intention, have indeed imagined they could comprehend God's Essential Nature and Eternal Existence better in Unity, than in Trinity. Their thought however could be but imaginary. For, provided they maintained (what most have maintained) not any Materiality, but the Spirituality of God, they could then no more form an accurate idea of God's Essential Nature and Eternal Existence in Unity, than they could in Trinity. They could precisely and distinctly know nothing in one, or in the

other case. And wherefore? or the same reason that a Man born blind knows nothing of Light in the Solar Orb. We have no powers of mind commensurate to any particle of such a subject as divine Essential Nature and Eternal Existence." P. 95.

We have thus noticed the passages which appear to us the most remarkable in this very valuable publication. We shall conclude by recommending to all men the caution conveyed in these two sections.

§92. "For our religious principles, whilst they are confined to ourselves, we are responsible to God only. For the manner in which we openly declare our religious principles, and for the conduct we pursue under the influence of them, we are responsible to society also." P. 102.

§93. "As the forming of right opinions depends upon a combination of many circumstances, how far it may or may not be in our own power to form right opinions, admits of a question, But about the impropriety of injuring society by any mode of propagating our opinions, there should be no question. For, nothing can be more clear, than that man living in society, is bound by moral and political obligations not to injure such society either by word or deed." P. 102.

The right rev. author concludes with the Collect of our church for Trinity Sunday, which he justly, in our opinion, considers as "a very fine specimen of clearness and comprehension combined." The references in his notes are very numerous, and prove that he has read much, as well as thought, on the momentous subject of his book. It is dedicated to Mr. Addington, to whom, as a private friend, the same author long ago dedicated his "Apology for the Monstrophics," (1784.) The praises of the upright minister are here justly united with those of the religious monarch; and our constitution itself is considered as dedicated to God, by the perfect union of religion with its civil polity. May this constitution, and the sovereign who so strenuously supports it, still enjoy the protection of divine Providence!

ART. VIII. *Adeline Mowbray, or the Mother and Daughter, a Tale in Three Volumes.* By Mrs. Opie. 12mo. 13s. 6d. Longman and Rees. 1805.

MANY productions of the present author are well known, not only to us, but to the public. Of the present, we shall speak with all the impartiality that mortal critics can muster in such cases. The story of this novel may be thus briefly comprised. *Adeline*, naturally amiable, but neglected in early life,

life, becomes tinctured with the principles of modern philosophy, principles which seem to be rapidly sinking to the oblivion they so well deserve; of these, contempt of marriage is one of the most prominent, and Adeline forms a compact with herself never to marry;—thus, neither vicious nor depraved, by uniting herself with *Glenmurray*, by whose writings she had been deceived, or as she states it *convinced*, she subjects herself to the imputation of vice and depravity. From the consequent difficulties of such a situation the main interest arises. *Glenmurray*, less obstinately attached to his opinion, and far more reasonable in his requests, constantly though vainly solicits her to give him the title of a legal protector; but she acts from conviction, she pleads his own arguments, and finally compels him to desist.

Glenmurray declines in health, and on his death-bed obtains from Adeline something like a promise to marry his relation, who had given proofs of a sincere and virtuous attachment. Finding herself still pursued by ignominy and disgrace, she makes all the atonement in her power, by acknowledging her mistake, and reluctantly consents to become the wife of *Berrendale*, whose ardour of affection soon subsides, and who at last deserts her with circumstances of aggravated cruelty and injustice. Broken down by sorrow and affliction, she retires to her native place, obtains a reconciliation with her mother, and dies shortly after, when the history is abruptly concluded.

The story, though gloomy and afflicting, is well written; but the morality it is intended to inculcate, is materially injured by the following circumstances.—In the first place, the subject itself seems in our opinion to be altogether needlessly revived in the character of *Glenmurray*, who, though avowedly without religion, or any fixed principles, except those of “*love and honour*,” is yet represented as possessed of every virtue and accomplishment; and, lastly, by the comparative happiness of Adeline’s first union, which was illegal, with the misery of her second, which was sanctioned by human and divine authority. In some instances, Mrs. Opie has copied nature but too closely in the use of coarse and disgusting language. It is one thing to give us an idea of vulgarity, and another to be actually vulgar.

In making the above observations, we shall not be thought severe or unjust; the unpleasant part of our duty is complied with, and we gladly point out to our readers the following specimen of Mrs. O’s. talent, which is replete with feeling and sensibility.

“*Mary*, meanwhile, had gone in search of a place; and having found the lady to whom she had been advised to offer herself, at home, she returned to tell Adeline that Mrs. Pemberton would call in half an hour

hour to inquire her character. The half-hour, an anxious one to Adeline, having elapsed, a lady knocked at the door, and inquired, in Adeline's hearing, for Mrs. Glenmurray.

"Tell the lady," cried Adeline immediately from the top of the staircase, "that Miss Mowbray will wait on her directly." The footman obeyed, and Mrs. Pemberton was ushered into the parlour: and now, for the first time in her life, Adeline trembled to approach a stranger; for the first time she felt that she was going to appear before a fellow-creature as an object of scorn, and, though an enthusiast for virtue, to be considered as a votary of vice. But it was a mortification which she must submit to undergo; and hastily throwing a large shawl over her shoulders, to hide her figure as much as possible, with a trembling hand she opened the door, and found herself in the dreaded presence of Mrs. Pemberton.

"Nor was she at all re-assured when she found that lady dressed in the neat, modest garb of a strict quaker—a garb which creates an immediate idea in the mind, of more than common rigidity of principles and sanctity of conduct in the wearer of it. Adeline curtsied in silence.

"Mrs. Pemberton bowed her head courteously; then, with a countenance of great sweetness, and a voice calculated to inspire confidence, said, 'I believe thy name is Mowbray; but I came to see Mrs. Glenmurray: and as on these occasions I always wish to confer with the principal, wouldst thou, if it be not inconvenient, ask the mistress of Mary to let me see her.'

"I am myself the mistress of Mary," replied Adeline in a faint voice.

"I ask thine excuse," answered Mrs. Pemberton, re-seating herself: "as thou art Mrs. Glenmurray, thou art the person I wanted to see."

"Here Adeline changed colour, overcome with the consciousness that she ought to undeceive her, and the sense of the difficulty of doing so.

"But thou art very pale, and seemest uneasy," continued the gentle quaker—"I hope thy husband is not worse."

"Mr. Glenmurray, but not my husband," said Adeline, "is better to-day."

"Art thou not married?" asked Mrs. Pemberton with quickness.

"I am not."

"And yet thou livest with the gentleman I named, and art the person whom Mary called Mrs. Glenmurray?"

"I am," replied Adeline, her paleness yielding to a deep crimson, and her eyes filling with tears.

"Mrs. Pemberton sat for a minute in silence; then rising with an air of cold dignity, "I fear thy servant is not likely to suit me," she observed, "and I will not detain thee any longer."

"She can be an excellent servant," faltered out Adeline.

"Very likely—but there are objections." So saying she reached the door: but as she passed Adeline she stopped, interested and affected by the mournful expression of her countenance, and the visible effort she made to retain her tears.

"Adeline saw, and felt humbled at the compassion which her countenance

tenance expressed : to be an object of pity was as mortifying as to be an object of scorn, and she turned her eyes on Mrs. Pemberton with a look of proud indignation : but they met those of Mrs. Pemberton fixed on her with a look of such benevolence, that her anger was instantly subdued ; and it occurred to her that she might make the benevolent compassion visible in Mrs. Pemberton's countenance serviceable to her discarded servant.

“ Stay, madam,” she cried, as Mrs. Pemberton was about to leave the room, “ allow me a moment's conversation with you.”

“ Mrs. Pemberton, with an eagerness which she suddenly endeavoured to check, returned to her seat.

“ I suspect,” said Adeline, (gathering courage from the conscious kindness of her motive,) that your objection to take Mary Warner into your service proceeds wholly from the situation of her present mistress.”

“ Thou judgest rightly,” was Mrs. Pemberton's answer.

“ Nor do I wonder,” continued Adeline, “ that you make this objection, when I consider the present prejudices of society.”

“ Prejudices !” softly exclaimed the benevolent quaker.

“ Adeline faintly smiled, and went on—“ But surely you will allow, that in a family quiet and secluded as ours, and in daily contemplation of an union uninterrupted, faithful, and virtuous, and possessing all the sacredness of marriage, though without the name, it is not likely that the young woman in question should have imbibed any vicious habits or principles.”

“ But in contemplating thy union itself, she has lived in the contemplation of vice ; and thou wilt own, that, by having given it an air of respectability, thou hast only made it more dangerous.”

“ On this point,” cried Adeline, “ I see we must disagree—I shall therefore, without further preamble, inform you, madam, that Mary, aware of the difficulty of procuring a service, if it were known that she had lived with a kept mistress, as the phrase is (here an indignant blush overspread the face of Adeline), desired me to call myself the wife of Glenmurray ; but this, from my abhorrence of all falsehood, I peremptorily refused.”

“ And thou didst well,” exclaimed Mrs. Pemberton, “ and I respect thy resolution.”

“ But my sincerity will, I fear, prevent the poor girl's obtaining other reputable places ; and I, alas ! am not rich enough to make her amends for the injury which my conscience forces me to do her. But if you, madam, could be prevailed upon to take her into your family, even for a short time only, to wipe away the disgrace which her living with me has brought upon her—”

“ Why can she not remain with thee ?” asked Mrs. Pemberton hastily.

“ Because she neglected her duty, and, when reproved for it, replied in very injurious language.”

“ Presuming probably on thy way of life ?”

“ I must confess that she has reproached me with it.”

“ And this was all her fault ?”

“ It was :—she can be an excellent servant.”

“ Thou hast said enough ; thy conscience shall not have the additional

tional burthen to bear, of having deprived a poor girl of her maintenance—I will take her.”

“ A thousand thanks to you,” replied Adeline: “ you have removed a weight off my mind; but my conscience, I bless God, has none to bear.”

“ No?” returned Mrs. Pemberton: “ dost thou deem thy conduct blameless in the eyes of that Being whom thou hast just blessed?”

“ As far as my connexion with Mr. Glenmurray is concerned, I do.”

“ Indeed!”

“ Nay, doubt me not—believe me that I never wantonly violate the truth; and that even an evasion, which I, for the first time in my life, was guilty of to-day, has given me a pang to which I will not again expose myself.”

“ And yet, inconsistent beings as we are,” cried Mrs. Pemberton, “ straining at a gnat, and swallowing a camel, what is the guilt of the evasion which weighs on thy mind, compared to that of living, as thou dost, in an illicit commerce? Surely, surely, thine heart accuses thee; for thy face bespeaks uneasiness, and thou wilt listen to the whispers of penitence, and leave, ere long, the man who has betrayed thee.”

“ The man who has betrayed me! Mr. Glenmurray is no betrayer—he is one of the best of human beings. No, madam; if I had acceded to his wishes, I should long ago have been his wife; but, from a conviction of the folly of marriage, I have preferred living with him without the performance of a ceremony which, in the eye of reason, can confer neither honour nor happiness.”

“ Poor thing!” exclaimed Mrs. Pemberton, rising as she spoke, “ I understand thee now—thou art one of the enlightened, as they call themselves—thou art one of those wise in their own conceit, who, disregarding the customs of ages, and the dictates of experience, set up their own opinions against the hallowed institutions of men and the will of the Most High.”

“ Can you blame me,” interrupted Adeline, “ for acting according to what I think right?”

“ But hast thou well studied the subject on which thou hast decided? Yet, alas! to thee how vain must be the voice of admonition! (she continued, her countenance kindling into strong expression as she spoke)—From the poor victim of passion and persuasion, penitence and amendment might be rationally expected; and she, from the path of frailty, might turn again to that of virtue: but for one like thee, glorying in thine iniquity, and erring, not from the too tender heart, but the vain-glorious head,—for thee there is, I fear, no blessed return to the right way; and I, who would have tarried with thee even in the house of sin, to have reclaimed thee, penitent, now hasten from thee, and for ever—firm as thou art in guilt.”

“ As she said this she reached the door; while Adeline, affected by her emotion, and distressed by her language, stood silent and almost abashed before her.

“ But with her hand on the lock she turned round, and in a gentler voice said, “ Yet not even against a wilful offender like thee, should one gate that may lead to amendment be shut. Thy situation and thy fortunes may soon be greatly changed; affliction may subdue thy pride,

pride, and the counsel of a friend of thine own sex might then sound sweetly in thine ears. Should that time come, I will be that friend. I am now about to set off for Lisbon with a very dear friend, about whom I feel as solicitous as thou about thy Glenmurray; and there I shall remain some time. Here then is my address; and if thou shouldst want my advice or assistance write to me, and be assured that Rachel Pemberton will try to forget thy errors in thy distresses."

"So saying she left the room, but returned again, before Adeline had recovered herself from the various emotions which she had experienced during her address, to ask her christian name. But when Adeline replied, "My name is Adeline Mowbray," Mrs. Pemberton started, and eagerly exclaimed, "Art thou Adeline Mowbray of Gloucestershire—the young heiress, as she was called, of Rosevalley?"

"I was once," replied Adeline, sinking back into a chair, "Adeline Mowbray of Rosevalley."

"Mrs. Pemberton for a few minutes gazed on her in mournful silence: "And art thou," she cried, "Adeline Mowbray? Art thou that courteous, blooming, blessed being, (for every tongue that I heard name thee blessed thee) whom I saw only three years ago bounding over thy native hills, all grace, and joy, and innocence?"

"Adeline tried to speak, but her voice failed her.

"Art thou she," continued Mrs. Pemberton, "whom I saw also leaning from the window of her mother's mansion, and inquiring with the countenance of a pitying angel concerning the health of a wan labourer who limped past the door?"

"Adeline hid her face with her hands.

"Mrs. Pemberton went on in a lower tone of voice,—“I came with some companions to see thy mother's grounds, and to hear the nightingales in her groves; but—(here Mrs. Pemberton's voice faltered) I have seen a sight far beyond that of the proudest mansion, said I to those who asked me of thy mother's seat; I have heard what was sweeter to my ear than the voice of the nightingale; I have seen a blooming girl nursed in idleness and prosperity, yet active in the discharge of every christian duty; and I have heard her speak in the soothing accents of kindness and of pity, while her name was followed by blessings, and parents prayed to have a child like her—O lost, unhappy girl! such *was* Adeline Mowbray: and often, very often, has thy graceful image recurred to my remembrance: but, how art thou changed! Where is the open eye of happiness? where is the bloom that spoke a heart at peace with itself? I repeat it, and I repeat it with agony.—Father of mercies! is this thy Adeline Mowbray?"

"Here, overcome with emotion, Mrs. Pemberton paused; but Adeline could not break silence: she rose, she stretched out her hand as if going to speak, but her utterance failed her, and again she sunk on a chair.

"It was thine," resumed Mrs. Pemberton in a faint and broken voice, "to diffuse happiness around thee, and to enjoy wealth un-
hated, because thy hand dispensed nobly the riches which it had received bounteously: when the ear heard thee, then it blessed thee; when the eye saw thee, it gave witness to thee; and yet—"

"Here again she paused, and raised her fine eyes to heaven for a few minutes, as if in prayer; then, pressing Adeline's hand with an

almost

almost convulsive grasp, she drew her bonnet over her face, as if eager to hide the emotion which she was unable to subdue, and suddenly left the house; while Adeline, stunned and overwhelmed by the striking contrast which Mrs. Pemberton had drawn between her past and present situation, remained for some minutes motionless on her seat, a prey to a variety of feelings which she dared not venture to analyse." P. 103.

We ought perhaps to apologize for this unusually long extract, but we were interested in the perusal; and we make no doubt our readers will participate with our feeling, and sanction our approbation.

ART. IX. *The History of Scotland, from the Union of the Crowns, &c.*

(Concluded from p. 502.)

WE have accompanied Mr. Laing step by step through the first and second chapters of his Dissertation on the murder of Darnley; and have examined every argument of importance, which those chapters contain, to prove the guilt of the Queen, and the innocence of the rebels. We have therefore done enough to put our readers on their guard against the author's mode of reasoning, and as we are not inviting an answer to the disputation, we shall pass through the remainder of it with greater rapidity.

The third chapter is entitled *The Conferences at York and Westminster*. To these it has been objected by the friends of Mary, that she was not confronted by her accusers; that the cause was prejudged by Elizabeth, before the commencement of the conferences; that she was refused a sight of the letters, &c. upon which the rebels rested their proof of her guilt; and that when Murray was accused by her of being privy to the murder of Darnley, the conferences were abruptly broken off, and he was suffered to return to Scotland with his box and letters, which were never more heard of.

To these objections Mr. L. makes no reply—at least, none that is entitled to the slightest regard. He says indeed, that Elizabeth *could not* admit Mary into her presence till she had proved herself innocent of the murder of her husband; and that as she had refused to plead her own cause against the rebels but in the presence of Elizabeth herself, and the ambassadors of foreign states, she put it out of the English Queen's power to confront

confront her with her accusers. But why could not Elizabeth admit Mary into her presence while the cause was depending? She scrupled not to admit Murray into her presence, though he was accused, and, indeed, notoriously guilty of rebellion and usurpation; two crimes which might have been as odious and alarming, even to the *chaste* Elizabeth, as the crimes of which Mary was accused! Mr. Laing indeed insinuates, that though the Scottish Queen was not admitted into Elizabeth's presence, she was detained a prisoner, because she had *claimed*, when Queen of France, *the crown of England*; but as he knows that Mary had in the most explicit terms renounced that claim during the life of Elizabeth, long before she took refuge in England, he builds not much on a circumstance, which a fair enquirer would not have mentioned.

When Murray sent to Elizabeth copies of the letters, sonnets, and contracts, from which he inferred his sovereign's adultery and guilt of murder, that he might learn, before he should formally accuse her, whether they would be deemed sufficient proofs, it was not his wish, according to the present author, to have the cause *prejudged*, but only to have the English Queen's decision on the *relevancy of the indictment*! For the propriety of that measure he appeals to the practice of the Scotch criminal courts, with which we are very little acquainted; but there are, to use the words of Bacon, *leges legum*, which no courts can violate without moral turpitude; and we have no hesitation to say, that if the practice of the criminal courts of Scotland be similar to the conduct of Elizabeth and Murray, that practice is in direct contradiction to those *supreme laws*; and that we would as soon be tried by the holy inquisition, as by a court where such practice prevails.

We strongly suspect, however, that the author has here misrepresented the practice of the criminal courts of his country. We have looked into Hume's *Criminal Law*, and Arnott's *Criminal Trials*, and find that by a decision of the court in the *relevancy of the indictment*, these authors mean, not a *secret* decision of the judge and jury, on the force of the evidence to be afterwards *publicly* laid before them, but an open decision of the judge alone, whether the person to be tried, if he shall be convicted of the crime of which he is accused, will be liable to the punishment, which the public prosecutor desires to be inflicted on him. This could not possibly be the object that Murray had in view when he transmitted to Elizabeth copies, as he called them, of Mary's letters to Bothwell. He knew well that Elizabeth had no *authority* over Mary, and could not, *legally*, pronounce any sentence upon her, whatever evidence he might produce of her guilt. He could not even
 reasonably

reasonably expect that Elizabeth, who was herself a Queen, and by disposition despotic, would solemnly declare that Mary's subjects had a right to expel her from her throne, and usurp the government, merely because they had discovered proofs of her adultery and murder. He knew, however, that Elizabeth hated Mary, and would co-operate with him in preventing her return to her own kingdom; but he was not, perhaps, perfectly sure that she would approve of the plan which he had formed for depriving the Scottish Queen of the aid of foreign powers, by defaming her character so as to render it an object of universal detestation. All that he wished from the conferences was to retain the sovereign power to himself; and before he ventured to accuse his Queen of the horrid crimes of murder and adultery, he was desirous to know whether the proofs which he had prepared to support the accusation, would satisfy the mind of Elizabeth, and furnish her with a plausible pretence for detaining Mary a prisoner in England.

“ Because,” said he to Elizabeth’s resident at Edinburgh, “ wee persave the trial, *quhill the Queenis Majestie (of England) is myndit to have taken*, is to be usit with grit ceremonie and solemniteis; we wald be maist laith (most loth) to enter in accusatioun of the Quene, moder of the king our soverane, and syne (afterwards) TO ENTER INTO QUALIFICATION WITH HIR: FOR ALL MEN MAY JUDGE, HOW DANGEROUS AND PREJUDICIAL THAT SULD BE. Always, in cais the Queenis Majestie will have the accusation directlie to proceed; it were maist rasonabill we UNDERSTUDE WHAT WE SULD LUKE TO FOLLOW THAIRUPON, in cais we preive all that we alledge; utherways we sal be als (as) incertane after the caus concludit, as wee are presentlie (at present). And thairfair we pray zow (you) require hir Hienes, IN THIS POINT TO RESOLVE US”.

In that point, as we learn, both from Cecil and from the commissioners, before whom the conferences were carried on at York, Elizabeth *did* resolve Murray and his associates; and had the clandestine proceedings between her and them stopped there, her resolution would indeed have borne some distant *resemblance* to what our author calls a decision on the relevancy of the indictment. But,

“ Further,” continues Murray, “ it may be that sic (such) letteris as we heif of the Quene, our Sovereane Lordis moder, that sufficientlie in our opinion preivis hir consenting to the murthure of the king hir lauchfull husband; SALL BE CALLIT IN DOUBT BE THE JUGES, to be constitute for examinatioun and trial of the caus, whether THEY MAY STAND OR FALL, PRUIF OR NOT; thairfoir, sen our servand Mr. Jhone Wode has the copies of the samin letteris translatit in our language, we wold earnestly desyre that the SAIDIS COPIES MAY BE CONSIDERIT BE THE JUGES; that they may resolve us this far,

IN CAIS THE PRINCIPAL AGRET WITH THE COPIE, THAT THEM WE PRUIF THE CAUS INDEED: for when we have manifested and schowin all, and zet (yet) fall haif NA ASSURANCE THAT IT WE SEND SALL SATISFIE FOR PROBATIOUN, FOR QUHAT PURPOSE SALL WE OTHER ACCUSE OR TAKE CARE HOW TO PRUIF."*

As Murray brought forward his accusation, there can be no doubt that Elizabeth resolved him in this point likewise, by making him certain of the issue of the trial before its commencement. It is not indeed probable that she gave him any assurance that *his letters should not be called in doubt by the judges*; for that was more than even Elizabeth could promise: but she certainly set his mind at ease respecting the *dangerous consequences* which he apprehended from *entering into qualification* with Mary!

That Mary never saw the original letters and sonnets from which her guilt was inferred, is not denied by our author; but this he seems to think a matter of no consequence, because she had COPIES of them all, written by Lethington's wife in one night! But does Mr. Laing really suppose that he is able to persuade any man that forgery may be as easily detected by inspecting a professed copy, as by examining the pretended original? He will not surely say, that in Scotland when a man refuses to pay a sum of money for which another affirms that he has his bill, it is the practice of the courts of law to order payment to be made, unless he, in whose name the bill is drawn, prove it a forgery from a *copy* that is shown to him! That Lethington's wife was so ready a writer, that in one night she *could copy* all the letters, is in the highest degree incredible†; and Mr. L.'s confused appeal to *Murdin* and the *State Trials*, for the truth of this extraordinary fact, will not have much weight with those, who have carefully attended to his mode of quotation: with them it will serve to strengthen the evidence produced by Whitaker, to prove that the pre-judged Queen was even refused *copies* of the letters.

But the letters must undoubtedly have been genuine, says the author, because, "Leslie tacitly acknowledged their authenticity; and proposed a device of Lethington's, that the Queen should ratify her former resignation of the crown."
(P. 151.)

This is a very extraordinary assertion. We have carefully consulted Leslie, and find in him nothing that even the most perverse ingenuity can construe into a tacit acknowledgment of

* See Whitaker, vol. I. pp. 55—67.

† See *Ibid*, pp. 480—482.

the *authenticity of the letters*. We find him, indeed, when it was proposed to him that Mary should resign the crown to her infant son, and continue in England with the title and appointments of a Queen, replying, that "scho wold NEVER CONDISCEND TO DIMIT HER CROWN, and had given him SPECIAL COMMAND to declare the famin, in cais it were propofit to him".*

The letters, however, were undoubtedly genuine, because, says the present author,

"They were collected in the most unexceptionable manner, without any particular selection or unfair arrangement; and the time bestowed on the subject was sufficient certainly for a jury to determine a plain fact; that when duly compared for the manner of hand writing, and fashion of orthography, with others her former letters, in the collection thereof no difference was to be found. . . . The commissioners at York in particular, who had examined the letters thrice, had the strongest inducement to ascertain their authenticity, when they declared in the beginning, that "they discourse of some things *unknown to any other than the Queen and Bothwell*, and as it is hard to counterfeit so many, so the matter contained in them was such as could hardly be invented or devised by any other than herself." P. 171, 173.

We may surely ask Mr. Laing by whom and in whose presence this collation was made? Was it made in the presence of Mary, or even of her commissioners? No, it was made by Elizabeth's commissioners, and in the presence only of Murray, Morton, and the rest of the unfortunate Queen's accusers; and does he really think that any man under the protection of the equal laws of England, will admit that such a collation was made in the MOST UNEXCEPTIONABLE MANNER? How could the commissioners at York presume to affirm, that such things were *real*, as by their own confession were *known only to the Queen and Bothwell*? Such an assertion contradicts itself.

Mary's commissioners affirmed, that the letters were forgeries, and that there were in Murray's faction more persons than one who could counterfeit her hand so exactly, that the spurious could hardly be distinguished from the genuine writing. This, says our author, is impossible; and yet in the former edition of his History, when he wished to controvert the account of the conspiracy of Gowrie, which is now generally received, he talks of one Sprott long practised and expert

* Whitaker, vol. i. p. 139. We quote this author rather than the original, because his work is in the hands of every body; and we can assure the reader that the extract is fairly made.

in forgery, who was capable of forging, and actually forged the letters on which Logan and Gowrie were convicted by a jury of their countrymen; and may not Lethington and Buchanan have been as expert forgers as he? Lethington confessed* that he had repeatedly counterfeited the Queen's handwriting; and such a master-workman, when he sat down to forge letters in the name of his sovereign, for the purpose of convicting her of adultery, would of course make those letters mention such things, as, had the adultery been real, could have been *known* only to the adulterous correspondents. But did the commissioners at York, or does Mr. Laing indeed think that this circumstance, for which *alone* the forgery *could have been committed*, proves that there was in fact *no* forgery? Impossible! we had written, when casting our eye over our author's criticism on the sonnets, we found him gravely maintaining, that, as her accusers could not know that Bothwell was already in possession, *du corps, du cœur*, the sonnets bear internal evidence of their being genuine!!!

But we return to the commissioners, who say here, that the matter contained in the letters was such, as could hardly be invented or devised by any other than the Queen herself; though the very reverse is notoriously the fact. Would the dignified Mary, whom, according to the rebels themselves, "God had indewit with many gude and excellent gifts and virtues", have said, "I am verrey glad to write unto zow quhen the rest are sleipend; sen I cannot sleip as they do, and as I would desyre, that is, in your arms, my dear lufe"? Supposing her an adulteress, such might have been her *desire*, but it is not conceivable that a woman of her education could have *expressed* that desire in writing. It is as little likely that the Queen, who in the very delirium (as her enemies call it) of her love for Darnley, refused to associate even him in the sovereignty with herself, could have employed, when writing to Bothwell, the following grovelling language:

"When I will put you out of dout, and cleir my selfe, *refuse it not*, my dear lufe: and suffer me to make zow some prufe be *my obedience*, my faithfulness, constancie, and *voluntary subjection*, quhilk I take for the *pleasantest gude* that I might resicief GIE ZE WILL ACCEPT IT"!

Is this any part of that matter which the sage commissioners thought could be inventit or devised only by the Queen of Scots herself?

To the last of the objections which we have stated as made by the friends of Mary to the conferences in England, the present

* Whitaker, vol. i. p. 47. Vol. iii. p. 108.

author does make a reply, which, were it founded in truth, would be entitled to great regard. He says, that those conferences were not abruptly broken off by Elizabeth when Murray was accused of being privy to the murder of Darnley; but that they were broken off by Mary herself, on the 6th of December, some time before she gave in that accusation; and he adds, (vol. i. p. 160) that Tytler endeavours to conceal that fact!

Of all the wonderful assertions which lie scattered through this author's two volumes, this is by much the most wonderful, while it displays a sovereign contempt for the understanding of his readers. Mr. Tytler's *Inquiry* is not like Leslie's *Defence* of the Queen, locked up in the libraries of the curious and the opulent: it is, or may be, in the hands of every reader, who has only to turn to page 170 of vol. i. and page 341 of vol. ii. to perceive, that so far from *concealing* any thing, Mr. Tytler replies to the very reasoning of Mr. Laing, which had been formerly employed by Hume, nearly in the same words, and for the very same purpose; and that he proves, with the force of demonstration, that the conferences were *not* broken off on the 6th of December; and that they were at no time broken off by Mary and her commissioners.

Mr. L. himself seems to have been aware, that the friends of Mary would not be satisfied with any reply that he could make to the objections which had been often urged against the manner in which the conferences were carried on and terminated. He, therefore, like a faithful advocate, has recourse to his usual methods of biasing the mind of his reader, *before* he enters on the subject of those conferences. Though the chapter which we are now considering is entitled *the Conferences at York and Westminster*, it treats of many things previous to those conferences, and begins with an attempt to obviate the objections usually made to the manner in which the rebels said that they got possession of the casket of letters.

“Tytler asserts that no sufficient reason can be assigned for Bothwell's keeping, instead of destroying, such dangerous letters, i. 78. Lord Hailes, in a marginal note on Tytler's enquiry, assigns three sufficient reasons; the care of vindicating himself; the desire of preventing the Queen from drawing back; and the vanity of having received such letters, from the finest woman in the world. But the true reason for the preservation of the letters, had been assigned by Buchanan, two hundred years before Tytler wrote. Bothwellius, qui reginæ inconstantiam uovit, ut cujus intra paucos annos plurima viderat exempla, literas conseruarat, ut siquid dissidii cum ea incidisset, illo testimonio uteretur, nec se reginæ cædis auctorem, sed comitem fuisse, ostenderet.” Vol. i. p. 112.

To Mr. L. these reasons may indeed appear sufficient; for we are all easily convinced of what we *wish* to believe; but the man who has formed no *previous wishes* on the subject, will probably conclude Bothwell to have been mad, if, for such reasons, he preserved letters which could not be produced without convicting himself of murder and adultery! But the discovery of the letters, says this author, perplexed the confederates!

Did it indeed? Why then did they not burn the letters? Morton, Lethington, and Balfour, he admits to have been all privy or accessory to the murder; and as the casket, with its contents, fell first into the hands of those men, they had an opportunity of freeing themselves for ever from that perplexity. But, perhaps, Morton and Balfour's *protestantism* equalled the *vanity* of Bothwell, and made them hazard their own heads to get rid of a popish sovereign!

“ But the first design of the confederates”, says Mr. Laing, “ to keep her (Mary) confined for a time till divorced from Bothwell, was altered by those indisputable proofs which they had discovered of her guilt. Throckmorton, soon after his arrival, (July 12th) perceived that she was in great fear of her life, and inclined to retire to a nunnery in France, or to the old dowager of Guise, her grandmother. On the 19th, he observed, that while Lethington alone desired that she should be restored conditionally, on her divorce from Bothwell, to her former state, some proposed that she should resign the crown, and abjure the realm; others professed to prosecute justice against her, and on her condemnation to crown her son, and confine her during the remainder of her life; others again, were willing, by a judicial trial and sentence, to deprive her both of her crown and life. To incorporate these designs was not difficult; and Throckmorton, by certain intelligence, discovered on the 21st that the confederates were resolved to celebrate the coronation of the young prince, with the Queen's consent, if it could be obtained, on condition not to touch her life or honour, nor to institute against her any judicial process; otherwise, that they were determined, on her refusal, to proceed against her publicly, by manifestation of such evidence as they had obtained of her guilt.” Vol. i. p. 114.

No authority is quoted for what the author calls “ the first design of the confederates”; and such a design, as no man can believe to be real, was probably never mentioned before by any author. There was not the smallest occasion to confine the Queen in the castle of Lochleven till she should be divorced from Bothwell. She had abandoned Bothwell to the law at Carberry-hill; he was long in the power of the confederates; and had they brought him to trial for the murder of the King,

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the Queen might have been divorced from him by the hand of the executioner.

That the confederates thought of bringing their sovereign to a *judicial trial* is extremely improbable; because their purpose could have been served as well by assassination; and the sovereign was not at that period considered, even by the ferocious barons of Scotland, as the servant of the people. It is indeed true that Throgmorton, in a letter referred to by the present author, says, that there was a party among the rebels who proposed to bring their sovereign to *trial* for the murder of her husband; that the protestant preachers were clamorous for that measure; and, "that sundry examples were recited to him out of the Scottish histories, grounded (as the confederates said) on their own *laws*, of the sovereign being tried by the states of the realm, though I believe, continues the ambassador, it was but *practices*". But whoever shall take the trouble to consult Keith, by whom that letter is published,* will perceive from what followed, that this was said to Throgmorton, not because any party among the rebels had seriously resolved to try the Queen, but merely that it might be reported to her, in order to frighten her into a resignation of the crown, and to prepare her for the insidious interview which soon afterwards took place between her and the Earl of Murray. Taking it for granted, however, that his readers will not have recourse to Keith, (and this he may safely take for granted with respect to nine tenths of them) Mr. Laing proceeds in the following confident strain:

"From the whole tenor of Throckmorton's dispatches, it is evident that she was exposed to no other danger but that of a judicial trial, in which her letters would be produced as the proofs of her guilt; and her friends had *no reason to apprehend* that the confederates would incur the public abhorrence, and the united *vengeance of France and England, by an assassination*, worse and more atrocious than that of which they accused the Queen. The *harder terms* into which they were otherwise [if she would not resign her crown] resolved to enter, and the punishment which their messenger [Lord Lindsay] was enjoined to denounce, *for her husband's murder*, must refer, therefore, to the same *judicial investigation*".

The friends of Mary had not seen her secretary assassinated in her presence when she was six or seven months gone with child! they had therefore no reason to apprehend the assassination of herself! But does Mr. Laing really suppose that

* P. 420, &c.

the vengeance of France and England would not have been incurred by the confederates, had they presumed, "by a *judicial sentence*, to deprive their sovereign of her crown and life"? The doctrines of liberty and equality were not then prevalent in France; nor had any national convention fitten in judgment on its King! Even Elizabeth, though she might have been glad to hear of Mary's *sudden death*, and probably would not have enquired whether it was by poison or natural disease, could not have tamely looked on, while a sovereign princess was tried for murder and adultery, at a tribunal erected by her rebellious subjects. *Cum proximus ardet Ucalegon*, she would have poured her armies into Scotland, and instantly crushed the rebels, before the flames could have spread into England; and of this, Murray and his associates were too sagacious to entertain a doubt. Yet the wild opinion that Mary was exposed to no other danger than that of a *judicial trial*, is assumed by Mr. L. as an undoubted *fact*; and is employed with another *fact* of the same kind, to give to his reasonings on the conferences at York and Westminster, all the plausibility which those reasonings possess.

When the famous letters were first mentioned in the privy-council, they were called, "divers her privie letters, *written and subscrivit with hir awin hand*, and sen' be hir to James, earl of Bothwell". When the same letters were produced in parliament, they were designated, "diverse her privie letters, *written halelie with hir awin hand*, and send be her to James, sometyme earl of Bothwell". From this difference of designation, the friends of Mary have observed, that the letters which were shown to the council, must have really been *subscribed* by the hand by which they were written; but that the letters produced in parliament, where Murray and his faction had many enemies, were without any *subscription*; and hence they have inferred, that those letters were palpable forgeries.*

But, says Mr. L. this inference is despicable quibbling. The letters were not subscribed by the Queen, but one of the contracts was. They were therefore *undoubtedly* described in the council as, "divers her privie letters, written OR subscribed with her awin hand; but this clause, in the copy found by Haynes among the Cecil papers, has been converted, by a natural mistake of the pen or the press, into written AND subscribed with her own hand"! The reader will naturally ask,

* Whittaker, vol. i. p. 378—399.

if Mr. Laing has any authority for this critical emendation. He has; and here it is.

In the Cecil copy there are several mistakes, such as "*bludie* for *blindhe*, *priveit* for *pretendit*, *traïne* for *tyrannie*, which may be easily traced to those contractions so frequent in old MSS. which rendered the Scotch words unintelligible to an English transcriber" (Appendix, vol. ii. p. 127): and as OR, it seems, is frequently contracted in those MSS. it was natural for the English transcriber to mistake the *contraction* of OR for AND!!

This, no doubt, is very satisfactory reasoning; and yet we are so dull as not to perceive its force, or to be able to reconcile it with the appearance of the word *halelie*, in the designation of the letters which were produced in parliament. The contract, which was subscribed by the Queen, was not pretended to have been written by her, but by the Earl of Huntley! If, then, that contract was included in the general denomination of *privie letters*, which is supposed in our author's arguments, how could the rebels, or the parliament, say that the conduct of the confederates, in the detention of the Queen's person, was by her own default; "in as far as by diverse her privie letters, written *halelie* with her awin hand, &c. it is moost certaine, that she was previe, airt and pairt of the actual devise and deid of the murthour of the King"? If to this very singular blunder, be added the two confessions of Paris, of which a full account is given by Tytler and Whitaker, the variation in the number of the letters* pretended at different times to have been written by Mary to Bothwell; together with the sonnets, of which no mention is made in the privy-council or in the Scotch parliament, may we not, by substituting Paris for Sprott, apply to them our author's reasoning against the authenticity of the letters, on the evidence of which Logan was found guilty of having conspired, with Gowrie, against the life or liberty of James?

"Whatever was the nature of that conspiracy, the discovery employed to ascertain its truth is obnoxious to just suspicion, when minutely examined. Sprott, a notary too insignificant, and his crimes too trivial for a vindictive punishment, should have been reserved as the only witness to whom Logan was personally known;† nor can his

* See Whitaker, vol. i. p. 446—480.

† Paris, said to be the bearer of the first letter, was living and in prison in 1569; but he was not produced as evidence against Mary, nor even his confession made public till some time after he had been hanged at St. Andrews!!

execution be justified by the confirmation inhumanly expected from his dying declaration. There were two letters produced at his confession,* the one from Gowrie, which afterwards disappeared, the other a transcript of Logan's answer, the original of which was preserved among his writings, and engrossed in his indictment. But at Logan's posthumous trial, four additional letters were produced;† and although the discovery of these might be recent, the letter formerly inserted in Sprout's indictment, was again exhibited in a different form;‡ enlarged, amended, and replete with such material alterations§ and additions, that the forgery is manifest, and reflects such utter discredit on the whole correspondence, that the evidence, for its authenticity, can amount to no more than a proof of the dexterity with which the forgery was executed." Vol. i. p. 53.

Such was this author's reasoning, in the *first* edition of his History, on the letters produced as evidence at the posthumous trial of Logan of Restalrig, for his concern in Gowrie's conspiracy; and if those letters underwent the changes which he says they did, the reasoning is unanswerable. It must not, however, be concealed, that Mr. Laing is now of a different opinion; that he admits the reality of the conspiracy, in which Gowrie, with his brother, Mr. Ruthwen, and Logan of Restalrig, were *all* associates; and that he has expunged the whole paragraph, of which the reasoning constitutes a conspicuous part, as well as the dissertation of his friend, Mr. Pinkerton, on the same subject, from the edition of the History which is now before us.

To have a mind open to conviction is the most essential quality of a faithful historian; and we willingly admit, that Mr. L. must possess this quality in *no common degree*, since he has abandoned opinions and reasonings, which he formerly urged for the innocence of Logan, with as much confidence as he now urges his arguments for the guilt of Mary. Yet it must be confessed to have been a circumstance singularly for-

* The letters produced as Mary's at York, were FIVE.

† Just before Murray's return to Scotland, he put THREE ADDITIONAL LETTERS into the hands of Cecil.

‡ The letters were presented to Murray's privy-council, as SUBSCRIBED by the Queen; to the Scotch parliament WITHOUT ANY SUBSCRIPTION!

§ The rebels, before the production of their letters, assured Throgmorton, that "by the testimony of Mary's hand writing, which they had reserved, they had as APPARENT PROOF AS COULD BE, of her concern in the murder of her husband"; but this apparent proof, for a reason assigned by Whitaker, (vol. i. p. 364—371) was changed before the letters were shown, into IMPERFECT HINTS and OBSCURE INTIMATIONS.

fortunate, that he should have seen reason to abandon his arguments for the spuriousness of the correspondence between Logan and Gowrie, *just at the time* that he undertook to establish the *authenticity of the letters*, said to have been written by Mary to the Earl of Bothwell! Nine tenths of mankind will indeed receive as truth whatever has any degree of plausibility, and is asserted with confidence, because to nine tenths of mankind investigation is peculiarly irksome; but as no confidence can gain admission to arguments in support of *palpable contradictions*, this discovery by our author, of his former mistake, we must again say, was singularly fortunate!

“Here then”, to use his own language, “we may securely rest, without descending” to an examination of his miserable misrepresentation of the reasonings of Whitaker, or his rude attack on the character of Camden, which we believe was never attacked before; and which will probably survive the character of even Mr. Laing himself. In stating the arguments of Whitaker, he attempts to wield the weapons of wit; but in his hands these weapons are dangerous only to himself. Hurried along, no doubt, by the impetus of genius, and flushed with the victory which he thinks he has obtained, he has permitted his work to go abroad into the world with a palpable contradiction in the very same page.

“But the Scottish copy from which the extracts were taken, was undoubtedly communicated as a translation, at York as at Westminster, when “Murray and his colleagues, according to the appointment yesterday,” (Tuesday, December 7th, of which the minutes are lost) “came to the Queen’s majesty’s commissioners, saying, that as they had YESTERNIGHT produced and shewed sundry writings tending to prove the hatred which the Queen of Scots bore towards her husband to the time of his murder; wherein also they said might appear sundry arguments of her inordinate love towards the Earl Bothwell, so for the further satisfaction both of the Queen’s majesty and their lordships, they were ready to produce and shew a great many other letters written by the said Queen, wherein as they said might appear very evidently her inordinate love towards the said Earl Bothwell, with sundry other arguments of her guiltiness of the murder of her husband. And so thereupon they produced seven several writings, written in French, in the like Romain hand as others her letters which were shewed YESTERNIGHT and avowed by them to be written by the Queen.” Vol. i. p. 218.

Here Mr. Laing confidently asserts, that the Scotch copy produced at York YESTERNIGHT (December 7th) was communicated as a TRANSLATION, whilst his author,* in the very

* Anderson, I. 150.

extract which he has quoted in support of that assertion, says expressly, that the letters shewn *yesternight*, were avowed by them (Murray and his party) TO BE WRITTEN BY THE QUEEN! Did the Queen translate, for the use of the English commissioners, the letters from which her rebels wished them to infer that she was an adulteress and murderer?

The chapter in which the author makes this exhibition of his candour and accuracy, abounds with much singular reasoning about Buchanan, and Wilson, and Smyth; and the parts which these men respectively acted in the composition of *the detection of Mary's doings*, and in *the translation of the letters into Latin*, as well as about *the progress of those letters to the press*; but on that reasoning we shall make no remark, for it can impose upon no man who shall read it with attention. The same thing may be said of the critical examination of the letters and sonnets,* which betrays an ignorance of the idioms of the Latin, French, and English languages, such as could not have been expected from a man, who presumes to think himself qualified to sit in judgment on all that has been written at home and abroad on this long-agitated controversy. The assertions, however, which are meant to supply the place of argument, are made with matchless confidence; and confidence, especially when accompanied with sarcasm and invective, never fails to gain credit with the million, who have neither leisure nor abilities to separate truth from falsehood, when both are involved in a chaos of words. To repress such confidence, no man is better qualified than Mr. Whitaker; and with great deference to his superior judgment, we beg that nervous writer, and patient investigator, to consider what he owes on the present occasion to himself; to the memory of Goodall, and Tytler, and Stuart; to the honour of the ancestor of our gracious Sovereign; and, above all, to the sacred cause of truth.

In vain may he say, that Laing's proofs of the guilt of the Queen are less plausible than those of Robertson; and that if he has vanquished the giant, it is too much to expect that he should again buckle on his armour, merely that he may enter the lists with the giant's dwarf! This may be true; but, we trust, that it is not mere victory for which Whitaker contends; and we may venture to affirm him, that there are many

* It is worthy of remark, that in his criticisms on the sonnets, he seems (vol. i. p. 341, 342) to admit, that Mary and Bothwell were married only in the Protestant form, in direct contradiction to what we have seen him asserting elsewhere!

readers who will be misled by this author's account of the judicial confessions, and by the confidence with which he accuses the defenders of the Queen with wilful falsehood; if that account be not strictly analyzed, and if these accusations be not repelled. Neither the one nor the other can be done within the narrow limits of a Review; but if they could, our many avocations leave not us at leisure to examine with sufficient accuracy the various authorities to which Mr. Laing appeals. We are, however, willing to believe that we have done enough to convince our readers, that not truth, but the defence of a party, is the object of the author through the whole of this Dissertation; that with this view, matters which he states at first as mere possibilities, or at the most as plausible hypothesis, he assumes afterwards as *facts*, from which he draws many important inferences; and that he leaves untried no art known to the most experienced barrister, to bias the minds of the jury, before the direct proof be laid before them. Our own opinion, therefore, of the unfortunate Queen of Scots, remains unchanged by this pleading of Mr. Laing. We do not think so very highly of her as she has been thought of by some of her advocates; but that she was innocent of the crimes of adultery and murder laid to her charge, the industry with which Elizabeth and her partisans circulated Buchanan's *detection*, whilst they suppressed, by the hand of power, Leslie's *defence of Mary's honour*, is to us a proof which falls short only of DEMONSTRATION. With *that fact* staring him in the face, it surely was more than *modest* assurance in the present author to suppose the conclusions which he has drawn so "consistent with historical facts, that the participation of Mary in the murder of her husband, must rest *hereafter* as an established truth, which no prejudice can evade, nor the perverse ingenuity of disputants confute".

In the course of these remarks, we have mentioned the only thing of importance, in which this edition of the *History* differs from the former, which was reviewed in our nineteenth volume*. The author seems to have availed himself of our hints, respecting his style; for though it is not yet free from provincial idioms, it is in many respects improved, and is certainly less exposed to the censure of the grammarian.

* i. e. The change of the author's opinion respecting the conspiracy of Gowrie; supra p. 641.

ART. X. *Practical Observations on Insanity, in which some Suggestions are offered towards an improved Mode of treating Diseases of the Mind, and some Rules proposed which it is hoped may lead to a more humane and successful Method of Cure: to which are subjoined Remarks on Medical Jurisprudence, as connected with diseased Intellect.* By Joseph Mason Cox, M. D. 8vo. 166 pp. 5s. Murray. 1804.

MANIACAL cases are said to be of more frequent occurrence now than heretofore, and in this country more than in any other part of Europe. This position, which is not, we believe, allowed by the physicians to our two great institutions for the reception of insane patients in London, is considered by Dr. Cox as an acknowledged fact, and the reason he thinks sufficiently obvious.

“Early dissipation,” he says, “unrestrained licentiousness, habitual luxury, inordinate taste for speculation, defective systems of education, laxity of morals, but more especially promiscuous intermarriages, where one or both of the parties have hereditary claims to alienation of mind, are sufficient to explain the lamentable fact.” P. 1.

But it is evident that scarcely any of these causes will apply to the major part of the persons who are inmates at Bethlehem, St. Luke's, or Hoxton; particularly to the females, who equal the number of males in those receptacles. The most frequent causes of insanity, which the author afterwards recognises, are immoderate and habitual drinking, religion, love, long and intense application to one object or course of study, and a disposition derived from parents, which probably originated in one of these causes. Of the manner in which these causes act, in producing the disease, little satisfactory is known, as on examining the brains of persons who had died insane, in some of them no marks of disease have been observed; while, on the other hand, that organ has been found much injured, in subjects who, while living, had shown no symptoms of alienation of mind.

“Infants have been born,” he says, “without brain, and adults almost completely deprived of it by disease, yet the faculties said to depend on the integrity of this organ, did not appear to suffer.” P. 8.

That infants have been born without brain is true, but as they never live in that state more than a few hours, no proof can be drawn from them, that the faculties supposed to depend on the integrity of that organ would not have been wanting.

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The author next gives a description of the symptoms usually attendant on insanity, and marks those which give more or less hope of a favourable termination of the disease, and then proceeds to lay down general rules for the treatment of insane patients, which he considers under the heads of medical, and moral treatment. In the one, we are to be guided by the constitution and habit of body of the patient; in the other, by the disposition of mind, and the nature of the hallucination. On the medical treatment he is, in this part, concise, only recommending that the stomach and bowels be properly cleansed, with which the cure should in all cases begin. This subject is resumed towards the latter part of the work, where the author examines the medicines commonly employed for the purpose. On the moral treatment he is more diffuse, but not always, we think, intelligible; indeed he complains of the difficulty of being explicit.

“The essence of management results from experience, address, and the natural endowments of the practitioner, and turns principally on making impressions on the senses. It is impossible to exhibit a set of invariable rules in this department of our curative attempts; the methods had recourse to, and the conduct of both medical and other attendants must be regulated by the circumstances of the case.”

This is perhaps as much as could be said on the subject. It is from experience, not precept, we must acquire knowledge of the method of managing insane persons.

In examining the moral means, as the author calls them, which he recommends in changing the concatenation of ideas, some of them appear to us too whimsical, absurd, or even too dangerous to be admitted.

“Where there is no obvious corporeal indisposition, it certainly,” he says, “is allowable to try the effect of certain deceptions, contrived to make strong impressions on the senses, by means of unexpected, unusual, striking, or apparently supernatural agents; such as after waking the party from sleep, either suddenly, or by a gradual process, by imitated thunder, or soft music, according to the peculiarity of the case, combating the erroneous deranged notion either by some pointed sentence, or signs executed in phosphorus upon the wall of the bed-chamber, or by some tale, assertion, or reasoning; by one in the character of an angel, prophet or devil.” P. 28.

The author knows that persons have been sometimes frightened out of their wits, and thence seems to think it not irrational to suppose their wits may be frightened back again. Among the causes of insanity, Dr. C. has very properly mentioned drinking immoderately of fermented, intoxicating liquors; this perhaps led him to propose, in some cases, where stimulants were supposed to be wanting, “keep-
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ing the patient, for days in succession, in a state of intoxication." P. 42. The stramonium, thorn-apple, is said to deprive persons who eat of it of their reason; it was on that account that a German philosopher, about fifty years ago, was induced, he said, to try its effects in curing insanity, and, as we are told, with surprising success, many patients being restored to reason by its agency; but we have never heard of any other physician using it under stars equally propitious.

Among the agents to be resorted to under this head, the author reckons music, in which he seems to have much faith; he certainly describes the effects of it upon his patients, in a manner truly poetical.

"The power of harmony over some human constitutions," he says, "is not easily conceived or described. I have seen it rouse from a most lethargic state, and divert the mind from the subject of its deepest contemplation. In a military maniac, I once witnessed the notes of a shrill fife managed with some address, first waken attention, then occasion interest, as was obvious by his animated looks and beating time; and at length, by varying the air according to the effects, produce the most pleasing sensations, as he afterwards informed me, brought back some very impressive recollections, excited entire new trains of thought, and seemed to correct the error of intellect; though he had not left his bed for six weeks, nor spoken a single word during that time, and been supported entirely by force, he now arose, dressed himself, and without any other remedy but gentle tonics, returned to his former habits of neatness and rationality, advancing gradually to perfect recovery." P. 53.

Such power has music; who will hereafter doubt of its softening rocks, and bending knotted oaks? There are many other cases related in the course of this volume, as evidences of the advantages of the methods recommended, but they are in general too loosely put together to answer the intended purpose; we are neither told how long the patients had been ill previous to their being submitted to the author's care, nor how long they were subjected to his treatment, before they recovered. But this was necessary, as many persons recover from insanity, only on being restricted from the courses that occasioned the complaint, without taking any kind of medicine. No names also are given of any medical assistant who had seen any of the patients, either previous to, or during the cure; not even the name of the surgeon who cured the wound in the patient, who had castrated himself; nor any statement of the proportion of patients who recovered, out of a given number that were under cure; and yet that was necessary to enable the reader to form an estimate of the value of the methods proposed. There have been two cases, we will observe, of hypochondriacal patients, who

who castrated themselves, recorded; the one in the second volume of *Medical Communications*, the other in *Dr. Heberden's Commentaries*.

Swinging, particularly whirling the patients rapidly round, until they become dizzy and sick, is another of the remedies which in the hands of the present author appears to have been very efficacious in the cure of insane patients.

“It proves,” he says, “a mechanical anodyne. After a very few circumvolutions, I have witnessed the soothing, lulling effects, when the mind has become tranquillized, and the body quiescent; a degree of vertigo has often followed, and this been succeeded by the most refreshing slumbers: an object the most desirable in every case of madness, and with the utmost difficulty procured. Maniacs in general are not sensible to the action of the common oscillatory swing, though it affords an excellent mode of secure confinement, and of harmless punishment; and I have met with a few instances where the circulating, in both the horizontal and perpendicular postures, produced no effect. The valuable properties of this remedy are not confined to the body, its powers extend to the mind. Conjoined with the passion of fear, the extent of its action has never been accurately ascertained; but I am of opinion it might afford relief in some very hopeless cases, if employed in the dark where from unusual noises, smells, or other powerful agents acting forcibly on the senses its efficacy might be amazingly increased.” P. 104.

The digitalis also receives high commendation from this author, there being few cases, he says, in which it may not be advantageously used. It stands next in his list of medicines to emetics. Then follow purging, bathing, blistering, setons, the application of rubefacients, &c. to each of which the author gives its appropriate portion of praises. The volume concludes with directions for the conduct of physicians when called upon judicially to give an opinion whether a person is affected with insanity; or, being so, whether during the lucid intervals he is competent to alienate his property, make a will, &c. points certainly of great importance, to be clearly defined and settled, if they are capable of being so. Our readers will see there is much curious matter contained in this volume; and if the author's zeal has not led him sometimes into error, our resources in curing insanity are more numerous and efficacious than has been generally supposed. Hitherto however, neither digitalis, swinging, nor any other of the means here recommended, for they have all been tried, have succeeded with other practitioners to the degree they are here supposed to have done. They must therefore be subjected to more numerous trials, before it would be proper to give a decisive opinion of their powers.

ART. XI. *To Marry or not to Marry. A Comedy in Five Acts. As performed at the Theatre-Royal, Covent-Garden. By Mrs. Inchbald.* 8vo. 2s. 6d. Longman and Co. 1805.

IT certainly is not very creditable to the present state of the drama in this country, that in our progress through four and twenty volumes, so few theatrical productions have appeared which were deemed worthy of a place among our principal and leading articles. It certainly does not arise from too critical a fastidiousness on our part, as the public appear to have gone hand in hand with us, and have been able to endure the representation of very few productions of the kind, beyond the fleet period of a few evenings. Among the authors however of this description, we have always pronounced Mrs. Inchbald deserving of much commendation. If we have not often been transported with the brilliant sallies of her wit, we have never been offended with any violation of dramatic consistency or propriety. If we have not been elevated by the inventive powers of her genius, we have always been satisfied, and occasionally more than satisfied, with the correctness of her sentiments, the decorum of her style, the truth of her characters, and the great felicity of her design. Perhaps the taste of the times may require an accommodation on the part of the author, to which the powers of the mind must sometimes be directed in opposition to the better feelings of the judgment. But we proceed to give the outline of the story of this Comedy.

Sir Oswin Mortland avows a dislike to marriage, and a fondness for studious retirement—Whilst pursuing this bent of his mind, his uncle Lord Danberry importunes him to marry Lady Susan Courtly. In the interval a young lady rather curiously intrudes herself, uninvited, into Sir Oswin's family, on a visit to his sister, Mrs. Sarah Mortland. With this lady, Sir Oswin falls instantaneously and violently in love. Upon this circumstance the whole of the plot hinges, for this young lady turns out to be the daughter of Lavenstorth, Sir Oswin's bitter and determined enemy. The denoument may easily be imagined, the enemies are reconciled, and the lovers married. We give the following specimen of the dialogue:

“*Mrs. Sarah.* Your guardian has sent me a letter by this Mr. Willowear, in which he informs me, that your real name is Lavenstorth, and that you are the daughter, the only child of Sir Oswin's inveterate enemy.—By this intelligence your guardian conceives you will immediately

diately be restored to him, as my brother, under such circumstances, would not suffer you to remain a moment longer here.

“ *Hester.* Yes, Madam, I am the child of an unfortunate man, whose name I never heard without upbraidings. I knew he had many enemies, and for that reason I was denied my right to be called by his name : but I did not know that Sir Oswin was his particular foe.

“ *Mrs. Sarah.* Yes; and tho’, possibly, both of them good men, peculiar occurrences in the earlier part of their lives, when Sir Oswin was very young indeed, made them the bitterest enemies.

“ *Hester.* Oh, then, my dear, dear, Madam, do not tell Sir Oswin who I am, ’till I am gone away—Indeed, I’ll go the moment he has seen me. But if you please, I had rather go now.

“ *Mrs. Sarah.* Do you think Mr. Willowear has told my brother who you are?

“ *Hester.* No—I am sure Mr. Willowear does not know himself : for my guardian, fearing he might object to my father’s misfortunes, always charged me to conceal my real name from him.

“ *Mrs. Sarah.* Then, I promise you, my brother shall never know it from me. Your guardian, indeed, enjoins me silence to all but Sir Oswin; of course, he can hear it no other way.—And this secret of your birth, Mr. Ashdale adds in his letter, was in consequence of a promise your father extorted, when he left you to his care.

“ *Hester.* My father made him promise also, he would treat me with kindness—but in that, he never kept his word.

“ *Mrs. Sarah.* You remember your father then?

“ *Hester.* Yes, yes; I shall always remember him; though, I fear, he has forgot me.

“ *Mrs. Sarah.* You think he is still living then?

“ *Hester.* I hope so! but, for these two last years, no letter—no—

“ *Mrs. Sarah.* Hush! hush! Sir Oswin. (*Hester hangs down her head.*)

“ *Enter Sir Oswin—he passes his Sister, and stands between her and Hester.*

“ *Sir Oswin (after looking sternly at each.)* My business with you, Madam, and with this young person will be very shortly concluded. It is merely to express my displeasure, and to express it with warmth such as I feel, that I have been imposed upon by you. (*to his Sister.*) And that a worthy man has been imposed upon by you. (*to Hester.*)

“ *Mrs. Sarah.* Brother, we have both done wrong, and both hope for pardon.

“ *Sir Oswin.* Amendment must precede forgiveness. She must return with her future husband.

“ *Hester.* Ah! ah! (*screaming.*)

“ *Sir Oswin. (Roughly.)* What do you mean?

“ *Hester.* Oh, sir! did you know what it was to have a horror of being married!

“ *Sir Oswin. (Shrinks and hesitates.)* Well,—well,—suppose I did know, what then?

“ *Hester.* Then, you would pity me,

“ *Sir Oswin.* (*Aside.*) The poor girl has a repugnance to marriage and I compassionate her.

“ *Mrs. Sarah.* For my part, brother, tho’ I have taken this young lady in, yet I have lectured her.

“ *Sir Oswin.* You “ lecture her”—And by what authority have you lectured her?

“ *Mrs. Sarah.* Hah! you think nobody is to give lectures but yourself.

“ *Sir Oswin.* (*Going near to Hester.*) How old are you?

“ *Hester.* I am near seventeen.

“ *Sir Oswin.* I shou’d not have thought you so much!

“ *Hester.* No: for not being used to fashionable company, I have nothing to say in conversation—except what I think.

“ *Sir Oswin.* Would to heaven all your sex had no more to utter.—The family in which you lived, your guardian, I suppose, used his influence to persuade you to marry?

“ *Hester.* Yes; and Mr. Willowear used his influence to persuade me too; but I had rather not.

“ *Sir Oswin.* I don’t blame your being nice, and cautious in respect to marriage; but you should not have given your lover hopes.

“ *Hester.* I could not tell him to his face, that I hated him.

“ *Sir Oswin.* But, you received his presents.

“ *Hester.* It was the only favour I ever granted, and he asked a thousand.

“ *Sir Oswin.* Favours!

“ *Hester.* He called them so.—He said, he did not value the things he gave me, but for their being mine, Here is his great present of all—a diamond ring!—Will you have it? I shall give it with as much pleasure to you, as he gave it to me, I dare say—and shall think it a greater favour, I’m sure.

“ *Sir Oswin.* (*To his sister.*) This is a very singular girl you have introduced to me!

“ *Mrs. Sarah.* And I have introduced as singular a man to her—therefore, I trust, you will understand one another.

“ *Sir Oswin.* For my part, she has taken my understanding away.

“ *Mrs. Sarah.* And as, I believe, she herself never had any, you will agree better and better.

Sir Oswin. (*To Hester.*) I shall take this ring, and return it to its first possessor.—And, now, as you intend to abandon him, and your former home, what do you design to do? (*A pause.*)—Whither do you intend to go?

“ *Hester.* I did intend to stay here. But, I suppose, you won’t suffer it; though Mrs. Sarah Mortland invited me, or I should not have made so free as to come.

“ *Mrs. Sarah.* Upon my word,—I only—

“ *Sir Oswin.* Hush! Hold your tongue.—I want to hear her talk, not you.—And would you be content to stay, and give up all your friends?

“ *Hester.* I hope, I shou’d find friends here.

“ *Sir Oswin.* You have no parents?—no relations, I am told?

“ *Hester.*

" *Hester.* My mother died, when I was an infant.—My father went abroad—perhaps is dead too : I never knew any other relations, and I hardly know my own surname ; for I am always called Hester.

" *Sir Oswin.* —A Mr. and Mrs. Ashdale brought you up ?

" *Hester.* But were so unkind to me, that I durst not tell them I wouldn't marry; and, I hope, you will not send me back with a man I cannot love.

" *Sir Oswin.* Then, you never lov'd him ?

" *Hester.* O! no, no.

" *Sir Oswin.* Nor ever lov'd any other man ?

" *Hester.* O, no, never, never.

" *Sir Oswin.* Nor ever could, I suppose ?

" *Hester.* (*After looking at him, unconsciously, from head to foot.*) Yes, —yes,—yes,—O, yes.—I think I cou'd.

" *Sir Oswin.* I thought, you said, you had set your heart against marriage.

" *Hester.* No I have not.—No, no—but I should like to choose my own husband.

" *Sir Oswin.* How choose? Women can't make love.

" *Hester.* But they can listen.—And I'll never listen but where the sound is sweet.

" *Sir Oswin.* Sweets are not always wholesome.

" *Hester.* And yet they preserve certain things, as well as vinegar.

" *Sir Oswin.* (*to his Sister.*) I don't know how I can turn this girl out of the house. Poor creature! (*Affecting a smile of contempt.*) She has lost her mother, and is not sure whether or no she has a father.

" *Mrs. Sarah.* Then, do you be a father to her.

" *Sir Oswin.* Is there such difference in our ages?—She's seventeen, and I am not above—

" *Mrs. Sarah.* No; but I have been so used to hear you call yourself an old man—

" *Sir Oswin.* I beg you pardon, if I have—for that's making my elder sister a very old woman.

" *Mrs. Sarah.* Well, and I shall have no objection to being an old woman, while it is a privilege of that state to be of service to the young ones.

" *Hester.* And you have been of great service to me—thank you—thank you.

" *Sir Oswin.* Yes, sister—you are a very good woman, I believe; and if I do find fault with you, now and then, it is because I wish you to be my companion, and my companion to be as perfect as possible.—Yes, indeed—I think you have done quite right in sheltering this poor orphan—and I recommend her to your further protection. (*Passing Mrs. Sarah over to Hester.*)

" *Mrs. Sarah.* (*Going returns.*) You'll dine with us, Sir Oswin ?

" *Sir Oswin.* (*Considering.*) Why, yes; I don't know that I am going any where—yes—I'll dine with you. (*Exeunt Mrs. Sarah and Hester. Hester curtsying low to Sir Oswin.*) Poor girl! I really feel for her—poor girl! (*He walks about, moves the chairs and table—at last he takes up a book, sits down and reads—of a sudden he rises.*) Yes, I'll see what can be done for this poor destitute girl. My sister, I dare say,

say, can employ her in her domestic concerns. (*He sits down, and reads again; then takes his eye slowly from the book.*) She can read to my sister, perhaps, and be of use that way.—But what have I to do with women's business! Here, in the country, my books are my sole occupation; (*musing*) books my sure solace, and refuge from frivolous cares.—Books, the calmers, as well as the instructors of the mind. (*Looks in the book some time, then rises.*) S'death! I cannot read.—What is the reason I cannot read? (*Going.*)

“ Enter Mr. Willowear.

“ *Willowear.* Well, Sir Oswin, have you seen her?

“ *Sir Oswin.* Yes,—I have seen her.

“ *Willowear.* And what do you think of my choice?

“ *Sir Oswin.* I think it a most imprudent one.

“ *Willowear.* Why so?

“ *Sir Oswin.* Because she does not choose you.

“ *Willowear.* Did she tell you so?

“ *Sir Oswin.* Has she not proved so?

“ *Willowear.* I wish you wou'd let me see her.

“ *Sir Oswin.* No, by no means. (*hastily*) I told you that if she could exculpate herself,—and in truth this has been the case.—Her promise to you, she avers, was given under the influence of fear.—She has flown to this house for protection; and I believe the laws of hospitality oblige me—Here is your ring.—But, as to the simple girl, without her own express desire, I cannot give up her.” P. 26.

In the performance, the circumstances of the young lady's paying such a visit to a friend whom she had never seen but once, the improbability of the hero's falling so instantly and so irrecoverably in love, Lady Susan's language and behaviour in her interview with Sir Oswin, were probably counterbalanced by the excellence of the representation. There are other irregularities also, which it seems useless to specify. The Comedy succeeded for a certain number of nights, and will not, by any means, detract from the author's reputation. It is no fault of Mrs. Inchbald's, if the frequenters of the theatre will be satisfied with such slight and unsubstantial food; the talents which produced the Simple Story, and other works of the kind, could, no doubt, with suitable encouragement, contrive and execute a loftier and more durable edifice, as well as exhibit an entertainment of more solid and nutritious viands.

ART. XII. *The Life of Professor Gellert; with a Course of Moral Lessons delivered by him in the University of Leipsic; taken from the French Translation of the original German. In Three Volumes. By Mrs. Douglas, of Ednam House.* 8vo. 11. 1s. Kelfo printed. Hatchard, London. 1805.

GELLERT, though much admired in his own country, has hitherto been very little known in this, and Mrs. Douglas has certainly conferred a benefit upon the public, in bringing forward to notice the life, and some part of the writings, of so truly amiable, and so truly Christian, an author. In reading the Life of Gellert, it is impossible not to compare him, more or less, with our own admired Cowper. The same modesty, the same gentleness, the same simplicity of character, the same constitutional melancholy, the same ardent piety, though, happily, not being entangled with the overwhelming idea of arbitrary and irresistible condemnation, the mind of Gellert was not precipitated into a diseased despondency. He was, in short, what Cowper would have been, had he escaped the taint of Calvinistic methodism.

This amiable writer is more known in France than here; and the present specimen of his works is derived from the source of a French translation: his fables, if we mistake not, have also been translated into that language; and a selection of his letters, by M. Huber, in 1770, was preceded by an eulogium of the author. Though it is always to be wished that an author should be translated from his own original language; and Mrs. D. herself suspects, that the French translator has not always been accurate; yet we cannot but welcome the publication, as containing much that may be useful, particularly to the younger classes of readers. When a lady, who can have no motive but the desire of doing good, undertakes a labour of this kind, we should not be too rigorous in prescribing the exact conditions of it.

Christian Furchtegott (or Feargod) Gellert, was born in 1715, at Haynichen, in Saxony. His life was divided between his studies, his writings, and his public teaching, and he died in 1769, at the age of 54. He was a divine of the Lutheran church; and though he was deterred from preaching by an early failure, which his natural timidity could not recover, it appears that he published sermons, some of which are cited in the life here published. His other works seem to have been produced in this order: 1. several fables, written for a periodical publication, entitled, "Amusements of the Heart and

and Understanding", 1742; these were much noticed and admired; 2. a comedy, called the Devotee, published in the same work; 3. A volume of fables and tales; 4. another comedy, called, "the Lottery Ticket"; 5. a novel, named, "the Swedish Countess"; 6. a book, entitled, "Consolations for Valetudinarians", which he was led by his own infirm health to compose; 7. a volume of dramatic works, 1747; 8. a second volume of tales and fables, 1748; 9. a collection of letters; 10. didactic poems, 1754; 11. "Sacred Songs"; 12. some dissertations on poetry and composition; 13. moral lessons, or rather lectures.*

"Useful, however, as these writings were to the Germans, they may be said to be merely the occupations of his leisure hours, for he devoted the greatest part of his time to the instruction and improvement of the academical youth. He taught belles lettres to his disciples, explained to them the rules of poetry and eloquence, exercised them in composing according to these rules, and formed their style and their taste, by habituating them to write with perspicuity, and to give an easy natural air to their productions. These lessons were universally admired; scholars of every rank, especially the young nobility, of various countries, who studied at Leipfick, ran eagerly to hear Gellert." Vol. i. p. 68.

The chief part of his works, all indeed except the last, were produced before he was oppressed with those disorders which embittered the last years of his life. The picture of these sufferings, and his conduct under them, is at once affecting and instructive.

"In the midst of these honourable labours, a terrible hypochondriac affection, made his life a continual series of suffering. He was tormented with this malady from the year 1752, especially during summer. He, nevertheless, observed the strictest diet, ever attentive both to the quality and quantity of his food, and very exact in taking exercise; this, however, could not prevent his days from being melancholy and painful, and his nights agitated by watchfulness, or by frightful dreams. Sleep generally weakened rather than refreshed him. He was continually distressed with oppressions on his lungs; and the powers of his mind became languid, owing to the continual sufferings and uneasiness of his body. He very seldom felt that vivacity and cheerfulness which is a natural sign of a free circulation of the blood and humours. An extraordinary melancholy, and insurmountable languor, the effects of his cruel malady, darkened his soul. It seemed to him, sometimes, that his memory only served to recal to his mind and make present to him, whatever disagreeable circumstances might have occurred in his past life. Though he had constantly recourse to

* These were posthumous, but prepared by himself for the press. reason

reason and to religion, to get the better of his imagination, it, nevertheless, was continually presenting him with black and melancholy images, and exciting in his mind ideas which he abhorred. All those truths, on which he formerly dwelt with so much pleasure, appeared to have lost, to him, all their charms and sweetness. When we possess ourselves, we wrestle, if I may so say, with our sufferings, and strive to support our distresses with firmness. Gellert endeavoured, therefore, to guard himself from all impatience, he frequently occupied himself in religious meditations, he did not allow any interruption in his pious exercises; but he grieved that his weakness would not allow him to correct certain absences of mind, which hindered him from collecting his ideas as he would have wished, in his hours of retirement, and from acquitting himself of those duties with as much taste and pleasure as he did formerly." Vol. i. p. 77.

He is further delineated to us, and in a manner to excite our regard, in the following passage:

"These sufferings, so seldom interrupted, were so much the more distressing to him, as religion seemed to refuse him those aids and consolations, which he never ceased seeking, in meditation on the truths of Christianity, and in the constant exercise of prayer. The more his sufferings increased, the more he applied himself, even to a scrupulous degree, to prevent the bad influence they might have on his piety, on his patience, on his resignation to the will of God, and on his zeal in acquitting himself of all his different duties. He watched, therefore, without ceasing over his thoughts, and every emotion of his heart; attentive to all his discourse, to all his actions, that nothing might escape him, to occasion himself reproach*; ever watchful against that excessive sensibility, so natural to valetudinarians, that his society might not become irksome to his friends, or to his disciples, whom he continually laboured to instruct and improve.

"Unable to master that inveterate sadness, arising merely from the bad state of his health, and which obscured his soul in spite of all his endeavours, he determined that, at least, no one should suffer from it but himself. The sweet and affectionate character which was natural to him, displayed itself in his physiognomy, in his languid and melancholy looks, and in the whole air of his countenance. To love him, it was only necessary to see him, and whoever had seen him, could no longer doubt whether he deserved to be loved. That virtue could never be sufficiently admired, which so immediately captivated every heart; and the universal benevolence with which he was animated, and that desire of giving pleasure to every one around him, piercing through the cloud, which the sense of his sufferings spread over his outward appearance, was inexpressibly touching." Vol. i. p. 80.

Many other instances of his profound humility, disinterestedness, and singularly amiable disposition, might be taken from this volume; but we must proceed to the notice of his lectures, which occupy the larger part of the publication.

* Query? to occasion him self-reproach. Rev.

We have also before us a life of him written by his friend, the celebrated Jo. Aug. Ernesti, who perfectly confirms all that is here said of his character and merits. It is published in the second volume of "*Opuscula Oratoria*", written by that celebrated scholar and critic. Gellert was warm in his friendships, and Ernesti, Rabener, and Gaertner, were among the chief of a numerous set of friends. We will close the present account of his life by that which is very important in it, the manner in which he met death.

"The town and university (of Leipzig) shuddered at the idea of the loss with which they were threatened. But the moment of his reward was come; and Gellert, who had given up all hope of longer life, experienced, perhaps for the first time, a pure and unmixed joy. He had frequently occupied his mind in reflecting on his end, but, by his own confession, this idea commonly disturbed him, and he feared not being able to overcome the terrors of death. The more a Christian is humble, the less he dares reckon on that secret strength which religion imparts in times of need. His fear of death was, doubtless, a merely mechanical emotion; and his soul waited for that moment in which the Christian beholds death without apprehension, and even with joy. A firm, but ever humble confidence in the mercy of God, through Jesus Christ, appeared to elevate him above himself; and melancholy, the constant companion of his life, did not dare follow him to the confines of eternity. He was delivered from his apprehensions, and, nevertheless, preserved a constant sense of his imperfections, and of his unworthiness in the sight of the Supreme Being. He fixed his thoughts on the beatitude to which he was approaching; and to console his friends, distracted by the conviction that medical art tried in vain to prolong his days, he conversed with them on the glorious prospect before him."* Vol. i. p. 150.

Something very similar was observed in our great Johnson, who never conquered the apprehension of death till the very time of its approach. Both depressed by constitutional melancholy, and both supported at the end by the sentiments and hopes of religion.

We have dwelt the longer on the life of Gellert, because it appeared to us a peculiarly instructive part of the present work. His moral lectures, though they give a high idea of his heart, and the excellence of his principles, do not display

* To the same effect speaks his learned friend Ernesti: "*Erat omnino timidior, sed ut magis corporis, ab hypochondriis malè affecti vitium, quam animi imbecillitatem agnosceres. In primisque præ se ferebat apud amicos mortis horribilem quandam et invictum timorem: cum mors ante oculos esset, nullæ timoris illius reliquæ animadvertentur. Nempe illic corpus horrebat mortem, animus tempora contemnendæ mortis expectabat*". *Opus. Orat.* tom. ii. p. 150.

his talents in the strongest light. They are not profound, as it is said they were not intended to be; but neither are they very acute or original. They contain, chiefly, common notions, delivered in a popular way, and illustrated by imaginary characters. His own opinion of them was so modest, that it was with great difficulty he was persuaded, by the solicitations of his friends, to prepare them for the press, in the last year of his life: entrusting the publication to his friends Schlegel and Heyer. They are characterized with great justice in the life we have so often cited.

“It is visible, in the discourse which Gellert designed as an introduction to his book, what a modest opinion he entertained of it. His two friends observed in their preface, that these lessons were less designed to satisfy curiosity, to inform and exercise the understanding, than to touch the heart. We must not, therefore, seek in them for new discoveries in morality, new systems, ingenious hypothesis, demonstrations, properly so called, and solutions of embarrassing cases of conscience. Their great merit consists in the judicious choice of the most useful subjects; in the method in which they are treated; and in the attention of the author never to lose sight of the Christian religion, on which he founds the basis of all his morality.” Vol. i. p. 148.

The character given of them by Ernesti, may also, with propriety, be introduced:

“*Erat autem universum docendi genus perspicuum in primis, et, in genere quidem morali, paullulum ad popularitatem concionum in templo habendarum accedens. Nam et hortabatur interdum ad studium virtutis cujusque, et laudabat officia magna, indignabaturque vitiorum scelerati: nec ingenium magis agnosceres viri, quam pectus: et ipse tum ingeniis, tum animis vitæque consulere cupiebat. In quo adjuvabatur etiam amore erga se audientium, et ipso vocis sono, ad capiendos molles animos, et a naturâ, et consuetudine, et ipsa imbecillitate corporis, temperato et facto.*” Opsc. ii. 144.

The latter circumstances, which are mentioned also in the life here published, account for the great interest and attention with which he was heard; and for the eagerness of his friends and auditors to have his lectures published, which his own feelings respecting them would not otherwise have suggested.

The subjects of the lectures contained in these volumes are these: * vol. ii. Preliminary Discourse, 1. on morality in general, p. 7; 2. sentiment of good and evil, p. 34; 3. superiority of our morality to that of the ancients, p. 54; on this lecture, there are notes subjoined by the German editors, at

* N.B. A table of contents is much wanted.

¶ 343; 4. on religious and philosophical morality, p. 77; 5. on virtue, as calculated to promote felicity, p. 98; 6. —10. on the means of forming the mind to virtue, p. 123; 11. on the care of our health, p. 248; 12. neglect of health, p. 271; 13. on decency, p. 293; 14. on appearances, p. 315. —In the third volume are the following lectures: 15. on relative duties; 16. 17. on those which relate to mental advantages, p. 18; 18. 19. on the government of the passions, p. 56; 20. on humility, p. 102; 21. on benevolence, &c. p. 119; 22. on education, p. 142; 23. on the education of more adult persons, p. 172; 24. on the duties of relationship, &c. p. 197; 25. on marriage, p. 217; 26. on our duties towards God, p. 238; conclusion, p. 260. Besides these, there are, in the first volume, thoughts on religion, p. 193; and on the excellency and advantages of devotion, p. 211. In the third volume, beginning with a new order of pages, after the original termination, instructions of a father to his son, p. 5, and a set of moral characters, p. 42—100. Whence these additions, in the one place or the other, are derived, we are not told.

From this store of instructions, laudable and amiable throughout, we shall select the following two characters, with the reflections subjoined to them, forming the close of the 6th lecture. They will give altogether an accurate notion of the mode of instruction employed by Gellert.

“ Prudentius is temperate in the use of his food, moderate in his pleasures, and regular in his hours of sleep: but this is because he passionately loves money, and health, and life more than all. He would cease to be temperate if his stomach were more capable of digesting, if wine were less costly, and if he could possibly purchase an emancipation from illness. He takes care not to remain long at table, he knows that sitting too much is bad for the health; whereas walking or going out in a carriage is a very wholesome exercise; to this, therefore, he with pleasure gives up most of his time. He avoids being in a passion, he restrains himself, because passion would put his blood into a fermentation: but a malignant satisfaction arising from the ill success of others, is no source of ill health; in this, therefore, he allows himself. You will seldom hear him speak ill of others, he fears to become an object of resentment; but with how much pleasure will he not rally other people’s failings? He finds something to laugh at in them, laughing enlivens him, and he feels the better for it. What signify to him, rank, titles, fame? he only wishes to live at his ease; and to obtain vain glory, he will not act so as to shorten his days. Prudentius, for all these reasons, imagines himself to be leading a very regular course of life, and in fact, it costs him not a little, so far to constrain himself; but who will believe this to be virtue in him, except himself who wishes to believe it, and those who are igno-

rant on what principle he acts. His virtue, his sovereign good, his money, health, and life. But is he then to enjoy good health and long life, merely to live long and be healthy? Or have life and health no higher aims? Why then is he not temperate with a view to preserve the superiority of his faculties, both mental and corporeal, to make use of them as well as of his time for the advantage of society, for his own advantage in labouring after his own happiness, and from a principle of obedience to God?

“ Erastus applies himself indefatigably to his commercial affairs; but has no object in view but to leave a great fortune to his children, and give consequence to his house. He does not allow himself in means the least improper to obtain this; it would be losing his credit, and exposing himself to be deprived of the blessing of Heaven. Nothing can equal his honesty and integrity: he tears himself from sleep to pursue his speculations, and he lives frugally that he may work more assiduously at his desk. The most innocent recreations might make him neglect an occasion of gaining some lawful advantage; he prohibits himself from them entirely. His reputation is so well established, that he is cited as an example of a conscientious and labourious man, who sacrifices his life and his pleasure to his duty. But by what law is he obliged thus to give himself up to his commercial business, to enrich and aggrandize his family? A good education is preferable to riches, and he takes no pains to procure it to his children. The duty of accumulating wealth for them, is it not very inferior to that of watching carefully over their conduct, and that of all his household? After having slaved during fifty years at a laborious employment, which has not had a more elevated object in view than the enriching his family, what will he have done at the end of his life, to enoble and bring his soul to perfection? To shrink from no kind of fatigue and anxiety, to leave a more considerable inheritance to children, and to aggrandize them, may be called vanity or natural affection, but never can be esteemed virtue.

“ It is precisely by an effect of the attachment we have for ourselves, and for what belongs to us, that we so easily falsify and obscure our ideas of virtue, by giving this name to whatever procures us some lawful advantage, or which preserves us from the loss of health, of reputation, and of our well being in this life. We often think ourselves labouring in the cause of virtue, when, in fact, we are only employed in satisfying our passions. We become different from what we were, without being at all better or more religious.

“ Every man, then, who wishes to be convinced of the value of virtue, must *know it*, form to himself ideas of *his duty from the holy and immutable will of God*, and compare his ideas and the divine will together, that he may estimate them justly; otherwise on a thousand occasions he will be unable to triumph over himself, and the most he will obtain will be the pomp of virtue. He must labour to renew and fortify his conviction, by silent reflection in retirement, and by exercising himself, each day, in well doing; he must apply himself to purify his knowledge, and to clear it from those errors which imperceptibly mix with it. Thus the intelligent man will increase his information, whilst he who is without understanding, the scoffer who flies

flies from labour and application, and who occupies himself seldom, and inattentively, in the search of wisdom, *will not* be able to find it." Vol. ii. p. 151.

A short passage in the conclusion of the lectures is too valuable to be omitted, because it contains in a manner the essence of the whole.

" Young men, to whom these lessons have been more particularly addressed, if I entreat one favour of you in return, which it is in your power to grant me, a favour interesting to your own felicity, a favour which I shall consider as the most precious gift you can bestow on me, and which will form the consolation of my future days, could you refuse to grant it me? Let me conjure you then to recollect frequently, nay, daily, as an abridgement of these lessons, that the only way to enjoy tranquillity, content, and felicity, and to die in possession of these blessings, is constantly to study wisdom, and to practise virtue and piety; the only means of obtaining the comfort of a good conscience. Remember that there exists no real happiness for man, but that of feeding his mind each day with the salutary precepts of natural and revealed religion, conforming his conduct exactly to its principles; that the sooner he enters the path of virtue, the more easy and agreeable he will find it: and that every duty prescribed to us by God has our happiness for its object. Recollect, therefore, continually, that the young man and the man of riper years, can alone cleanse his way by taking heed to it, according to the word of God. Let the whole tenour of your life, be a practical, rational, and truly Christian course of morality. Apply yourselves to it with all possible care and zeal.

" However earnestly we may and do endeavour to perform this duty, it is nevertheless impossible for us by our natural strength to become wise and virtuous. I have always laboured to bring you back to this principle with which religion and experience furnishes us: never lose sight of it. Man is by nature in a state of infirmity and depravity, which does not allow him to attain by his own exertions the recovery and happiness of his soul. As men and as Christians we must seek from God, and according to the means he has pointed out to us, the power of becoming virtuous in heart and mind. It is an important duty which results from the faith and obedience we owe to our creator and sovereign master, and is also the first step towards felicity. In conducting us to it, the feeble glimmerings of reason lead us to the brightness of revelation. By the assistance of reason we may certainly practise many apparent virtues, and abstain from many vices, but it is not in the power of reason to regenerate our hearts. Let us then be careful to banish every false and superstitious idea of virtue. This virtue is not confined to our understanding; it does not consist in some detached good actions; it does not consist in what proceeds from the lips, or in a grave demeanour. It is not that outward decency and propriety of conduct, with which the world is satisfied; it is not a hypocritical bigotry, nor the gloomy devotion of a recluse; neither is it a mere happy natural disposition. It is the fruit of wisdom, and a constant endeavour to reduce its dictates to practice; it is the choicest blessing

bleſſing God beſtows on us, not ſuddenly but by degrees; not without our conſent, but by a rational uſe of the means he has appointed for its attainment." Vol. iii. p. 260.

Whatever may be the defects of the French tranſlation, compared with the original, which we have not an opportunity of examining, Mrs. Douglas has well performed her taſk of rendering the French into Engliſh. Her language is, in general, pure, and very ſeldom tainted with the idioms of the language ſhe was tranſlating. In ſome places, where the author recommends German books, ſhe has very properly pointed out correſponding Engliſh or French authors in a note; as at p. 234, of vol. ii. and elſewhere. She may certainly congratulate herſelf on having preſented to the Engliſh public a book from which much good, and only good, may be acquired.

ART. XIII. *The Popular Compendium of Anatomy: or a concise and clear Deſcription of the Human Body with the Phyſiology or Natural Hiſtory of the various Actions and Functions of its different Organs and Parts. Containing alſo an Article on Suspended Animation, with the proper Means to be uſed for the Recovery of Drowned Perſons. By William Burke, Surgeon. 12mo, 261 pp. 6s. Highley. 1804.*

WE feel pleaſure in recommending this excellent work to the notice of thoſe gentlemen, not of the medical profeſſion, who may wiſh to obtain ſome general notion of anatomy. The author appears to have been prompted to the undertaking by religious ſentiments; for no other ſubject furniſhes ſo many convincing proofs of a divine agency, as the admirable mechanism, and actions of the organs of the human body.

The arrangement of the matter is perſpicuous, the doctrines are found, and the ſtyle is that of a ſcholar. We only lament that the work is ſo concise. Had the author enlarged more on the moſt important parts, his work would have been ſtill more valuable.

To give ſome idea of the ſpirit with which Mr. Burke has executed his plan, we ſelect the following paſſage.

“ Of the Complexion.

“ The colour of the ſkin has engaged the attention of moſt naturaliſts, and by the diverſities which it exhibits among different races of people, it once gave riſe to opinions, ſome of which were innocent, but others extremely injurious to the happineſs of mankind; as directly aſſerting, that, in violation of the eternal principles of juſtice, and
the

the sacred rights of humanity, the people of one colour had a right to seize and enslave those of another. But now the seat of colour being discovered, and some of the circumstances which influence its changes being known, those erroneous opinions are exploded; and instead of seeing grounds for the assault and slavery of our fellow-creature, in the difference of his complexion from ours, the philosopher contemplates the shades of the human countenance, as he does the variety of its features, and beholds alike in both the provident design and work of the supreme architect.

“ It was not till lately that the true seat of the colour of the skin became known. Prior to this, anatomists supposed that colour depended on the outer or scarf-skin; and before the dissection of the human body, it might have been even imagined that colour entered deeper than the skin, and had influence on the other and more internal parts of the frame. Malpighi, an eminent Italian physician, at length led to the knowledge of its true seat. He was the first who found that the skin of the human body consisted of three parts, separable one from the other; namely, the scarf-skin which is external, the thicker or true skin beneath it, and a coagulated substance which lies between both. On future investigation it was discovered that this coagulated substance was exclusively the seat of colour in the skin, and what caused the various shades of complexion in the different inhabitants of the globe. This discovery has been since fully confirmed by anatomical experiments. If the scarf skin be separated from the coagulated substance underneath, it will be found to be semi-transparent; this is invariably the case with the scarf skin of the blackest negroe, and with that of the purest white. Whence it follows that the outer skin of both being similar in transparency and colour, (and the inner or thicker skin being known not to differ in persons of the most opposite complexions) the intermediate coagulated substance must be the seat of colour; and this substance varying in its tint, and appearing through the transparent scarf-skin, gives them those different complexions which strike us so forcibly in contemplating the human race.

“ Whatever causes co-operate in creating these appearances, produce them by acting upon the coagulated substance; which, from the almost incredible manner in which the scarf-skin is perforated, is as accessible as this skin itself. These causes are probably those various qualities of things, which, combined with the influence of the sun, contribute to form what we call climate. For the coagulated substance is found to vary in its colour from the equator to the poles; being, in the highest latitudes of the temperate zone, generally and perpetually fair, but becoming swarthy, olive, tawny, and black, as we descend towards the south.

“ These different colours are no doubt best adapted to their respective zones; although we are ignorant how they act in fitting us for situations that are so different; and the capability of the human constitution to accommodate itself to every climate, by contracting after a due time the shade proper to it, affords a fine illustration of the benevolence of the deity. This pliancy of nature is favourable to the increase and extension of mankind, and to the cultivation and settle-
ment

ment of the earth: it tends to unite the most distant nations; to facilitate the acquisition and improvement of science, which would otherwise be confined to a few objects and to a very limited range: and also, by opening the way to an universal intercourse of men and things, to elevate the various nations of the earth to the feelings of a common nature, and a common interest." P. 138.

The plates are only five, but they are very neatly executed; two on osteology: one for the veins and arteries, which of course is insufficient, and two for the intestines: with ample descriptions and references to each.

ART. XIV. *General Zoology, or Systematic Natural History.* By George Shaw, M. D. F. R. S. &c. With Plates from the first Authorities, and most select Specimens. Engraved principally by Mr. Heath. 8vo. Vols. IV. and V.* each in Two Parts. 2l. 12s. 6d. each Volume, Kearsley. 1803 and 1804.

A great chasm in English works on Zoology, is filled by these two volumes of Dr. Shaw's important undertaking. Our naturalists, intent on other parts of the subject, have left the class of fishes almost untouched. Since the great though posthumous work of Willughby, which Ray brought to light in 1685, and which besides was in Latin, we have had no publication of any magnitude devoted to this enquiry. Goldsmith takes a very superficial view of it, in part of his sixth volume; nor do we recollect any other attempt of the kind, except that of an anonymous compiler of natural history published at Edinburgh in 1792. This author, whose plan is generally good, though his details are very frequently incorrect, follows the Linnean arrangement, and gives a short account of the most remarkable genera and species, in about one half of his third volume. Such fishes as are ever found in the British seas have been described by Mr. Pennant †, but these form a very small part of the whole arrangement. The celebrated and extensive work of Dr. Bloch has been translated into French, but not into English; and it remained for Dr. Shaw to give us first a comprehensive and satisfactory view of this whole division of nature, in the English language.

* For our accounts of the preceding volumes, see Brit. Crit. vol. xvi. p. 523, and xix. p. 294.

† British Zoology.

Our readers may perhaps recollect that one division of the animals, usually considered as fishes, on account of their shape and aquatic life, were described by Dr. Shaw in the second volume of his Zoology, under the name of FISH-FORMED MAMMALIA; being considered as quadrupeds in disguise*. In this division was comprised the whole order CETÆ or whales, with the *genera*, Monodon, Balæna, Phyfeter, and Delphinus. This arrangement we noticed and approved in our account of the second volume. That the Seals, (*Phocæ*) and the Walrus, (*Trichechus*) should be classed with quadrupeds, will appear less extraordinary to the common reader.

To the remaining tribes of fishes, properly so called, two complete volumes, of 632 and 463 pages are allotted, with a proportionable number of plates. The laudable attachment of the philosopher to method has, however, produced a small inconvenience. To keep the orders distinctly together, the first part of vol. iv. ends at p. 186, where the orders APODES and JUGULARES are concluded. The order THORACICI extends from thence to end of vol. iv. This makes a very unequal division of so large a volume, and is so far inconvenient: yet the reason fairly outweighs the objection. The fourth order, ABDOMINALES, commences with the fifth volume, and the fifth, CARTILAGINEI, at page 251. This division happens to be convenient also, as well as right. Of the contents of these volumes we shall, as in former cases, give a general view.

- Order, 1. APODES.—*Genera*. 1. Anguilla. 2. Muræna. 3. Synbranchus. 4. Sphagebranchus. 5. Monopterus. 6. Gymnotus. 7. Ophidium. 8. Odontognathus. 9. Comephorus. 10. Triurus. 11. Ammodytes. 12. Leptocephalus. 13. Sty-lephorus. 14. Trichiurus. 15. Anarhichas. 16. Xiphias. 17. Stromateus. 18. Sternoptyx.
2. JUGULARES. *Genera*. 1. Callionymus. 2. Uranoscopus. 3. Trachinus. 4. Gadus. 5. Blennius. 6. Kurtus.
3. THORACICI. *Genera*. 1. Cepola. 2. Gymnetrus. 3. Vandellius. 4. Echeneis. 5. Coryphæna. 6. Macrourus. 7. Gobius. 8. Gobiomorus. 9. Cottus. 10. Scorpæna. 11. Zeus. 12. Pleuronectes. 13. Chætodon. 14. Acanthurus. 15. Eques. 16. Trichopus.

* Gen. Zoology, vol. ii. p. 471.

17. Scarus. 18. Sparus. 19. Gomphofus. 20. Labrus. 21. Ophicephalus. 22. Lonchurus. 23. Sciena. 24. Perca. 25. Holocentrus. 26. Bodianus. 27. Scomber. 28. Gasterosteus. 29. Mullus. 30. Trigla. 31. Trachichthys.

The intelligent naturalist will perceive that in admitting some of these genera Dr. Shaw has followed Bloch, in preference to Linnæus; and that some, as Stylephorus and Trachichthys, have been instituted by himself, to admit certain fishes not before described. We proceed with the two remaining orders.

4. ABDOMINALES. *Genera.* 1. Cobitis. 2. Anableps. 3. Amia. 4. Silurus. 5. Platystacus. 6. Loricaria. 7. Salmo. 8. Acanthonotus. 9. Fistularia. 10. Efox. 11. Polypterus. 12. Elops. 13. Argentina. 14. Atherina. 15. Mugil. 16. Exocetus. 17. Polynemus. 18. Clupea. 19. Cyprinus. 20. Mormyrus.
5. CARTILAGINEI. *Genera.* 1. Petromyzon. 2. Gastrobranchus. 3. Raja. 4. Squalus. 5. Spatularia. 6. Chimæra. 7. Acipenser. 8. Lophius. 9. Cyclopterus. 10. Balistes. 11. Ostracion. 12. Diodon. 13. Cephalus. 14. Tetrodon. 15. Syngnathus. 16. Centrifcus. 17. Pegafus.

Thus the *Genera* amount altogether to 92, some of which contain under them a vast number of species. It remains, out of so large an assemblage of curious and entertaining matter, to select one or two specimens for the amusement of our readers.

We pause, for this purpose, at the account of the *viviparous Blenny*, as describing a circumstance very uncommon in most of the orders of fishes. The Blenny is here the fifth genus of the order Jugulares, and the species now to be noticed grows to the length of about twelve inches. It is well figured in the 24th plate of vol. iv. We take only the part which relates to its peculiar properties.

“ This fish, like the *Blennius superciliosus*, is distinguished by a particularity which takes place in but very few fishes, except those of the cartilaginous tribe, being viviparous; the ova hatching internally, and the young acquiring their perfect form before the time of their birth. Not less than two or even three hundred of these have sometimes been observed in a single fish. One might be apt to imagine that so great a number of young confined in so small a space, might injure

injure each other by the briskness of their motions: but this is prevented by the curious disposition of fibres and cellules among which they are distributed, as well as by the peculiar fluid with which they are surrounded. When the fish is thus advanced in its pregnancy, it is scarcely possible to touch the abdomen, without causing the immediate exclusion of some of the young; which are immediately capable of swimming with great vivacity: their relative size may be judged of by an inspection of the annexed plate.

“ The Viviparous Blenny is a littoral fish, and is found about the coasts of the Mediterranean, the Baltic, and the Northern seas, and sometimes enters the mouths of rivers. It seems to vary as to the period of producing its young, which, according to some authors, takes place in the winter, or in the very early part of the spring, and according to others in the summer season.

“ Like others of the genus, it feeds on the smaller fishes, insects, &c. It is taken by the line and net, but is in very small esteem as a food; though perhaps some degree of prejudice may operate in this respect, the bones, like those of the Gar-fish, acquiring a greenish colour by boiling.” Vol. iv. p. 182.

The *Gar-Fish* above mentioned is frequently taken with the mackarel, which in its general colours it in some degree resembles, but is longer and thinner, and has a peculiarly sharp and protracted snout. It is often seen in our fish markets in the mackarel season, but belongs to a very different tribe, being of the order abdominales, and the genus *Esox* or pike. It is described by Dr. Shaw, under the name GAR PIKE, in his fifth volume, p. 114. The magnitude and formidable power of the shark tribe making it an object of general curiosity, we shall insert the description of a species which accident lately threw on the British shores, and the spoils of which we ourselves saw exhibited in London. It is called the *Squalus Maximus*, though it does not appear to equal the occasional size of the common or white shark. The most remarkable circumstance in its appearance was the shape and magnitude of the pectoral fins, which the exhibitor called legs, and which had, in fact, the aspect of large misshapen boots. They are described by Dr. Shaw as growing commonly to the length of four feet.

“ BASKING SHARK.

Squalus Maximus. *S. plumbeo-fuscus, subtus albicans, dentibus parvulis conico-subulatis numerosissimis.*

Lead brown Shark, whitish beneath, with small conic-subulate very numerous teeth.

Squalus maximus. *S. dentibus conicis, pinna dorsali anteriore majore.*
Lin. Syst. Nat.

Basking Shark. *Penn. Brit. Zool.*

“ This is a very large species, scarcely, if at all, inferior in size to the white shark; its length, according to Mr. Pennant, being from three to twelve yards, and even sometimes more. The measurements
of

of one observed by that author on the shore of Loch Ranza in the Isle of Arran were as follow: viz. The whole length twenty-seven feet, four inches: first dorsal fin three feet: second one foot: pectoral fins four feet: ventral two feet: upper lobe of the tail five feet; lower three. Great numbers of this species of shark were observed to visit the bays of Caernarvonshire and Anglesea in the summers of 1756, and a few succeeding years; continuing there only during the hot months, and quitting the coast about Michaelmas. They appear in the Firth of Clyde, and among the Hebrides in the month of June, in small shoals of seven or eight, but more frequently in pairs; and depart again in July." P. 327.

Dr. S. then copies part of the description given by Pennant, and concludes the article thus.

"Mr. Pennant adds, that a shoal of this species will permit a boat to follow them, without accelerating their motion till almost within contact, when it is usual for the harpooner to strike his weapon into them as near the gills as possible; but that they are often so insensible as not to move till the united strength of two men have forced in the harpoon deeper: as soon as they perceive themselves wounded, they fling up their tail, and plunge headlong to the bottom, and frequently coil the rope round them in their agonies, attempting to disengage the harpoon from them by rolling on the ground; for it is often found greatly bent. As soon as they discover that their efforts are in vain, they swim away with amazing rapidity, and with such violence, that there has been an instance of a vessel of seventy tons having been towed away against a fresh gale: they sometimes run off with two hundred fathom of line, and with two harpoons in them, and will employ the fishers for twelve, and sometimes for twenty four hours before they are subdued: when killed, they are either hawled on shore, or, if at a distance from land, to the vessel's side: the liver (the only useful part) is taken out, and marked out, and melted into oil in kettles provided for the purpose. A large fish will yield eight barrels of oil, and two of useless sediment. The fishers observed on these sharks a sort of leech, of a reddish colour, and about two feet long, but which fell off when the fish was brought to the surface of the water, and left a white mark on the skin.

"A male of this species was taken in the year 1801 at Abbotbury in Dorsetshire, entangled in a fishing-seine, and, after a violent resistance, was dragged ashore. It is said to have received seventeen musket-balls before it expired: its length was twenty-eight feet, and its circumference in the thickest part about twenty feet; its tail, from point to point, near eight feet: the teeth, according to its proprietor, who took the pains to count them, amounted to the number of four thousand." P. 329.

But one of the most curious productions of the sea is the *Pipe-fish* or *Hippocampus*; often shown in common collections, under the popular name of Sea-horse, from a fanciful resemblance of the head, though the creature is very small: and, as if the common species was not singular enough, a new

one has lately been discovered, which Dr. Shaw has first figured and described, under the name of the Foliated Pipe-fish. See plate 180, vol. v. The description is thus given.

“ FOLIATED PIPE-FISH.

“ Syngnathus Foliatus. *S. olivaceo-nigricans, albedo-punctatus, appendicibus foliaceis.*

“ Blackish-olive Pipe-fish, with white specks, and leaf-shaped appendages.

“ A most extraordinary species ; far exceeding all the rest of the genus in the singularity of its appearance, which is such as at first view rather to suggest the idea of some production of fancy than of any real existence. In its general shape it is greatly allied to the preceding species, but it is considerably longer in proportion, or of a more slender habit: its great particularity however consists in the large leaf-shaped appendages with which the back, tail, and abdomen, are furnished: these appendages are situated on very strong, rough, square spines or processes, and were it not for the perfect regularity of their respective proportions, might be mistaken for the leaves of some kind of fucus adhering to the spines. The colour of the whole animal is a dusky or blackish olive*, thickly sprinkled on all parts, except on the appendages, with small round whitish specks, and accompanied by a kind of metallic gloss on the abdomen: the fins are soft, tender, and transparent. This curious species is a native of the Indian seas. The specimen represented in its natural size on the annexed plate was taken near the coasts of New Holland, and was sent, together with a second of exactly similar appearance, but of rather small size, to the Right Honourable Sir Joseph Banks, Baronet, President of the Royal Society, through whose polite permission it was engraved for the present work. Nothing particular seems to be known relative to its habits or natural history.”

We see no reason to find fault with any part of these volumes. The plan is the same which we have already approved in the preceding, and the execution appears to be equally careful and judicious. We should have been glad of a plate of *Triurus*, vol. iv. p. 78, as a new genus; and we could much have wished that Dr. Shaw would have employed some person to translate into English the *gipsy jargon* of the French measures, which he has occasionally copied literally from Cope, and other naturalists. Decimetres, centimetres, and kiliogrammes, convey no ideas of size or weight to and English reader ;

“ * Perhaps greener in the living animal.”

(See p. 75, and 105, vol. iv. &c.) and the explanations might perhaps have been useful to the author as well as to his purchasers. Dr. Shaw is proceeding, we understand, with the subject of insects, which will include some other animals, usually considered as fishes; namely, crabs and lobsters. We cannot but wish success to his laborious and useful undertaking; nor ought we to refuse to Mr. Kearsley, the praise most justly due to his spirit, in commencing and carrying on a work of such magnitude and expence.

ART. XV. *An Essay on Chemical Statics; with copious explanatory Notes, and an Appendix on vegetable and animal Substances. Faithfully translated from the original French of C. L. Berthollet, Member of the Institute, &c. By B. Lambert. In Two Volumes. 472 and 499 pp. 8vo. 16s. Mawman. 1804.*

THE object of this work is clearly stated in the introduction. The leading proposition is, that the phænomena of chemistry are the effects of the mutual action, or affinity, of the particles of bodies. This affinity is distinguished from the general gravitation of matter (which this author calls *astronomical attraction*) by its acting at small distances; whereas the general gravitation of matter acts at all distances. The former likewise differs in degree according to the peculiar natures of the bodies concerned, besides a variety of other concurring circumstances. The difficulty of determining those circumstances, as well as the proportion of their actions, is what in great measure prevents the possibility of foretelling the results, which are likely to arise from a variety of chemical combinations; and it is, therefore, from observation alone, that the chemical properties of bodies, or those affinities by means of which they exert a reciprocal action in a determinate situation, can be estimated.

“The immediate effect” this author says, “of the affinity which a body exerts is always a combination; hence all the effects produced by chemical action are the consequence of the formation of some combination.

“Every substance which has a tendency to enter into combination, acts in the ratio of its affinity and of its quantity. These facts are the ultimate end of every chemical observation.

“But, 1st. The different tendencies to combination may be considered as so many forces which contribute to a result, or which partly destroy

destroy it by their opposition; these forces must, therefore, be distinguished in order to obtain an explanation of the phenomena which they produce, or to compare them together.

“2d. The chemical action of a body does not depend solely upon the affinity peculiar to its component parts and upon the quantity; it also depends upon the state in which those parts are found, whether it be that of actual combination, which causes a larger or smaller portion of their affinity to disappear, or that, by their dilatation or condensation, their reciprocal distances are varied: it is these conditions which, by modifying the properties of the elementary parts of a substance, form that which I call its constitution: to obtain the analysis of chemical action, not only each of these conditions must be appreciated, but also every circumstance with which they have any connection.” P. viii.

In the sequel he observes, that in chemical operations, a considerable part of the result depends on those properties, which may be particularly called physical properties, such, for instance, are the gravity, the temperature, and the peculiar qualities of the atmosphere, in which those operations are conducted; also the action of light, &c. Hence he naturally infers the necessity of establishing an intimate relation between the different sciences of physics, that they may mutually assist one another. With respect to the present theory of chemistry, he says,

“Persuaded that the principles adopted in chemistry, and the immediate inferences derived from them, with a view to their being made use of as secondary principles, ought not yet to be admitted as fundamental maxims, I have undertaken a new examination of them, and I have already published, in my *Researches into the Laws of Affinity*, the observations which have led me to believe that a correct idea of the effects produced by it has not yet been formed.

“The intention of this essay is to extend my first reflections to all the causes which can produce a variation in the results of chemical action, or of the product of the affinity and the quantity. I shall therefore examine what is the mutual dependence of the chemical properties of bodies, compared, at first, with each other, and afterwards considered in the different substances? what are the forces which arise from their action in the effects produced by them? and, what are the properties of the forces which contribute to these effects, or which are in opposition to them?

“The essay is divided into two parts: in the first, I consider all the elements of chemical action; and, in the second, the substances which exercise it, and which contribute the most to chemical phenomena, classing them according to their habitudes, or the relations existing between their affinities.”

The first volume of this work is divided into six sections, and each section is subdivided into chapters. Their titles are as follows :

“ Of Chemical Action in General.—Sect. i. Of the Chemical Action of Solids and Liquids.—Chap. i. Of the Force of Cohesion.—Chap. ii. Of Solution.—Chap. iii. Of the reciprocal Action of the Substances which are held in Solution.—Chap. iv. Of Combination. —Sect. ii. Of Acidity and Alkalinity.—Chap. i. Of the reciprocal Action of Acids and Alkalis.—Chap. ii. Of the Action of an Acid with a neutral Combination.—Chap. iii. Of the Precipitates produced by Acids or by Alkalis.—Chap. iv. Of the reciprocal Action of neutral Combinations.—Chap. v. Of the comparative Capacity of Acids and Alkalis for Saturation.—Sect. iii. Of Caloric.—Chap. i. Of the Effects of Caloric independent of those of Combination.—Chap. ii. Of the different States of Caloric.—Chap. iii. Of the Action of Light, and of the Electric Fluid.—Chap. iv. Of Caloric considered with relation to Combinations.—Sect. iv. Of the Effect of Expansion and Condensation in Elastic Fluids.—Chap. i. Of the Characteristic Properties of Elastic Fluids.—Chap. ii. Of Resulting Affinity.—Sect. v. Of the Limits of Combination.—Chap. i. Of the Proportions of the Elements in Combinations.—Chap. ii. Of the Action of Solvents.—Chap. iii. Of Efflorescence.—Chap. iv. Of the Propagation of Chemical Action.—Sect. vi. Of the Action of the Atmosphere.—Chap. i. Of the Constitution of the Atmosphere.—Chap. ii. Of the Elementary Parts of Atmospheric Air.—Conclusion of the First Part.—Notes to the First Volume.”

Mr. Berthollet's mode of treating these subjects is clear, extensive, and instructive. But in the discussions, into which he enters, he is rather unequal ; for he passes rapidly over those subjects, which though of considerable importance, are better known, or less equivocal ; and he dwells with minuteness on other subjects, which may seem to be more in need of elucidation. His principal object is to fix general and comprehensive laws, to illustrate them, to answer the objections to which they are liable, and to point out several useful applications of the same. It is also necessary to observe, that the contents of the chapters are mostly of the speculative or theoretical kind, that several of the observations have been mentioned by other writers on the subject of chemistry ; and that some of the chapters might have been rendered more methodical and less verbose. But let us take a nearer view of the contents of this work.

In chapter III. on the precipitates produced by acids or by alkalis, this author expresses himself in the following manner :

“When an acid forms a precipitate, by its combination with an alkaline base which it separates from another acid, the insolubility which causes the precipitation, belongs to the natural qualities of each of the elements of the combination, the tendency of which to become solid is increased by the condensation they experience.

The insolubility which derives its origin from this cause determines the proportions of the elements of the combination precipitated, it only yields, more or less, to the acid remaining in the liquid; so that the operation of the superabundant acid is confined to the diminution of the quantity of the insoluble combination; but when an alkaline base produces a precipitation, its effect may be different according to the properties of the precipitated base, because the alkalis are very different from each other, in respect of solubility.

“If this base is soluble by itself, if it is the combination it forms which becomes insoluble, it is in the same situation as the preceding: the combination which separates must also have determinate proportions; an excess of alkali renders the precipitate more soluble and diminishes the quantity, or dissolves the whole of it.

“But if the base, insoluble by itself, requires a certain portion of the acid to become liquid, then another alkaline base, by abstracting part of the acid, deprives it of its solubility: it will precipitate by forming an insoluble combination, which may vary in the proportions of its elements.

“An alkali which acts on a solution of a salt with an earthy base, shares, therefore, its action on the acid with this base, but the latter requires all the effect of the acid with which it was combined to preserve its solubility, such as it was; in proportion, therefore, as the action of the acid on it diminishes, insolubility takes place, and increases until the separation is accomplished; the acid is divided between the alkali and the earthy base, in the ratio of the forces which are in action at the moment of the separation, so that two combinations are formed, the one soluble and the other insoluble.

“Thus, when by means of an alkali, the alumine and magnesia have been precipitated from the soluble combination they formed with sulphuric acid, it is only necessary to dissolve these precipitates again in an acid, such as the muriatic, or nitric acid, and then add a solution of barites to obtain a considerable quantity of sulphate of barites, which proves that the sulphuric acid was combined with them. The metallic solutions, and particularly those of mercury, afford proofs, equally convincing, that the precipitates retain part of the acid.

“It is not, however, to be concluded from this, that precipitates can never be reduced to a simple state: the increase of the force of cohesion in a substance in which it is powerful, is even sufficient, in some cases, to separate an acid from it, with which it has in other respects but a weak affinity; for example, it is enough that silex, dissolved in any acid but the fluoric, should be exposed to a strong desiccation, to cause it to quit the acid and become insoluble: we shall also see that the force of cohesion of some metals can determine their precipitation in the metallic state, without retaining any of the acid which held them in solution; but it appears that this complete separation never occurs between the acids and the alkalis: the quantity of the acid alone
may

may be diminished more or less, according to the force of the alkali, which tends to abstract it from a precipitate, whose insolubility does not depend on determined proportions.

“If the quantity of liquid employed as a solvent is sufficient to counterbalance the insolubility produced by the diminution in the action of the acid, no separation takes place, and then each base acts upon the acid in the ratio of its mass; thus Bergman observed,* that potash or soda did not disturb the transparency of a salt with base of lime, when the salt was dissolved in fifty times its quantity of water; if the acid did not continue to act on the lime, the precipitate would have appeared in a much greater quantity of water, for it requires nearly seven hundred parts of water to dissolve one of lime.

“If ammonia does not produce a precipitate, like a fixed alkali, with calcareous salts, it is because it has the property of combining with them and forming a triple salt, which is not separated by evaporation, unless the action of the liquid is weaker than its insolubility.

“Two species of precipitates may therefore be distinguished; those in which the acid and the base acquire, by combination, an insolubility, not possessed by either in an insulated state, or which they had in a much less degree; such are the various salts which form precipitates if the water is not sufficient to hold them in solution, or which crystalize when that is lessened in which they were dissolved; and those precipitates whose base has only acquired solubility by the action of the acid, and which form an insoluble combination whenever that action is diminished. The precipitates of the first species have limited proportions, in the elements of their combination, or at least these proportions are liable to very slight variations, as I shall notice in another place. Those of the second may be composed of very variable proportions, until the quantity of the acid is such that the increasing action of the base will not allow of its being further diminished; for they can, in precipitation, retain different proportions of the acid according to the state of the forces in action. A proof of this is, that after having formed an insoluble salt with an earthy base, even though it shows a strong affinity, and though a great force of cohesion has caused its precipitation, such, for instance, as sulphate of barites, a portion of its acid may be abstracted by the action of a concentrated alkali. A still greater effect may be obtained by treating phosphate of lime in the same way.

“It is therefore very probable, that in these cases the precipitates are different according to the circumstances of the operation; according to the energy of the alkali which produced them, and, consequently, according to its degree of concentration; but as the circumstances vary at the commencement and at the end of the precipitation, when the mixture of the liquids is not made suddenly, the action of the alkali being much stronger at the beginning, than as the satura-

“ * De Attract. Elect, § vii.”

tion advances, it is very probable that the precipitate varies in the same manner; this is particularly observable in metallic precipitations.

“ These variations not only accord with those of the circumstances of the operation, but they are also different according to the reciprocal affinity of the elements of the combination which forms a precipitate, and according to the force of cohesion peculiar to them, as we have seen with respect to sulphate of barites and phosphate of lime.”

From the above passage the tenor of the work may be easily comprehended. Each subject is treated nearly in the same manner; viz. the leading facts are clearly stated, the results, and the various opinions are compared together, and the sum of their evidence is generally subjoined.

In chap. I. of the third section, on the effects of caloric, independent of combination, we find an excellent epitome of all the principal facts relative to caloric. The terms, and the laws, which have been ascertained, are stated and explained distinctly and satisfactorily; after which, Mr. B. proceeds to examine the expansion of bodies by heat, and to all those particulars he annexes a variety of useful remarks. In the next chapter, he treats of the different states of caloric, and endeavours to discriminate between sensible, latent, specific, absolute, free, and combined, caloric. But these discriminations are not all equally clear, and satisfactory. The like observation may be applied to the chapter on the action of light and of the electric fluid.

The chapter on the expansion and condensation of elastic fluids, is remarkably clear and instructive.

In the fourth chapter of the fifth section, Mr. B. endeavours, with great skill and propriety, to elucidate the various causes of those anomalous results, which frequently perplex the practical chemist; and he principally dwells on the various energy of chemical action, which operates sometimes instantaneously, and at other times but slowly; so that an equilibrium of the forces can only be obtained after a considerable period.

In a conclusion, which follows the chapters of this volume, Mr. B. reviews the various opinions which have been advanced relatively to chemical affinity; and illustrates the whole by applying their actions to various leading operations of nature; such as the formation of vapour, the formation of water, &c.

Several useful notes, with references to the various chapters, are placed at the end of this volume: and such also is the case with the second volume.

The contents of the second volume are as follows:

“ Of the Chemical Action of different Substances; and of the Phenomena dependent on it.—Sect. i. Of Oxygenable Substances, considered

dered in their Relations with Oxygen, and in their mutual Relations.—Chap. i. Of Oxygen and Oxigenation.—Chap. ii. Of the reciprocal Action of Oxygen and Hydrogen: of the Action of Water.—Chap. iii. Of Charcoal and Carbonic Acid.—Chap. iv. Of Carburated Hydrogen, and of Oxi-carburated Hydrogen.—Chap. v. Of the Combinations of Sulphur and Phosphorous with Hydrogen and Carbon, and of the mutual Combinations of these Substances.—Sect. ii. Of Binary Acids considered with respect to their Composition.—Chap. i. Of the Sulphureous, and Sulphuric; Phosphoreous, and Phosphoric Acids.—Chap. ii. Of the Nitric Acid and its Modifications.—Chap. iii. Of Oxigenated and Super-Oxigenated Muriatic Acid.—Chap. iv. Of Nitro-muriatic Acid.—Sect. iii. Of Ternary Acids.—Chap. i. Of the Acids commonly designated by the Denomination of Vegetable Acids.—Chap. ii. Of the Pruffic Acid.—Chap. iii. Of the Gallic Acid.—Sect. iv. Of the Alkalis and Earths.—Chap. i. Of Ammonia.—Chap. ii. Of the comparative Properties of Alkalis and Earths.—Chap. iii. Of the mutual Action of the Alkalis and Earths in Liquefaction.—Sect. v. Of Metallic Substances.—Chap. i. Of the Reciprocal Action of Metals.—Chap. ii. Of the Oxides.—Chap. iii. Of Metallic Solutions and Precipitates.—Chap. iv. Of the Combinations of Metallic Substances with Sulphur, Phosphorus, and Charcoal.—Appendix. On Vegetable and Animal Substances.—Conclusion of the Second Part.—Notes to the Second Volume.”

In the first volume, Mr. B. had examined all the causes which concur to the production of chemical phænomena, independently of the peculiar characters of the substances in which they exist. In the second volume, he considers the substances themselves, whose properties are the real powers which produce the effects of chemical action. Of such substances, however, he examines those only which are more eminently distinguished for their properties, and whose powers are of course more deserving the attention of chemists. This examination of the principal chemical substances, the names of which will be found in the foregoing Table of Contents, is conducted with the same propriety and perspicuity as we have remarked in the first volume. The various facts, experiments, and opinions, are briefly stated, judiciously examined and compared, and a summary of the whole is frequently subjoined. Thus, in the chapter on the nitric acid and its modifications, after the description of the various states of that acid, and after an examination of the principal experiments and opinions of Cavendish, Priestley, Kirwan, Von Marum, Chaussier, Devy, Proust, &c. Mr. B. says:

“ According to these observations, gaseous oxide of azote is a combination in which the oxygen is in a smaller proportion than in nitrous gas, but it is more condensed, because it experiences a stronger action from the azote.”

“ It seems to me that these circumstances account for the characteristic

teristic properties of this gas, which may be reduced to the two following heads.

“ 1st. The oxygen being subjected to a more powerful affinity than in the nitrous gas, it must offer more resistance to the action of the substances which tend to combine with it, while the constitution of the gaseous oxide of azote is not excited to change; in fact, the gaseous oxide of azote neither burns charcoal, nor sulphur, nor even phosphorus which have not been raised to a high temperature: it cannot support respiration without difficulty, although the oxygen is in greater proportion in it than in atmospheric air: I have found that it was not changed by the action of a moistened mixture of sulphur and iron filings, to which I left it exposed for a long time, and which entirely decomposes nitrous gas: it is therefore certain that it resists decomposition at a low temperature much more than nitrous gas.

“ 2d. When it experiences the action of heat, on the contrary, it is decomposed more easily than nitrous gas, because the expansion which is the effect of it tends to restore the two gases which compose it, and which are condensed in it, to their natural state, while this expansion has little effect on nitrous gas whose two elements are not much condensed: by it the elements of the gaseous oxide of azote are divided; one part resumes the state of nitrous gas; the other part is reduced into oxygen gas and azote gas, nearly in the proportions of atmospheric air: the continued action of electricity produces the same change, as well as in several other circumstances.

“ If, consequently, heat or electricity join their action to that of an oxygenable substance, it will yield its oxygen more easily than nitrous gas, and, considering the quantity found in a similar volume, and the rapidity of its decomposition, it produces appearances which approach those of oxygen gas.” P. 134.

The third chapter of the second section, which treats of the oxygenated and super-oxygenated muriatic acid, gives so ample and so elegant an account of those most interesting substances, that we are tempted to transcribe the commencement of it.

“ Oxygenated muriatic acid, composed of two volatile elements, although with a different degree of elasticity, owes its existence only to the action of a weak affinity, and nevertheless both the elements of which it is composed have the property of forming energetic combinations with a great number of other substances.

“ The muriatic acid exercises too weak an action on the oxygen to counterbalance the force of the elasticity which it has in the state of gas, and it is only by the concurrence of the forces which tend to give the elastic state to the muriatic acid, and at the same time to the oxygen condensed in some substances, that it can be produced.

“ The state of dilatation in which the elements of this acid are found, and the weakness of their union, render them therefore but little calculated to form durable combinations, and the greater part of the substances which combine in preference, either with the muriatic acid, or with the oxygen, or even with both, decompose it, and unite either with one of its elements, or with the two, changing their state

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by the condensation: this is what happens with most of the oxygenable substances which rob it of the oxygen, sometimes without affecting the muriatic acid, at others, by combining, first with the oxygen, and afterwards with the muriatic acid; but when a substance unites with the two elements without separating them, the oxygenated muriatic acid may pass suddenly into a different state, or this change may be gradual according to the force which produces it. Finally, in oxygenated muriatic acid, the oxygen preserves the caloric which belongs to the oxygen gas, at least as much as in nitric acid. These considerations will guide us in the explanation of all the phenomena which are owing to the action of oxygenated muriatic acid, and in which those arising from the combination of this acid with a base, must be distinguished from those produced by its decomposition, and by the combination of its elements.

“ In both the effects which it produces, the oxygenated muriatic acid shows much correspondence with the nitrous gas; but the cause of the differences which distinguish them may be found in their composition: nitrous gas, formed of two substances both of which have great elasticity, retains this property in a considerable degree; it only dissolves in water in a small proportion; and, in the proportions which form it, has not, sensibly, any acid quality; the oxygenated muriatic acid, one of whose elements has much less elastic disposition, dissolves with more ease in water; nevertheless it has only a weak affinity for this liquid, for a great part separates from it, by cold, and then takes the solid and crystalline state, so that it is rather the weakness of the elastic disposition than the force of the action of the water which produces this union, and as, of its two elements, one is naturally acid, and the other conveys acidity to the substances with which it combines, when it does not experience too great a saturation, it has a much brisker action on alkalis than on nitrous gas; but these condense it more or less, they change its chemical action, so that the effects vary according to the state of condensation to which it is reduced: these easy deviations in the power of the acidity render the effects much more unsettled, and more difficult to seize than those of the acids which are more uniform in their constitution.

“ The alkalis may therefore combine with oxygenated muriatic acid, whose powerful odour they cause to disappear, and whose colour they destroy; but it forms another species of combination with them, experiencing itself the change which constitutes it super-oxygenated.

“ The oxygenated muriates must therefore be distinguished from the super-oxygenated muriates. Chenevix, who has lately published some very interesting observations, of which I shall make use, though I shall allow myself some observations on them, gives the name of hyper-oxygenated to these latter combinations, which has the advantage of being entirely drawn from the same language.

“ Since the oxygenated muriates show no signs of saturation, and since the acid, and particularly the oxygen, experiences successive and indeterminate degrees of condensation in them, the denomination by which they are designated must be received with the uncertainty which is found in the combination itself.

“ This

“ This fluctuation in the constitution of the combinations of oxygenated or super-oxygenated muriatic acid, also prevents the ascertaining the correspondence between the properties of the combinations, and those of their elements, which can be traced in the combinations of the other acids with alkaline bases: in these we are confined to stating the properties of the combinations, to be able to foresee and explain their effects; but they can only be admitted with reserve into the general considerations of acidity and alkalinity.

“ The oxygenated muriatic acid acts with more energy by its elements, that is to say, it is more easily decomposed when it is in the state of gas, than when it experiences the action of the water which holds it in solution: thus it supports the inflammation of burning bodies; it inflames metallic substances reduced into fine powder, and ammonia, as has been shown by Westrumb and Fourcroy; liquefied sulphur also inflames in it; it decomposes carburated hydrogen gas (282), either by depriving it of part of its hydrogen, and by that means precipitating the charcoal, or, by giving oxygen to the remainder of the hydrogen combined with the carbon, whence results either the formation of carbonic acid, or that of oxi-carburated hydrogen. It does not, at first, act sensibly on hydrogen gas when it is mixed with it, but it appears from the experiments of Cruikshank, that it destroys it by a continued action; the electric spark causes this mixture to detonate, and the effects vary according to the proportions, as when this operation is performed with oxygen gas, so that the result is water, carbonic acid, or oxi-carburated hydrogen gas: Cruikshank concluded, from the results of this detonation, that a volume of 2.3 of oxygenated muriatic gas contained 1 of oxygen, supposed in the gaseous state: it cannot precipitate the carbon of the oxi-carburated hydrogen gases, but it gradually completes the combination of carbon and hydrogen, and by that means converts them into carbonic acid and water; nevertheless, according to the observation of Cruikshank, the electric spark does not cause this mixture to detonate.” P. 156.

The appendix to this volume, which precedes the notes, contains, among other particulars, a valuable epitome of the process of fermentation in all its branches.

We might in a similar manner have noticed various other parts of this work; but the uniformity of style, and the nature of the materials, supersede the necessity of prolonging this article. We may only observe upon the whole, that in a science so various, so comprehensive, so useful, and so rapidly increasing, as that of chemistry, a view of its principal theoretical branches, ably collected, examined, and compared, by a masterly hand, like that of Mr. Berthollet, cannot fail to afford satisfaction and instruction to philosophers in general, and particularly to the lovers of chemistry.

With respect to the translator's part, it may be observed, that the sense of the author seems to be upon the whole pretty well preserved; but he has, in a variety of places, used words, phrases, and modes of spelling, which are not properly Eng-

lish, and ought therefore to be corrected. He writes *oxigen*, *oxigenated*, and *hidrogen*, instead of *oxygen*, *oxygenated*, and *hydrogen*. He writes *fermentescible*; says that *Saussure occupied himself with it*; and so forth. Such blemishes might easily have been avoided.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Crisis; or, the Progress of Revolutionary Principles, a Poem*, by William Peebles, D.D. 8vo. 6s. 6d. Vernor and Hood.

We have before seen and admired a poem with this title, and dictated by the same patriotic ardour, by Mr. Maurice; and this also by Dr. Peebles is entitled to much commendation. The poem, which is addressed to the earl of Eglington, opens with a prospect of the threatened invasion, and proceeds to detail circumstantially the progress of the present revolution, from the destruction of the Bastille to the renewal of the present war. It is comprised in three books, and an appendix is added, containing miscellaneous notes illustrative of the main subject. The poem might in some respects deserve a place among our leading articles, and we regret that we have only the opportunity of subjoining the following specimen. It is an apostrophe to Peace, and is very pleasing and impressive.

“ Hail, meek-eyed Peace! of soft and modest mien,
 How fair thy form, but ah! how seldom seen!
 Where hast thou wandered, since the orient hour
 Thy steps were turned from Eden’s smiling bower?
 In this rough clime, where raging passions dwell,
 In vain we seek thy still, sequestered cell;
 In other regions, thy secure retreat,
 Far distant thou hast fixed thy chosen seat;
 Yet deign’st, at times, to charm the human race,
 And woo them, friendly, to thy fond embrace.
 Haite, heavenly stranger! from the realms above,
 Where sweet resound the choral songs of love.
 The nations, still to hostile feuds a prey,
 Languish and sicken at thy long delay.

See where she comes, on purple pinions borne,
 Mild as the effulgence of the balmy morn,

Where’er

Where'er she treads reviving nature blooms;
 The arid waste a livelier look assumes;
 Hate and revenge, with all their dread alarms,
 And savage war, suspend their murderous arms,
 The sons of industry each art employ,
 And wonted foes dissolve in mutual joy.

But while the lovely Power, with all her train,
 Yet timid treads the late ensanguined plain,
 To Gallia's realm her jealous eye she turns,
 Where low-born pride in secret fury burns;
 Sudden she hears the deep-toned voice of War,
 And sees fell Discord mount her iron car;
 Scared at the scene, too soon, alas, she flies,
 And speeds for safety to her native skies." P. 137.

If Dr. Peebles is not able to build the loftier rhymes, he is certainly a very agreeable poet, and we are proud to say that his principles and sentiments are in all respects congenial with our own. Let other and harsher critics amuse themselves and their readers with pointing out and dwelling with emphasis on a few dull and feeble lines. We have looked to the pleasant side, and have been very much amused with this production.

ART. 17. *Tobias, a Poem, in Three Parts, by the Rev. Luke Booker, L.L.D.* 8vo. 87 pp. T. Booker. 1805.

This elegant little poem is constructed upon the story of Tobit, and although the *principal* incidents are scrupulously adhered to, the author has considered himself at liberty in the course of his progress to make occasional deviations and additions. The simplicity of the narrative is however beautifully preserved, and the history of a "pious, persecuted, yet not heaven-forsaken family," is described in the most pathetic as well as instructive manner.

We are at a loss from what parts to select a specimen—the following is however particularly striking :

" But Tobit sacred Duty's onward path,
 Dauntless pursued; and decent in the grave
 Dispos'd the blood-stain'd corse. Then, sighing deep,
 With solemn step and slow, his outer court
 He sought; forbearing to rejoin his friends,
 Till the decreed ablutions should again
 Cleanse from the tainting touch of grisly death,
 There sorrowing, he, beneath the beetling walls
 Of his rude dome, repos'd his weary limbs;
 The night dews on his naked head the while
 Fast falling, cold. Yet he with pious eye
 Gaz'd on the starry canopy sublime:
 Long time he gaz'd, and when the morning pour'd
 Its renovated splendours o'er the east,—
 To him, alas! those splendours shone in vain;

Darkness

Darkness had shed her thick and filmy scales
His orbs, eclipsing—

Helpless now, and blind,
The relics of his former affluence gone—
No soothing stay—no tutelary friend
Had he, save one—the partner of his soul,
Whom heav'n assigned him sharer of his lot—
His faithful Anna. Unrepining, she
A seamstress' task discharg'd, and daily food
Earn'd thrifful—But ah! what's human aid
To him whose head is whelm'd in misery?
Vainly does Friendship's sympathetic tear
Embalm the pang of grief, if from above
Descend not Consolation. That to win,
These orisons, to him who gracious hears
The sigh of Faith, all-reverent, Tobit pour'd:
O thou! whose works thine attributes declare,
Justice and mercy and eternal truth,—
Remember me, and with compassionate eye
Thy sins regard! nor mine alone, but those
Of my forefathers—noted in thy books,
A num'rous train! For we thy dread commands
Mid trembling Sinai's thunders loud promulg'd
Have, impious, disobey'd. Hence outcasts vile
Are we dispers'd among the nations round,
To scorn expos'd, captivity and death—
Death, the unhappy's friend: in whose kind arms
Affliction sleeps in peace, and where the rage
Of rancorous malice aims its shafts in vain.
Thither, oh! thither lead me, and mine eyes,
Sightless and dark, seal in the kindred tomb!
While, proudly buoyant o'er a wretched world,
My liberated soul to realms of peace
Where happy spirits wander, rapt may fly." Part I. p. 12.

Should another edition of the present poem be called for, it is Dr. Bookers's intention to publish a number of additional pieces; a publication which, from the present specimen of the author's powers, we shall look forward to with much pleasure.

ART. 18. *Buonaparte! A Satire. His Coronation. A Vision.* 8vo. 22 pp. Ballantyne, Edinburgh. 1804.

It has been so particularly our task to become acquainted with the various printed accounts of this most extraordinary character, that we confess ourselves fully satisfied with descriptions of his wanton and barbarous atrocities. The poisoning of his wounded troops, the butchery of his Turkish prisoners, and the murders of Pichegru, Toussaint, and the unfortunate Duc d'Enghien, are here once more described with feeling, but with little pretence to the name of poetry.

The author thus relates the birth and early propensities of Buonaparte.

“ Here

" Here let us pause awhile, intent to scan,
 How grew this *non descript* in shape of man;
 And, first—in Corfica he drew his brea h,
 Breath pestilential! still denouncing death.
 But, Corfica*, thy name, the learned find,
 Consists of *heart* and *dagger* clo'e combined.
 And thus doth Seneca, an ancient scribe,
 Prophetic, too, the Corficans describe.
 Bloodily vindictive, robbers, liars,
 And of all Gods th' accurs'd, prophane deniers.
 In early youth †, 'twas his delight to gain
 A sight of wretches agoniz'd in pain,
 Unlike his playmates, who their pence expend,
 For comfits, cakes, or some such boyish end;
 His for the *hospitals* he kept with care,
 T' obtain a seat at *operations* there.
 But *then*, most anxious to secure a place,
 With eager eye the surgeon's knife to trace,
When d'ubt and horror hover'd o'er the case.
 And what he saw, he would act o'er again;
 Happy to mimic those who writhed in pain.—
 Next under Robespierre, that great master, plac'd,
 And each by each reciprocally grac'd,
 The scholar quickly learned the art of blood,
 Which soon he practis'd for his country's good.
 And while Robespierre trifled in retail,
His cannon thousands swept, by streets wholesale.
 Such, Frenchmen, is the *man!* the *fiend*
 On whom, as on a pillar, ye *at last* have lean'd:
 And now, though more than ever abject slaves,
 Yet each to each still of *his* glory raves;
 While of that glory, each deluded elf
 Believes a ray reflected on himself.
 Sick with such thoughts, I close my wearied eyes,
 Close them in vain, for soon strange phantoms rise."

DRAMATIC.

ART. 19. *Almabide and Hamet. A Tragedy.* By Benjamin Heath Malkin, Esq. M. A. 8vo. 6s. Longman and Rees. 1804.

This tragedy is introduced by a long prefatory address to Mr. Kemble, in which the author gives a rapid sketch of the history of the English drama, from the appearance of "Ferrex and Porrex," by Lord Buckhurst, to the present period. This shows the author sufficiently acquainted with the subject, but exhibits no great acuteness of

* *Cor* heart, *sca* a dagger.

† Revolutionary Plutarch, Vol. II.

remark or much novel information. The tragedy is founded on the story of the conquest of Granada, before handled by Dryden, and certainly a more suitable subject for tragedy cannot easily be imagined. We however like Mr. Malkin's prose better than his poetry. The versification is never very harmonious, nor is the fable managed with particular dexterity. It will however amuse in the perusal, and we do not know that it has ever been offered for public representation. The tragedy concludes with these four lines, and we do not know that it contains any better :

“ By this example let mankind be taught
Divided love, tho' guiltless, ends in woe.
Granada's realms might stand to distant times
But for our fond, mistaken, selfish feuds.”

The muse of tragedy does not appear to smile very auspiciously on this author, who yet has talents which may be beneficially exercised.

ART. 20. *Confined in Vain; or, a Double To Do; a Farce, in Two Acts.* By T. Jones, Author of *Poems, &c. and Phantoms; or, the Irishman in England: a Farce.* 8vo. 47 pp. 1s. 6d. Jones. 1805.

The barbarous, and scarcely intelligible, jargon which appears in the title-page to this Farce, precluded the expectation of much merit in the Farce itself. Accordingly we found it to be of the lowest order, as to language, characters, and incidents; the last of which are so absurd and impossible, that we imagined ourselves reading one of the successful comedies of the present age, not a drama which had never been represented. The person “*Confined in Vain*” is, of course, a young lady, whose father (as usual) is an unfeeling and selfish brute, determined to compel her to a disagreeable marriage. Another, not very novel, circumstance, is her escape out of a window in man's clothes, and a sudden unaccountable pardon granted by her father to her lover and herself, when they appear and declare themselves married. As a probable conclusion to the piece, a drunken rake, and almost a total stranger to them, having won a large sum by gaming, bestows it, without rhyme or reason, on the happy couple. Absurd as this is, we have seen as great absurdities applauded on the stage, and are, alas! often condemned to read them in our closet.

ART. 21. *The Piccolomini, a Drama, in Five Acts, from the German of Schiller.* 8vo. 2s. 6d. Chappell. 1805.

The rage for translating German plays, seems at least suspended; and, if they can present us with nothing better than the piece before us, it may be as well to have done with it altogether. The interlude which precedes the main piece, and which is called Wallenstein's Camp, however it might delight a German audience, is to us as dull and flat as possible; nor does the play itself interest us much more. Some merit indeed it may be presumed to have, for it is termed one of the *chef d'œuvres* of the “incomparable Schiller;” and we are threatened with another in a few days; but we are not remarkably anxious

anxious to see it; or rather, if it is to be like this, we are anxious not to see it.

MEDICINE.

ART. 22. *Cases of two extraordinary Polypi removed from the Nose, the one by Excision with a new Instrument, the other by improved Forceps; with an Appendix, describing an improved Instrument for the Fistula in Ano, with Observations on that Disease. Illustrated with a Copper-Plate. By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. 42 pp. 2s. Johnson. 1805.*

The author of this pamphlet evinces by his numerous publications and inventions, a very laudible ambition of distinguishing himself in surgery; and as it is to be presumed that he exerts himself to the utmost, he ought not to be blamed, though his success should not be answerable to his efforts.

In this little work he instructs the profession in a new treatment of the polypus of the nose.

A patient afflicted with this complaint put himself under the author's care. The polypus arose far back in the posterior nostrils, and hung down behind the uvula. Mr. Whately attempted repeatedly to extract it with the common forceps; but could not succeed. He next got a piece of cat-gut round the root of the polypus: and tried first to saw it through, and then to jerk it off; but failed in both attempts.

He then ordered an excellent strong pair of forceps to be made, with an appropriate curve. The polypus was, however, so firmly attached, and so long in its texture, that although he used both his hands, and pulled with all his force, yet the forceps always slipped off ineffectually. Stone forceps beset with teeth were also tried in vain. He then attacked this all-powerful polypus by a ligature: but in twisting the cat-gut of which it was made, it broke; like the withs with which the Philistines attempted to bind Samson.

Being baffled in all these attempts, the author at length invented a knife with a moveable sheath, a kind of bistouri caché. He passed this instrument up the nose, guided by a ligature, and moist fortunately cut through the root of the polypus, while the patient nearly fainted with loss of blood.

It is clear that complete success might likewise have been obtained by a ligature properly applied, only taking care that the cat-gut should not be rotten; or using a skein of strong silk; which would unquestionably have been a much safer plan, than cutting in the dark. Besides, we consider that the danger of hæmorrhage is a very serious matter; for vessels divided by a cutting instrument bleed much more violently, than when lacerated by a pair of forceps.

The next case was easily managed: the polypus was extracted at once by the strong forceps. We feel inclined to congratulate the operator on this success; but as reviewers we are afraid of doing so; lest by encouraging the publication of such cases, books should multiply upon our hands, faster than polypi.

By a natural association of ideas, the author descends from the nose

to the anus; and describes a new instrument for cutting fistulæ. It resembles the probe-pointed bistoury of Pott, with the addition of a sheath; which it is imagined will lessen the pain of passing a naked blade into the sinus. We have never seen this instrument employed, and probably never shall, unless perchance we should see the inventor operate. But as even the examination of a fistula with a smooth probe is usually very disagreeable, to thrust up this bistoury incased in a sheath must be still more so; and withdrawing the sheath will necessarily prolong the operation, and augment its severity.

In fine we must acknowledge, that Mr. Whately has not displayed by this invention any great superiority over Mr. Pott.

ART. 23. *The Domestic Pharmacopœia, or Complete Medical Guide for Families; containing an Alphabetical Arrangement in the Form of a Dictionary, of all the Diseases to which the human Frame is liable, with the Symptoms attendant on each; and the most simple and rational Modes and Treatment, drawn from high and approved Authorities. Preceded by Directions for preserving Health, and attaining long Life. Together with Rules for nursing sick Persons, and terminated by an Appendix, also alphabetically arranged, of favourite and domestic Remedies, &c.* 12mo. 244 pp. 4s. Highley. 1805.

This may be considered as an epitome of the works of Tissot, Buchan, and other writers on domestic medicine; and as it is less bulky and expensive, and consequently more easily attainable, may be more extensively useful, than those popular books. The descriptions of the diseases are in general sufficiently correct, and the modes of treating them, as clear as in the small compass to which they are necessarily confined, they could well be made. The observations on air, exercise, cleanliness, and diet, though not new, are pertinent and just, and such as cannot perhaps be too frequently and generally disseminated. "In old age (the compiler says) there is seldom sufficient strength to use bodily exercise, though so very requisite for health; therefore, frictions with the flesh-brush are necessary at this time of life, to promote perspiration, which should be done by the person himself if possible. As the climate of this country is variable, our winter cloathing should be put on early, and left off late; care should be taken not to pass too suddenly from a hot to a cold atmosphere, or the reverse, and we should carefully avoid drinking any thing cold, when the body has been violently heated."

The diseases are ranged alphabetically, which affords a facility in turning to them; and to each of them is subjoined the names of the writers from whom the descriptions, and methods of cure, are taken, Sydenham, Mead, Arbuthnot, Heister, Buchan, &c. With the following specimen of the manner in which this part is executed, we shall conclude our account of this small volume.

"Flox, bloody. Symptoms. Generally begins with coldness and shivering, succeeded by a quick pulse, and intense thirst. The stools are greasy, and sometimes trothy, mixed with blood and filaments, and are attended with intolerable gripings, and a painful descent as it were of the bowels.

Medicine,

“ *Medicine.* Bleed first, then give the following vomit; half a dram of the powder of ipecacuanha; work it off with chamomile tea; repeat this vomit every other day for three or four times. On the intermediate days, between each vomit, let the sick person take a large spoonful of a mucilage of gum arabic, and tragacanth, every hour. Clysters made of fat mutton broth are of great service in this complaint. The patient should abstain, through the whole of the cure, from malt and spirituous liquors. *Mead.*”

ART. 24. *An Essay on Quackery, and the dreadful Consequences arising from taking advertised Medicines, illustrated with Remarks on their fatal Effects, with an Account of a recent Death occasioned by a Quack Medicine; and Observations on the Coroner's Inquest taken on the Body, interspersed with Anecdotes of the most celebrated Quacks of the present Day, with a Plan for the Annihilation of Quackery, and proposed Means for supplying the Deficiency in the Revenue, which would be occasioned by such a Measure. To which are added, Remarks on Provincial Bankers.* 8vo. Hull. 1805.

This farrago is addressed to the Lord Chief Justice, as Chief Coroner of England, who is called upon “ to extirpate a set of miscreants, who have been too long thriving by the destruction of their credulous fellow-creatures, men (the writer says, if he may so degrade the term) who are in the continual habit of sending *myriads* to an untimely grave; acting as a blight on the fairest part of the creation; destroying the noblest work of Omnipotence, and consequently more deserving of condign punishment, than the vilest assassin that ever suffered for his villainy at the gallows, or on the wheel;” with abundance more declamation of a similar kind, levelled, towards the end of the book, at the provincial bankers, particularly those of Hull, who share with the quacks, in almost equal portions, the indignation of the writer.

ART. 25. *Culina Famulatrix Medicinæ, or Receipts in Cookery worthy the Notice of those Medical Practitioners who ride in their Chariots with Footmen behind, and who receive two Guinea Fees from their rich and luxurious Patients.* By Ignotus. 12mo. 235 pp. 4s. York. Mawman, London, 1804.

We have travelled through this volume, not without sometime longing to partake of the favourite dishes described in it. To many of them, the author has subjoined observations, whimsical, if not witty. As he inculcates in them the necessity of temperance, and writes as a physician, of which profession, he appears, and says he is, as well as a cook, it does not clearly appear to us, why he should admit so many high-seasoned provocatives. Perhaps he introduces them only to show their unsuitness, as the Lacedemonians made their slaves drunk, that their youth seeing them in that degrading and beastly state, might be deterred from drinking. The following will explain our meaning. After describing the method of making a mock turtle, he says, “ This dish is extracted from the archives of a wealthy corporation, in the North of England, remarkable for their distributive justice towards
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the good things of a well furnished table. It is a dangerous dish, and will soon bring a man to his crutches". After a hare soup, "no gravy can be extracted from the flesh of any animal equal in richness to what the hare affords; on which account the lovers of good eating should consider every spoonful of hare soup as fraught with some danger in gouty and scorbutic habits. Among the Romans the hare was held in great estimation. *Inter quadrupedes gloria prima Lepus.* Alexander Severus had a hare daily served up at his table. Cæsar says the Britens did not eat the flesh of hare. *Britanni leporem non gustant.*"

We will conclude with giving the method of preparing Fryers chickens, with the author's recommendation of them.

"Take two or three chickens, and cut them into four quarters, put them into as much water as will cover them; when boiled enough, throw into the boiling broth the following:—The whites and yolks of two or three eggs, and a handful of parsley shred small—beat them up, and add some salt and black pepper. When thrown into the broth, stir it gently to prevent the eggs curdling into large pieces; serve up in a tureen. *Obf.*

"This dish contains neither gout, scurvy, nor rheumatism: an admirer of high seasoned dishes will find this very conducive to his health, if served up to him once in a week. It will give time to *Archæus* (the rector of the stomach) to put his house into order, after the manner of a house-maid on a Saturday night."

We had nearly omitted noticing that as a frontispiece to the book, a famous fat hog is depicted, with the word transmigration over it, intimating doubtless that those who feed too freely on the rich dainties he is teaching them to prepare, will be transformed into that animal.

DIVINITY.

ART. 25. *A Sermon, preached in the Parish Church of Leeds, on June the 13th, 1804, at the Visitation of the Right Worshipful Robert Markham, A. M. Archdeacon of York. By John Sheepshanks, A. M. Curate of Trinity Church, in Leeds, and late Fellow of Trinity College, Cambridge. 8vo. 24 pp. 1s. Faulder. 1804.*

In a plain and sound, yet not trite method, this preacher points out the duties of ministers of the gospel, laying that stress which is so peculiarly proper at this time to be laid, on the devout reading of our excellent liturgy in the church; which, as the author very justly insists, is truly preaching the gospel.

"Let but the minister" he says, "perform his task, his arduous task, of first justly comprehending, and then devoutly uttering the words here appointed for him; and he may rest assured *he hath preached the gospel*, yea the whole gospel of Christ, in the language most profitable to his hearers. Let him but shew he feels, as well as understands *the transitions here made from one office of devotion to another, from confession to prayer, from prayer to thanksgiving, from thanksgiving to reading*

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of the word;* and unto every one that hath ears to hear, I repeat, the gospel will have been preached. But, if through any impatience to quit this *subordinate service*, as he may falsely deem it; if anxious to assume the *superior* office of teaching, reproving, exhorting, in his own name; if he coldly, or negligently perform in haste, the previous services of our liturgy, *woe is* and must be to him, for he *preacheth himself*, not the gospel. He must be conscious moreover of having directly betrayed the cause of the established church; against her his offence is of the deepest dye; he hath given cause of triumph and traduction to her enemies; her sons he hath taught to despise her essential and discriminating rites. Be he assured then, that no orthodoxy displayed in the pulpit can atone for heresy like this, no arguments however laboured, no declamation, however animated, can adequately supply the place of that eloquence with which the liturgy of our church pleads the purity of her own faith, and the piety of her own worship." P. 11.

This is most true, and well pointed against those sectaries who would make preaching every thing, and prayer nothing, in their ostentatious services. With equal force and propriety, and with a similar reference, does he caution against partial preaching, or a constant repetition of some doctrines to the exclusion of others. The whole discourse is edifying, and well suited to the occasion on which it was delivered.

ART. 27. *Pro Aris et Focis; or the Duties of Volunteers: A Sermon, preached in the Parish Church of Godsbill, in the Isle of Wight, before the South-East Battalion of the Isle of Wight Volunteers, on the Presentation of their Colours, March 12, 1804. By the Rev. John Barwis, A. M. Rector of Niton.* 4to. 16 pp. 1s. Rivingtons. 1804.

We have seen many sermons addressed to volunteers, but not one which in our opinion equalled this, for profound and masterly consideration of the subject. Clear ideas, accurately expressed, and enforced with animation, distinguish it completely from the ordinary classes of composition. After mentioning the indispensable nature of implicit obedience in military service, Mr. B. thus proceeds:

"If the enforcement of this principle has, under all regular governments, and in the most civilized nations, justified means the most severe; if its violation has been adjudged to deserve disgrace, corporal pain, and in certain cases, death itself; the adoption of such strong measures in its support proves that it cannot be dispensed with in any kind of military arrangement whatever. Though not in a constant and regular state of discipline, nor on all occasions amenable to its decisions, yet this is a theory that ought to be for ever present to your minds: your services are proffered, and for that very reason you are subject to the strongest of ties, a tie upon your honour, upon your consciences; a substantial, prompt, and willing obedience ought to be the volunteer's pride; his subordination ought to be founded in conviction of mind, in reason, in opinion." P. 7.

"* Paley's Moral and Political Philosophy."

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Much more to this effect is said, with propriety and force. Allusion is then very happily made to the motto on their colours, "pro Aris et focis;" and the preacher, without hesitation, vouches for the corps which he addresses, that they will faithfully perform all the duties implied by it. He recalls to their minds the high commendation given by Camden to the military of the Isle of Wight, in the time of Elizabeth, and he adds;

"It only remains for you to prove yourselves worthy of your situation, and what more forcible argument can be adduced to make you so, than to reflect that you are all the while working your own work, or playing the game in which the stake is entirely your own. *If the nation be subjected, you cannot be FREE; if your country be plundered, you cannot be RICH; if your domestic comforts be violated, you cannot be HAPPY.*" P. 15.

These things may be considered as addressed to all volunteers in the kingdom, who will do well to peruse and reflect upon this very just and animating discourse.

ART. 28. *A Sermon, preached in the Parish Church of Kingston-upon-Thames, before the Right Hon. John Heath, Esq. one of His Majesty's Justices of the Court of Common Pleas; the Hon. Sir Beaumont Holtbam, Knt. one of the Barons of His Majesty's Court of Exchequer, Judges of Assize: William Borradaile, Esq. High Sheriff, and the Grand Jury: on Wednesday, the 21st Day of March, 1804. By the Rev. John Barwis, A. M. Rector of Niton, in the Isle of Wight, and Chaplain to the High Sheriff.* 4to. 17 pp. 1s. Rivingtons. 1804.

This discourse has considerable merit, but not enough to rank it with the preceding production of the same author. The connection between laws and morals is however sensibly illustrated, and in particular the high importance of integrity in those persons, who, from their weight and influence, ought to be "the immediate guardians of morals and religion within the limits of their ordinary residence." The sermon must have been heard with pleasure and advantage by the persons addressed; but, from the nature of its topics, is neither so striking nor so original as the other.

ART. 29. *The Divine Visitations; considered in a Sermon, preached on the Fast-day, February 20, 1805.* 8vo. 23 pp. 1s. Collins and Co. Bristol; S. Hazard, Bath; Hatchard and Co. London. 1805.

On many detached passages, in this anonymous discourse, our commendation may be properly bestowed; but as a *composition*, it is somewhat desultory.

The preacher goes too far (we hope) when he says, "infidelity, under various forms and in diversified channels, and a bold contempt of sacred rites and customs, prevail through every part of the united kingdom." (P. 12.) With respect to the effects of our "increased wealth; and the deluge of novels continually flowing in upon us," (p. 12.) we apprehend that his remarks are too well founded. We are afterwards consoled by reading, "Have we not just cause on this day for

for blessing God, that amidst the many evil tokens, he has not left us destitute of some good ones? That our gracious and religious King has been so long continued upon the throne of the British Empire, should inspire us with gratitude to the King of Kings, and with the most devout intercessions, for his Majesty and the whole Royal Family. The seats of public justice are filled with men of integrity and abilities, always ready to administer impartial justice to the rich and poor. Among the noble and great, are *a few*, [not a few] who esteem the praise of God more than the praise of men. The spirit of active benevolence, conspicuous among all ranks, is no little token of good. What a favorable sign it would be, were *all* ministers, the faithful ambassadors of God, and examples to the flock, over which they are set." *Exceptions* (we fear) will always be found; but there seems to be a lurking design in this insinuation. "God be praised, there are *some* among the *different orders* in the sanctuary, who can say, with the Gentile Apostle, they are not ashamed of the Gospel of Christ." (P. 16.) We trust there are *very many*; though they do not (as some do) style themselves *exclusively*—*Gospel preachers*.

ART. 30. *The Character, and final Perseverance of the Righteous. A Sermon, preached at St. Margaret's Chapel, Westminster, on Sunday, December 16, 1804, on Occasion of the Death of Mrs. Henrietta Stemler; who departed this Life, Dec. 6, 1804; aged fifty-five Years: With some interesting Particulars of her Life and Death. By John Davies, M. A. Minister of St. Margaret's Chapel; and late Fellow of Trinity College, Cambridge. 8vo. 40 pp. 1s. Hatchard. 1805.*

This is an animated discourse; and very creditable to the character of her who is the subject of it. The following is substantial praise: "She was not one of the mere talkers about religion, but was indeed "a doer of the same;" and I have frequently been astonished at the variety of ways in which she laid herself out to do good: I have wondered that, with the very moderate means, which I knew her to be possessed of, she could contrive to be so extensively useful. At length, however, I discovered the secret:—it was by *personal and active exertion*. It is something, to devise plans of public utility; to contribute by our purses to their support, is something more; but a greater and better thing than either of these is, to give our *personal* assistance to them. Mrs. Stemler was exemplary in all these respects." (P. 22.) But the piety of this worthy woman was unfortunately tinged with fanaticism. Her religious impressions "were much cherished by attendance upon the ministry of Mr. John Wesley. I particularly mention this circumstance, that I may not seem unwilling to do justice to the memory of that great and good, but in many respects much mistaken, man; and because also, I mean to shew you what an unhappy tincture this early religious connection gave to her mind, and how it operated for a long time to deprive her in a great measure of the comforts and pleasures of real religion." (P. 20.) Though we find some religious opinions in this discourse, which we could not produce with approbation; yet upon the whole it is instructive; and we recommend one
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short admonition to the attention of every reader: "if we expect that the good seed sown in the public ministrations of the word should produce any fruit in our children and domestics; it must be, by being watched over and watered by private instruction." P. 37.

ART. 31. *Three Plain Reasons against separating from the Established Church.* By Edward Pearson, B. D. Rector of Rempsione, Nottinghamshire. 12mo. 36 pp. 6d. Tupman, Nottingham; Hatchard, London. 1805.

As strong, as they are plain. The 1st Reason is, "Because *unity* among Christians is enjoined in Scripture." The 2d. "Because *uniformity of public worship* among Christians, who are in habits of intercourse with each other, is a necessary means of *preserving unity.*" The 3d. "Because, to join in the established form of public worship, is part of that obedience, which we owe to our *civil rulers.*" A short extract from the 1st Reason, will be acceptable to our readers: "Of the fact, which is employed in this reason, no one can doubt, who reads the New Testament with attention. All, therefore, that we have to consider under this head is, what the unity there enjoined means. It does not require, what indeed seems to be impossible, that all men should entertain the same *opinions* on religious subjects; but it requires of all such a sameness of *heart* and *affection*, such a similarity of *sentiment* or *feeling*, and such a co-operation in *action*; as may show, that they have the same great object in view, and that it is their leading desire to promote it."

Perhaps, there never was more occasion than at present, for admonitions of this nature; nor do we know any, better adapted than these are, to the use of the persons for whom they are intended. *Methodists*, particularly, are in the author's contemplation.

ART. 32. *Reflections on the Neglect of Religious Education; more particularly addressed to Godfathers, Godmothers, Parents, and Ministers; with a few Thoughts on Sunday Schools, and Sunday Drilling.* 12mo. 20 pp. 4s. Longman and Co. 1805.

That this *remonstrance* (for such it is) was well intended, we do not question; but we think it, in some parts, much stronger than the case will warrant. The persons, named in the title-page, should be addressed respectfully and affectionately; and then we do not object to any earnestness that may be employed. But this author is a harsh and indiscriminating censor. If *books* were always *reviewed* in the same temper, what would become of *authors*, and of this among the rest?

When he proposes to ask the questions in the catechism "in a different manner *from what* they are put down;" (p. 11.) we recommend to his, and to every one's notice, a small tract on the list of the *Society for promoting Christian Knowledge*; entitled, "*The Catechism broke into short Questions.*" Indeed, so excellent, and so abundant, are the truly religious books upon this list, that scarcely any case, or situation, or any description of persons, are unprovided for.

We lament, with this writer, the *general* continuance of *Sunday Drilling*; believing, that the very urgent necessity, by which it was
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once justified, is now in a great measure abated. But, let us not deal harshly with men to whom we are so highly indebted, as we are to the loyal volunteers throughout the country.

ART. 33. *A Discourse on the Inspiration of the Scriptures.* By the Rev. Richard King, M. A. Rector of Worthin, Salop; and formerly Fellow of New College, Oxford. 8vo. 31 pp. 1s. Hatchard. 1805.

The dedication of this work is so just a tribute of praise to a truly charitable and exemplary Christian, that we are assured our readers will be gratified by an extract from it:—"To Thomas Bernard, Esq. My dear sir, in your many and great exertions to benefit that large portion of the community, the class of *miser* and *poverty*, you have constantly inculcated the maxim, that the foundation of all solid and permanent improvement must be laid in amended *moral* and *religious habits*: your time, your talents, and your fortune have been dedicated to these important purposes; and happily, your labours have not been in vain, as the present improved state of the poor fully confirms."—It is mentioned afterwards, that the life of this gentleman "is distinguished not only by benevolence, but by a zeal for religion manifested in providing a free chapel in St. Giles's, where the state of morals rendered it particularly necessary." The purpose of this tract is, "to guard the young and unwary from an increasing spirit of infidelity, which is excited and encouraged by some modern publications." The inspiration of the Scriptures is proved, by "the unanimous consent of the writers of the first and purest ages of the Church; and by the plain language of Scripture." P. 1. "The nature of this inspiration may in some degree be explained in this manner: the Apostles, in their writings, made use of their reason, their memory, and a language suited to their education and natural genius; they were not under a fanatical enthusiasm, like false prophets, or the weak and deluded sectaries of modern times; but they were instruments of the Holy Spirit, endued with reason, who made use of their understanding, their judgment, and their own language; yet, notwithstanding they were directed by the Holy Spirit, he did not take from them their natural faculty of reasoning, but after he had enlightened it, it was so directed, that the result of their meditations might be the voice of God." P. 18. We might recommend this work, by extracting also pp. 23, 24; but it may be sufficient to say, that those, for whose use it is intended, will find in it instruction, and, we trust, conviction.

ART. 34. *A Guide to Heaven: seriously addressed to all who believe the Gospel to be the Word of God.* By the Rev. Charles Sleech Hawtrey, A. B. Vicar of Widdon, Monmouthshire. 8vo. 172 pp. 4s. Rivingtons. 1805.

"The present work has for its object, to set in the clearest point of view, what those commandments are, an obedience to which seems to be indispensable to salvation. In order to effect which; the principal precepts of the gospel, upon the most essential duties of religion and morality, have been collected, and (if I may so speak) concentrated,

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and brought into a focus ; in hopes that when it is seen how strongly they are inculcated, and how powerfully and repeatedly they are enforced ; those who profess to look forward to the promises held out in the gospel, will be awakened to a sense of their situation, and be convinced how impossible their attainment will be, unless they in good earnest perform the duties which it commands. In sending the present work abroad, as far as man is capable of discerning the motives of his own mind, I can confidently affirm, that I have no other design than that of promoting the eternal happiness of my fellow creatures."

Pp. 14, 15.

The design is unquestionably good and praise-worthy ; but it is imperfectly executed. Exclusively of the introduction ; about a hundred pages are filled with texts of scripture on several christian duties. These may doubtless be read, in their collected state, with increased effect. About thirty pages only are filled with *applications* of the texts ; but these applications are short, and sometimes rather trite.

POLITICS.

ART. 35. *Thoughts on Coalitions, with a Reference to the present State of Parties.* 8vo. 111 pp. Ginger. 1805.

The propriety of any coalition, (as it is termed) between hostile parties in the state, must be determined by a reference to the principles on which they differed, and the circumstances under which their union took place. If the former were of essential importance, and if the latter were not such as completely removed the grounds of their former hostility, such an union cannot be deemed public-spirited, nor can it be expected to prove sincere and permanent. This criterion is applied, in our opinion justly, by the author before us, to the coalition that has taken place between the principal parties now in opposition, and to the recent union of the late with the present minister. While he reprobates the conduct of those parties, he shows that the reconciliation of Mr. Pitt with Lord Sidmouth "was the only union which could take place without any sacrifice of principle or compromise of character." To prove this, he states a few facts, going back to the period when the last administration was formed. Thence he infers that, "when Mr. Pitt perceived the necessity of procuring some accession of strength to his administration, prudence and propriety, as well as every rational and manly feeling, must have led him to look to the man, of whose honour and ability, of whose integrity, and of whose personal friendship, he had made such repeated trials both in public and in private life. The differences also, (adds this author) which had subsisted between them, were confined to particular and temporary measures ; they might therefore be easily adjusted."

The grounds of that clamour which was raised upon Mr. Pitt's return to office are then examined, and their futility shown. In this part, the pamphlet published in the name of Lord A. Hamilton* is ably

* See Brit. Crit. vol. xxiv. p. 567.

answered, and its fallacy, in our opinion, fully detected. Indeed his lordship, as this author observes, towards the end of his pamphlet, "overthrows his whole fabric," by admitting distinctly that "for the House of Commons to prescribe any individual to the crown would be indecent and unconstitutional."—"Now, (says the judicious writer before us) what is all this waste of paper and of ink, but for the purpose of showing than an individual ought to have been prescribed to the Crown? or will he contend that what would be indecent and unconstitutional in a House of Commons, is decent and constitutional in a faction out of parliament?"

A considerable part of this able tract is also employed in a severe castigation of Mr. Cobbet; whose alleged tergiversations, in alternately vilifying and cajoling Mr. Fox, as it suited the purposes of his own particular friends, are exposed in colours which, we conceive, it will not be easy to efface.

The author discusses also, at some length, the question "whether the old grounds of warfare between the leading men in opposition now exist? (the contrary to which had been asserted by Cobbet) and shows that, on several material points still existing, they must ever disagree, or forfeit every pretence to honour and consistency. But for this and other able discussions our limits compel us to refer to the work itself; which we consider as well worthy the attention of those who would form just opinions of the state of parties in this country.

NAVY.

ART. 36. *Observations on a Pamphlet which has been privately circulated, said to be "A concise Statement of Facts, and the Treatment experienced by Sir Home Popham, since his Return from the Red Sea." To which is added, a Copy of the Report made by the Navy Board to the Admiralty, on investigating the Account of Expenditure for the Romney and Sensible at Calcutta in 1801, whilst under the Orders of Sir Home Popham.* 8vo. 60 pp. 2s. Ginger. 1805.

Controversial writings on the conduct of an individual do not properly form a subject of criticism. In the present instance, an opinion from us on the merits of the case would (even if the technical nature of the subject admitted of one) be improper, while an investigation of all the transactions relating to it is depending in parliament. We will therefore briefly notice the contents of this publication, which manifestly proceeds from some friend of the late Board of Admiralty, and is designed as a justification of the proceedings of that Board, in directing an immediate and strict inquiry into the repairs of certain ships in the East Indies, while under the orders of Sir Home Popham. The amount of those repairs being very large, the Admiralty caused an investigation to be made of the necessity of that measure, and the economy observed in the execution of it. Of the harsh mode in which this investigation was conducted, as well as other circumstances of personal ill-treatment, the officer accused complained in a printed pamphlet privately circulated. The answer before us (though it interperfers some reflections on Sir H.'s defence) chiefly relies on the

Report made on this subject by the Navy Board to the Admiralty ; in which several *apparently* strong objections are made to some of the repairs in question, both on the ground of their supposed inexpediency, and of their large amount. It is, however, but just to observe, that this Report is professedly made on *ex parte* evidence, and without having observed the usual mode of calling on the party for explanations ; such being, as the Commissioners of the Navy conceived, the directions, or at least the intention of the Board of Admiralty. We may add, that a subsequent explanatory Report has, if we mistake not, removed several imputations implied in the former, and ascribed the former errors to one member of the Navy Board, to whom the investigation had been intrusted by his brethren.

ART. 37. *A few Brief Remarks on a Pamphlet, published by some Individuals, supposed to be connected with the late Board of Admiralty, entitled, "Observations on the concise Statement of Facts, privately circulated by Sir Home Popham, &c". in which the Calumnies of those Writers are examined and exposed ; together with Strictures on the Reports of the Navy and Victualling Boards ; on some Proceedings of the late Admiralty not generally promulgated ; Hints on the Effects of the late Experiments against the Enemy's Flotilla, &c. &c. By Æschines.* 8vo. 60 pp. 2s. No Publisher's Name. 1805.

The title of the above pamphlet shows it to be designed as an answer to that which we have just noticed. As we profess not to enter into the merits of this dispute, we should have been content with announcing the title and subject of the tract, but that some important errors appear to us to pervade it ; errors which might give a false colour to the subject of debate. It is in the first place assumed that the Reports of the Navy and Victualling Boards on the transactions in question (though this author admits them to be *ex parte* statements and complains of them as such) were intended as final *Adjudications*, and consequently as condemnations of Sir H. P. ; and it is also represented that the order for stopping his half pay was in the nature of a punishment. Now these Reports were professedly only statements, of the facts, *so far as they had appeared to the respective Boards upon the ex parte examination* hitherto taken ; and left it to the Admiralty, either to direct further inquiries, and a reference to the parties concerned (which always takes place before the account is *passed*), or to call on the parties for their exculpation by any other proceeding : so that the Reports were rather in the nature of a bill of indictment (which always proceeds upon *ex parte* evidence) than a trial and condemnation. Neither is the stoppage of half-pay (though a temporary inconvenience) considered as a punishment, but as a necessary measure to secure the crown, in case the expenditure in question should not hereafter be properly accounted for ; and in the mean time, to compel the parties who have expended public money, to come to an account. We do not mean, from this explanation, to infer that the officer accused may not have been harshly treated ; but that his defender has acted very unjustly in the reflections which he has cast on the subordinate Naval Boards ; as indeed might be shown in a particular instance,

instance, did our limits permit. The style of this author is, in many places, ridiculously turgid, his metaphors (of which he is very fond) generally incongruous, and his language obscure. He is ostentatiously profuse of classical quotations; but they are often inaccurate. Were we in the place of Sir H. Popham, we should say—*Non tali auxilio, &c.*

ART. 38. *Strictures on the Tenth Report of the Commissioners of Naval Inquiry.* By Allan Macleod, Esq. To which are subjoined, an Appendix, containing the Substance of that Report; and Lord Melville's Letter of 28th March, 1805, to the Commissioners, together with their Answer. 8vo. 96 pp. 2s. 6d. Ginger. 1805.

Whatever may be our private opinion of the motives which occasioned, or the spirit which has, in some instances, accompanied the naval inquiry, we cannot approve either the language or the reasoning (if it deserve that name) of the publication before us. It is certainly competent to any writer to espouse the cause of the noble lord, who has lately fallen under the censure of the House of Commons, and there is an apparent generosity in undertaking the defence of any individual so attacked and so pursued. On the other hand the writer who questions the justice of proceedings instituted, by either House of Parliament, should, at least, adopt a temperance in argument, and a decency of expression, which Mr. M. appears to have forgotten. We do not find that he has taken any new ground in discussing the act of parliament which the noble Lord in question and his paymaster were accused of having violated. We must also remark that his censures on a late First Lord of the Admiralty, and the Commissioners of Inquiry, rest more upon assertion than proof; and they are conveyed in a style and manner that discredit only the author of them. When the labours of the Commissioners of Inquiry shall be completed, then will be the proper time for examining their conduct, and determining whether or not the mode in which that inquiry has been conducted, and the effects which it has produced, entitle all the parties concerned to the unqualified applause of their country.

ART. 39. *Naval Anecdotes for the Years during which the Right Honourable the Earl of St. Vincent, K. B. presided at the Board of Admiralty.* By a Recorder of Facts. 8vo. 55 pp. 2s. Ogle. 1805.

The object of this pamphlet is professedly to show that the conduct of that Board of Admiralty at which the Earl of St. Vincent presided, was so capricious, arbitrary, and (in many instances) unjust, that the persons who chiefly composed that Board, ought not ever to be restored to power. To prove this, the author gives several instances of what he considers as improper conduct; some of which, it must be confessed, are but trifling; others relate to persons in subordinate situations, but who, (the author infers) would have acted in a more becoming manner, had they not been influenced by the dread of their superiors in office. This seems to us but a loose inference. Some circumstances, however, which are here related, if true, prove an intemperate hastiness of judgment certainly unbecoming a board

board of such importance and dignity. We allude particularly to the circumstance first mentioned, the condemning of *task work* previously to any inquiry, (which hasty opinion the Lords of the Admiralty were obliged afterwards to retract) and the orders given with regard to the block contract; which, as they are here represented, appear to have been equally unjust and impolitic. The measures of the late Board of Admiralty respecting the contracts for ship-building are also very strongly arraigned: but this part of their conduct is, we believe, likely to be investigated in parliament. On this, as well as most of the other naval questions discussed in the pamphlet before us, we must leave the decision to other tribunals than that of criticism.

TRAVELS.

ART. 40. *Travels to the Westward of the Allegany Mountains in the States of the Ohio, Kentucky, and Tennessee, and return to Charleston through the Upper Carolinas, containing Details on the present State of Agriculture and the natural Productions of these Countries, as well as Information relative to the commercial Connections of these States, with those situated to the eastward of the Mountains, and with Lower Louisiana, undertaken in the Year 1802, under the Auspices of his Excellency M. Chaptal, Minister of the Interior, with a very correct Map of the States in the Country West and South of the United States. By F. A. Michaux, M. D. Member of the Society of Natural History of Paris, and Correspondent of the Society of Agriculture of the Seine and Oise; faithfully translated from the original French, by B. Lambert. 8vo: 7s. Mawman. 1805.*

This title page is so circumstantial, with respect to the work itself, the author, and the translator, that little seems to remain with us more than to tell the reader whether he is to receive as much as he is promised. However, what is not always the case with elaborate title pages, the book itself is really entertaining and instructive with respect to those subjects which the author more immediately and particularly investigated. These subjects are all those which relate to the state of American agriculture, in a part of America but seldom visited. His observations on these points are very judicious, and his book a useful addition to the travels in America. The map is neat, and the translation unexceptionable.

ART. 41. *Narrative of a Voyage to Brasil, terminating in the Seizure of a British Vessel, and the Imprisonment of the Author and the Ship's Crew, by the Portuguese, with general Sketches of the Country, its natural Productions, colonial Inhabitants, &c. and a Description of the City and Provinces of St. Salvadore and Porto Seguro, to which are added a Correct Table of the Latitude and Longitude of the Ports on the Coast of Brasil, Table of Exchange, &c. By Thomas Lindley. 8vo. 6s. Johnson. 1805.*

If this Narrative be the plain authentic state of what was inflicted on the author by the Portuguese, and we see no reason to doubt it, they

they were, in that instance, not only perfidious allies but cruel and persecuting enemies. The author endured the severest persecutions and hardships, from being considered in the light of an illicit trader, and though he escaped after a severe and tedious imprisonment, the expostulation of our ministers, both here and in Portugal, could obtain him no redress. He has produced an interesting and entertaining volume, and gives us minute descriptions of places with which we are very little acquainted. His book will be useful for future navigators, both as a nautical guide and as a caution against perfidious friends. The idea which this work must convey of the Portugal government in the Brasils is contemptible in the extremest degree.

MISCELLANIES.

ART. 42. *Characteristic Anecdotes from the History of Russia. With Notes, Chronological, Biographical, and Explanatory. Forming a useful Manual of Russian History. Translated from the French of the Counsellor of State, Clausen. By B. Lambert. 8vo. 5s. Octel. 1805.*

This is a very entertaining volume, which, commencing with the very early history of Russia, records some of the instances of generosity, courage, and virtue, of that great people. It does not indeed quite answer the promise of the title page, for the notes are unimportant, and it is amusing rather than useful. We give an anecdote as a specimen.

“The Empress Catherine, ordered a vessel to be launched in her presence. She was seated in an arm-chair, on a pier, forty feet high. The ship-wrights had imprudently left one of the masts inclined in such a manner, that the vessel in its progress must have overturned the royal seat into the sea. Admiral Greig, who was with the Empress, instantly perceived the danger, and had only time to remove the chair with her. The Princess, somewhat astonished at this method of conveyance, soon saw the mast graze the spot from which she had been removed; then turning to the Englishman, with an ineffable smile, “Sir,” said she, “for the first time in your life, you have felt the sensation of fear!”

ART. 43. *The Spirit of the Public Journals for 1804, being an important Selection of the most ingenious Essays and Jeux D’Esprits that appear in the Newspapers and other Publications; with explanatory Notes, and Anecdotes of many of the Persons alluded to. Vol. VIII. 8vo. 6s. Ridgway. 1805.*

The public journals for 1804, if this publication be allowed to exhibit a fair specimen of their contents, do not appear to have been much enlightened by genius, or enlivened by wit. There are not many things in this volume which will agreeably detain the common reader, particularly if he should happen to possess any very anxious curiosity about a variety of political characters. A large part
of

of these essays are on the subject of Mr. Addington, and his honourable retirement from the direction of public affairs.

ART. 44. *A Defence of the Principle of Monopoly; of Corn-Factors, or Middle-Men: and Arguments to prove that War does not produce a Scarcity of the Necessaries of Life.* 8vo. 30 pp. 1s. Symonds. 1805.

The writer who undertakes to discuss an important and difficult subject should clearly understand and define the principles which he means to inculcate. But the author before us, we shrewdly suspect, had not when he wrote ascertained the meaning of the title which he chose for his work. By "monopoly", he does not surely mean, "the exclusive possession or sale of any article of commerce," much less of the necessaries of life. To defend the principle of such a monopoly, would be to oppose the plainest dictates of reason, and contradict the result of uniform experience. The author, if we rightly understand his meaning, is averse to all restraints on the freedom of commerce, and only means to justify that species of monopoly of which farmers and corn-factors are accused, namely, that of getting large quantities of grain into their possession, and keeping it from the market as long as possible, in order to enhance their profits. This practice, he thinks, is not immoral in itself, and cannot justly be restrained by law, except in the case of an absolute famine. Yet in the case of a scarcity nearly approaching to a famine, and almost equally grievous to the lower orders of the community, we are not, we confess, disposed to applaud the benevolence of those who, secure of a profit far beyond the ordinary gains of commerce, yet, insatiable in their cupidity, withhold the necessary articles of subsistence from neighbours who are perishing by want. We agree, however, with this author in deprecating compulsory measures, such as were adopted in France; and still more do we reprobate all attempts to inflame the minds of the people against any description of persons, such as farmers or corn-factors; the latter of whom are almost as necessary as the former in the present state of society. The magistrates and the clergy would undoubtedly be much to blame if, by any intemperate language, they contributed to cherish a popular prejudice so dangerous in its effects. But this has not, we trust, been the case in many instances, or to any considerable degree. In the latter part of this tract, the author has agitated the much disputed question whether or not war has a tendency to produce a scarcity in the necessaries of life, and maintains (as his title page announced) the negative of that proposition. We conceive him to be in the right; though he has not discussed the subject so fully as it deserves, or supported his opinion by arguments so forcible as might be produced.

ART. 45. *A System of English Grammar, upon a Plan entirely new; intended as a Means of facilitating the Progress both of public and private Education.* By J. Taylor, Head-Master of the Academy at Dronfield, near Chesterfield. 12mo. 344 pp. Sheffield printed: Hurst, London. 1804.

The chief novelty in the plan of this Grammar seems to be, the full declension of nouns and conjugation of verbs, in a manner that is

is certainly very clear, but appears to us more than is necessary. The Syntax also is treated in a fuller manner than has been usual. There is a detached treatise on Profodies at the end.

ART. 46. *A general System of Attack and Defence, with one general Rule for erecting Fortifications, without the circuitous Aid of Trigonometry.* By William Jennings. Published under the Patronage of his Excellency the Earl of Hardwicke, Lord-Lieutenant-General, and General Governor of Ireland; Gen. Vallancey, LL. D. M. R. I. A. and Col. Fiber, Chief Engineer. Embellished with an Engraving, exhibiting, at one View, the most material Instruments used in Fortification and Gunnery. 8vo. 62 pp. 7s. Cadell and Co. 1804.

We cannot but think that the title of this book is somewhat too comprehensive. Instead of extending to a general system of attack and defence, it includes little more than the terms of fortification, with short definitions subjoined; and a very general account of the circumstances of a siege. It is, however, so splendidly patronized, that we cannot doubt of its being considered by those who are very competent to judge, as a work that may be useful to bestow elementary knowledge. The rule for erecting fortifications, mentioned in the title-page, is this.

“ TO ERECT A REGULAR FORTIFICATION, WITHOUT THE AID OF TRIGONOMETRY.

“ Rule. Divide 360 by the number of its sides, the quotient will be the angle at the centre; which subtract from 180, and the remainder will be the angle of the polygon.

“ The sides of the polygon (on which the fortification is built) ought to be at least 250 yards long, in order to keep the bastions the distance of market-shot from each other.

“ Suppose a fortification to have six sides, divide 360 by 6, the quotient subtract from 180; the remainder will be the angle of the polygon;

$$6/360$$

60 deduct from 180, and the remainder will be 120 degrees, the angle of the polygon; lay off the first side, on the most eligible part, 250 yards long, and lay off the second side the same length, so as to make an angle of 120 degrees with the first side; in the same manner lay off the third, fourth, fifth, and sixth sides; then lay off the capital $79\frac{1}{3}$ yards, the demigorge 52 yards, the flank 48 yards, the face 80 yards: all which being done, at each of the angles, finishes the fortification, when the counterscarp or outside of the ditch is drawn, being parallel to the faces of the bastion. 40 yards wide.” P. 13.

All this is very easy, when the form is to be a hexagon, which is doubtless the best and most common; but if occasion should require almost any other regular polygon, the calculator without trigonometry would soon find himself puzzled: and why should not trigonometry be learned?

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